

AFRICA INTERNATIONAL UNIVERSITY

FACTORS AFFECTING EVANGELIZATION OF GARRE MUSLIMS IN MOYALE,
ETHIOPIA: A STUDY OF MOYALE KALE HEYWET CHURCH AND
MOYALE YEHIWOT BERHAN CHURCH

BY

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requirements for the degree in Master of Divinity
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STUDENT'S DECLARATION

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I declare that this is my original work and has not been submitted to any University or College for academic credit.

The views presented herein are not necessarily those of the Africa International University or the Examiners.

(Signed): _____

James Bancha Kursebo

October 2021

ABSTRACT

The Garre community is one of the Ethiopian Somali people who live in Moyale, Ethiopia. Since the gospel reached the area in 1929, the Garre Muslims have not been impacted by it; as a result, the number of Muslims is growing rapidly in the Moyale area. There are about fourteen churches in Moyale, yet they have not effectively influenced the Garre Muslims with the gospel. This study is designed to investigate the factors affecting the evangelization of Garre Muslims in Moyale, Ethiopia. Specifically, the study examines two churches, namely, Moyale Kale Heywet and Yehiwot Berhan church to investigate the affecting factors. The study uses a qualitative research method to come up with appropriate findings. Data was collected using interviews, which were transcribed and analyzed accordingly. The literature review sought to discuss different scholars' views and ideas on Muslim evangelization issues. The researcher interacted with different materials to examine scholars' views on the factors that hinder effective Muslim evangelism. The aim of this is to achieve a more in-depth and broader understanding of how various scholars approach the topic and also to identify the knowledge gap that exists on the same. Through the findings of this research, it has been established that the factors affecting the evangelization of Garre Muslims are lack of training, lack of finances, lack of unity of Evangelical churches, violence from Muslims, and a lack of strategical mission, which can help to reach the Garre Muslims. This study also uncovers the missiological implication for the Garre Muslims in the area. The findings also demonstrate that to reach out to the Garre Muslims, it is important to use contextualization, rendering holistic ministries. Churches should boost missionaries' understanding about Muslim evangelism through giving training and supporting missionaries.

DEDICATION

To God who is always faithful and whose timing is accurate. To the Late Mr. Bancha Kursebo Lole, who was my father, mentor, and encourager. To all missionaries who are endeavoring to reach the lost souls.

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ACRONYMS

MKHC – Moyale Kale Heywet Church

MYHBC- Moyale Yehiwot Berhan Church

CHAPTER ONE

INTRODUCTION

Jesus Christ mandated his followers to continue the work of spreading the gospel to all unreached nations (Matthew 28: 18-20; Mark 16:15). This commission has been bequeathed to the Church and is uncompromisable. In 1 Corinthians 9:16, Paul reflects his deep concern saying, “Woe to me if I do not preach the gospel!” His passion and burden were the driving force for his missional ministry toward others. Likewise, the work of the gospel is still viable in our time: “The whole gospel has been entrusted to the whole church, in order that it may be made known to the whole world. It is necessary, therefore, for us to understand the world into which we are sent” (Drummond 1992, 366). The Church is called to serve different people groups from varied cultural backgrounds, “from every nation, tribe, people, and language” (Barker & Burdick 1995, 150).

Greg Livingstone raises a question, “Why are churches still extremely few among Muslims, especially in the urban areas of Muslim countries? What is preventing it from happening? What variables are relevant to seeing congregations of Christ-Loyal Muslims become reality?” (Livingstone 1993, 12). Highlighting her calling, the Church has to consider how to help believers to be rooted in the knowledge of the scripture since spiritual matters have been condoned and leniently viewed, which has “no doubt contributed to a lackadaisical attitude toward the things of God” (Drummond 1975, 28). Such complacency is also witnessed in the Ethiopian Church. It is believed that “Ethiopia embraced

Christianity earlier than many south Saharan African and European countries”(Urga and Gebremedhin 2016, 1). Ethiopia is stated as one of the ancient Christian nation, that Christianity today ranges up to 60% of the total population of 110 million people. Christianity is prominent in Ethiopia yet is syncretism, where Christianity is mixed with traditional religious beliefs and practices.

In Ethiopian history, Christians coexisted together with Muslims from the genesis of Islam. This coexistence goes back to the time the Prophet Mohammad and his companions were persecuted by the Meccan tribe called Quraysh. Levtzion and Pouwels affirm that “the history of Islam and Muslims within the Ethiopian state is inextricably interwoven with that outside of its borders, and that it is equally as old, as complex, and as significant” (Pouwels & Levtzion 2000, 227). During those periods, “early Muslim refugees found asylum at Aksum court in 615 C.E from persecution in Mecca” (Ibid.). It is stated that the Negus welcomed these fleeing Muslims and offered them a hospitable environment. This early contact between Muslims and Christians enabled the former to settle on the Ethiopian coastal plain.

However, Christianity in Ethiopia faced colossal challenges during the 15th century. During that time, one of the Muslim leaders, Imam Ahmed, “had the moral and military support of the Ottomans Turkish and crushed the army of the Ethiopian King; from then until his death in 1543 CE, he conquered one region after another” (Pouwels & Levtzion 2000, 229). The massive killing and destruction of Christian lives and property and their cultural heritage contributed significantly to more people converting to Islam. As a result, even in the highland, Muslims continued to grow in numbers until the reign of Yohannes I from 1667-1682 CE (Ibid.). As time went on, Islam spread in the country, especially to the

southeastern part of Ethiopia.-However, in this part, Christianity did not expand much but was dominated by Muslims because of the presence of Somali Muslims and contact of local people with them.

Moyale, Ethiopia, situated in the southern part of Ethiopia, is one of the border towns with Kenya and various ethnic groups inhabit this town. The town is divided into administrative regions and is governed by two regional state leaders. There is a main road, which leads to either Addis Ababa or Nairobi. The eastern part of the town is under the Ethiopian Somali region, also called Region Five, and the west is under the Oromo region or Region Four. Based on a report from the Human Resource Office of Moyale district, the total population of people in the town was said to be 119,852, with 58,261 males and 51,550 females (Moyale district administration office, 2012 Ethiopian Calendar/ 2020). The population of the Garre community is 86,414. The Borana community is the largest, followed by the Garre community.

Furthermore, the introduction and spread of Islamic religion into the Moyale area were started in the 19th century during the regime of Haile Selassie through the Somali and Arab Muslims in different ways. First, there were some Arab traders who settled both in Ethiopia and Kenya for their business work. Whenever they hired people as workmen or house-helpers, the first thing they did was to convert them to Islam, especially the laborers from the southern region who were initially Christians. During that time, Somalis and Arabs had big shops in Moyale town. They used to give converts cloth and support to their family during Ramadan and give Islamic names, which enhanced the spread of Islam in the area. Secondly, Islam was spread through civil servants who were transferred to Moyale, as well as non-Arab businessmen who came as Muslims. When Somalia gained

independence, many Somali moved to their countries, and most of the Arabs evacuated the area; and the converts took over their businesses and properties and continued pursuing and spreading the religion.

The Garre are a sub-tribe of a larger ethnic group known as Ethiopian Somali, who live in north and northeastern Kenya and south and southeastern Ethiopia. Garre people were initially pastoralists moving from place to place with their camels and goats. However, they had contact with Somali people and were influenced by their culture and Islamic religious practices. This influence has resulted in the Islamisation of the Garre, who have become predominantly Muslim.

The Garre, genealogically speaking, are classified as a Somali clan and are further sub-divided into two clans, Quranyow and Tuf clans. In addition, Garre originally belonged to a Somali clan called the Dir clan family. Almost all the inhabitants speak the Garre language, which is a mixed dialect of the Borana and Somali languages. Their urban centers in Ethiopia include Moyale, Leyi, and Hudet, and in Kenya, the Garre inhabit Mandera County and north Moyale, and Isiolo County, Takaba, and Banisa.

Moreover, “Today in Ethiopia, there are still 33 unreached people groups made up of 24,000,000 who have yet to hear the Gospel” and the Garre Muslims are one of them (Urga and Gebremedhin 2016, 1). Although the exact date of conversion of the Garre people to Islam is obscure, the main factor for their conversion was interaction with Somali and Arab Muslims. When they occupied and settled in the Moyale area, they were entirely Muslims. Approximately 98% of the Garre community subscribes to the Islamic religion and relentlessly works to convert non-Muslims so that they can dominate the religious and social facets of the local area. Hitherto, the Garre community contributes a

pertinent role to the expansion of Islam in Moyale town. They have defined strategies to establish mosques, subvert Christian messages, and aim to annihilate other religions, particularly Christianity. Approximately 46 mosques are established in this small locality, while the Christian churches are 14 in number. Therefore, this research seeks to investigate the factors that have contributed to an evangelization of the biblical message to the Garre Muslim community, which has also consequently seen the growth of Islam in the area.

Background of Moyale Kale Heywet Church and Moyale Yehiwot Berhan Church

Moyale Yehiwot Berhan Church started among the Garre community. The church was established on July 13, 1998, when the church was started with a few businesspeople who came together in prayers and teaching of God's word. They began in a rented house where they came for fellowship and worship, with the location being among the Garre Muslims in a place called Buladi behind Moyale bus station. Those who began the fellowship were neither from the Garre nor Moyale locality, but they came to Moyale for their own business purposes while some of them were government employed. The fellowship was not a formal church, but they decided to find support from organized churches to assist them with a church edifice to worship so that they could become established as a church.

However, based on the fellowship leaders' request for support, Awassa Yehiwot Berhan Church from southern Ethiopia sent an evangelist, including other ministers, to assist with running the church by training, teaching, and governing education of the church's administration. After stabilizing and settling the church's existence, instead of staying to continue with evangelism among the Garre Muslims where they were, they

decided on moving to an environment of non-violent ethnic groups where they got a worship venue at a Christian's family compound called Mr. Mare Kola. When they began worship services at a new venue, the congregation grew immeasurably during the seven-year stay. They purchased land on the Garre side among the Gabra community, while after five years, they transferred to the property bought for the church.

Nevertheless, there was no influence of the church presence among the Garre and the Gabra communities in terms of reaching out through evangelization where the church was being built. As a result, the number of Muslims in the community continues to grow and spread as they preclude the Christians' penetration with the Gospel in the area. In due course, at the Christian worship places and conference gatherings, Garre and Gabra Muslims collaborate in violent acts by throwing stones at Christian worshippers. They currently have more than three hundred members, but most of the church members left the town due to tribal conflicts that happened in the area. They also established a branch of the church in a place called Hudet among Garre, where again tribal conflict occurred, leaving the missionaries with no alternative but to return to Moyale. Now the church is planning to work in Moyale and the surrounding area called Guchi outside Moyale town.

Establishment of Moyale Kale Heywet Church (Missionary Church)

The MKHC was established in 1986. In Ethiopian history, the years from 1974 to 1991 was a period known as the Derg regime characterized by a dictatorial form of government. The neighboring countries were not in good standing diplomatically due to military interference, especially with Eritrea, and there was a slogan that says, "Ethiopia first and everything to the war front." However, this made the situation worse where many

young people were forcefully taken to the military and alongside the natural disasters causing famine and resulting in many lives being destroyed. Additionally, due to the two significant incidents that affected the country's populations, many young people left for places like Moyale, hoping to find survival.

While in Moyale, many of these young people started finding something to do for their lives and finding a worship place that led them to the Kenyan side and where they attended worship services on Sundays in the Anglican Church. They were able to encourage their friends to come with them for worship on the Kenyan side. However, considering the language barrier, they decided to fellowship in a friend's place at the Moyale Ethiopian side. Fellowship soon began as the young people started teaching one another from the Bible, though none of them were trained pastors. In 1989 the southern Ethiopia Kale Heywet Churches sent evangelists to them.

In Moyale, the church members came from diverse ethnic backgrounds, for instance, Burji, Wolayta, Gediyo, Sidamo, and Gamo Gofa. Because of their small numbers, members from various churches like Mekane Yesus Church, Full Gospel Church, Kale Heywet Church, and Mesarete Kiristos Church all came together in one place to worship. However, due to the doctrinal differences after some length of time worshipping together, the Kale Heywet group moved away and started their Kale Heywet Church independently in 1990. However, from July 1990 to 1991, due to the fall of the Derg regime, many people moved to Moyale. Of these, many joined Moyale Kale Heywet Church, thereby increasing the number of the congregation. As the number of memberships increased, the Moyale Kale Heywet Church requested that the southern Kale Heywet church fellowship leaders send more evangelists.

From 1991 to 1997, the church began to expand, and it grew by training leaders and evangelists to advance the calling of the church. From 1998 onwards, the Moyale Kale Heywet Church became stable. It started sending out evangelists and missionaries to the Borana community and other places with the support from Kale Heywet Church headquarters.

Both Moyale Kale Heywet Church and Yehiwot Berhan Church members are not from the local community, neither Borana nor Garre especially, they are from southern parts of Ethiopia. Moyale Kale Heywet Church is a missionary church that planted many churches in different places among Borana. At the same time, Moyale Yehiwot Berhan Church is a church built among Garre and Gabra Muslim communities. However, Moyale Kale Heywet Church is one of the first churches in Moyale town from which other churches sprung and which was able to reach Borana people in the area since the establishment of the church in 1986. However, they have not reached out to Garre Muslims as expected.

Statement of the Problem

This research investigates factors affecting evangelization to Garre Muslims in Moyale Ethiopia. The gospel was introduced in Moyale in 1929, and it is almost ninety-two years since it was first heard in Moyale. Many missionaries and churches have been involved in outreach and church planting in the area, especially among the Borana community. God desires that all human beings be saved. Therefore, reaching out to the Garre Muslims with the gospel of Jesus is of the greatest significance since they are lost without Christ. But still, today, the Garre community has not been impacted and remains

unreached with the gospel; as a result, the number of Muslims are growing rapidly in the Moyale area.

About fourteen churches have existed for a long time in Moyale, yet they have not effectively influenced the Garre Muslims with the gospel. Kale Heywet Church is one of the missional churches in the Moyale area, while Yehiwot Berhan Church was planted among Garre Muslims. However, there are no known Garre Christians in either church. This research, therefore, attempts to examine and understand the factors that influence effective evangelization to Garre Muslims in Moyale, Ethiopia, by these two churches.

Purpose of Study

This research seeks to investigate the factors that affect the evangelization of Garre Muslims by members of Moyale Kale Heywet and Yehiwot Berhan churches in Moyale, Ethiopia.

Research Questions

1. What are the religious factors that influence effective evangelization of the Garre Muslims in Moyale town?
2. What are socio-cultural factors that influence effective Muslim evangelism in Moyale town?
3. What are the perceptions about Garre Muslims by selected members of the Moyale Kale Heywet and Yehiwot Berhan churches in Moyale town that influence effective evangelization?

Significance of the Study

This study is important to this researcher as it will enable him to redefine his missionary activities to Muslims in Moyale, as well as to other Muslims in Ethiopia. The research will provide information that will be useful during the training and equipping of pastors, evangelists, and leaders of churches in Moyale who will be or are actively involved in reaching Muslims. Correspondingly, through the missiological importance of this study, missionaries who have a passion and burden for the evangelization of Muslims in Ethiopia, particularly Moyale, will be helped. In addition, after the completion of this research, academic researchers will hopefully have a basis for further research on Garre Muslims. Not much has been written about the Garre people; thus, this research will provide some written information about them.

Delimitation

There are two towns which bear the name Moyale and are found in Ethiopia and Kenya. This research was not conducted in the Kenyan town. Instead, it focused on the Ethiopian Moyale. Additionally, the scope of the research was specific and did not involve all churches in Moyale, Ethiopia. Two churches, Moyale Kale Heywet and Yehiwot Berhan were selected as the focus of this research. The interviews were conducted with selected church leaders, pastors, evangelists, and some ordinary members of the two churches. The study was not concerned with other local church issues but mostly focused on Muslim evangelism assessment.

Limitations

The site that the researcher conducted his study is far from Nairobi, Kenya, where he has been a student. It is located on the Ethiopia/Kenya border. Religious tension and insecurity are sporadic challenges that occur in the area. The researcher thus chose to conduct his investigation when the area was devoid of these religious tensions and tribal conflict. Limited time and lack of adequate finances were key challenges as well, but the researcher endeavored to raise funds through well-wishers and churches.

Definition of Terms

Awud- is the context in Amharic (one of the major languages in Ethiopia)

Bahil- Culture in Amharic (one of the major languages in Ethiopia)

Da'wa- Arabic for call, invitation, or summons.

Evangelism- is the announcement, proclamation and preaching of the gospel to those who have not heard about Jesus Christ. Evangelism is all about Jesus Christ, his crucifixion, death, and resurrection and communicating the message in a verbal way (1 Cor. 15:1-4, Roman 10:14-17).

Garre- one of ethnic group in Ethiopia who are also known as Ethiopian Somali.

Kufr- Arabic word for infidel.

Hijra: is migration of the Prophet Muhammad and his followers from Mecca to Medina in 622 CE.

Hijab- Arabic for covering i.e., a Muslim woman's hair covering.

Jellabiya- an Arabic garment worn by males and females.

Jihad- Arabic for struggle against those who do not believe in Allah and his messenger.

Qibla- is the direction that Muslims face toward Kaaba engaged in ritual prayer.

Muslim Evangelism- is sharing or communicating the good news about Jesus Christ to Muslim communities by word and deed. It is also sharing the peace we have with God because of the assurance of our sin being forgiven.

Samaale- one of the Somali clans.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, materials relevant to the research topic were be reviewed. The reviewed materials mainly focus on what scholars have discussed as factors that hinder the evangelization of Muslims in different places. This chapter also points to the gap in the literature concerning the people in both Ethiopia and Kenya. The review also seeks to confer a biblical and theological view of the hindrances of evangelization to Muslims.

The widespread propagation of both the Christian and Islamic religions has witnessed the two growing exponentially. Wagner asserts that “Islam is the second-largest and fastest-growing religion in the world, at best estimates, numbering between 1.0 and 1.3 billion – about one-fifth of the population of the world” (2012, 25). Woodberry explains that the growth of Islam is attributed to birth and marriage as well as conversion by conviction or persuasion, which likely accounts for at least 10 percent of the growth of Islam (Woodberry 2008, 12). Moreover, Islam is now the majority religion of fifty countries (Ibid., 10). Such statistics should make Muslim evangelism one of the focus areas of the Church. Apparently, this is not the case in many global religions. There are various factors that affect evangelism to Muslims and which hinder the propagation of the gospel among Muslims. The following sections review how different scholars have examined the hindrances to Muslim evangelization.

Religious Violence as a Hindrance to Muslim Evangelization

In various Islamic contexts, when “a person disobeys and converts from Islam, the isolation and threats begin immediately. A person who has grown up with the security of the family network begins to look to the church for such help but usually finds little” (Ibid.). Thus, Islam has created a religious-cultural chasm between Muslims and non-Muslims in multicultural settings in different places. Moreover, the creation of the "Islamic space," as Woodberry says, excludes the non-Muslims, which makes it difficult for open evangelization (2008, 6). Correspondingly, Makariev acknowledges that "violence has become a major factor, between major nations, or a terrorist movement and non-Muslim citizens in Islamic domains were to some extent disadvantaged" (Makariev 2001, 190). Makariev further says that some missionaries who engage in Muslim evangelism have been hindered from continuing their work because of harassment, including imprisonment, deportation, or death threats (Ibid.).

From antiquity to contemporary times, religion has been a decisive force that brings people together or detaches them from one another. Unfortunately, the relationship between the two major world communities, Christians and Muslims, has been significantly damaged in the past and at present, owing to several factors, including violence (Sahner 2020,120). According to Ridder, God's universal covenant was and is with all human beings. This means that God is sovereign, and His love extends to everyone, including Muslims. However, an overview of the Muslim-Christian encounter in history reveals the reality that it is much more Muslim violence that will involve the persecution of Christians (Ridder 1971,89).

All the world's oldest religions have troubling histories of bloodshed (Catherwood 2002, 54). Maurer asserts that, since its beginning, Islam appears to be a

religion of convenience, changing its face as the need arises, thus denying things when put on the spot and reaffirming things when in power (2011, 111). Nevertheless, from its genesis, the Islamic religion started by violence and spread through attacking others internally and externally and establishing itself in Mecca. Francis Robinson explores and argues that the Muslims during the time of Prophet Muhammad took a devastating violation against those who they called internal enemies, especially Jewish people (Robinson 1996, 221).

Primarily, the relationship of the prophet Muhammad and the Jews of Medina were harmonious. At some point, the Muslims of his time were praying facing the direction of Jerusalem, the central sanctuary of Judaism. However, after the *hijra*, prophet Muhammad disunited with the Jewish population by shifting the direction of prayer *qibla* to Mecca, which became the central shrine of the Islamic religion. Since Mecca was dominated by pagan Quraysh and other tribes, the prophet Muhammad had to capture it, and his efforts to do so were succeeded by the expulsion of the Christians, Jews, and other tribes through massive violence.

Moreover, he conquered the Meccans in his initial battle in 624 CE at the place called Badr, at which he expelled one tribe of Jewish people. Additionally, he expelled another tribe of Jews while the women, children, and Meccans were enslaved. In 628 CE the Meccans decided to make peace and surrendered voluntarily in 630 CE. Eventually, after eviction of Jews and other people groups, Muhammad and his followers inaugurated pagan Kaaba after purifying as a monotheist and Medina remained as the political capital (Nazir-Ali 1983, 324).

Islamic religious expansion happened mostly by violence to conquer the world in the name of Islam as revealed to prophet Muhammad in the Qur'an (Sura 9:29). The

Qur'anic theology, doctrine, and legal system provoke warfare against non-Muslims by saying "Fighting is prescribed for you, and you dislike it" (Sura 2:126), and continues that, "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite you above their necks and smite all their finger-tips off them. This is because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment" (Sura 8:12-13). Different scholars commented on Sura 8:12-13; Mushaf explains that if the unbeliever's hands are put out of action, they cannot wield their sword or lance or other weapon and easily become a prisoner (Mushaf Ai-Madinah An -Nabawiyah 1992,187).

While Ali depicts by saying,

"When you (Muslims) meet unbeliever, enemy meet fairly and squarely, not rashly, but after due preparation. However, death or victory should be the motto of every Muslim and Muslim soldier: it may be death for himself individually, but if he has faith, there is a triumph in either case for his cause. Therefore, each individual must use his life and his resources to the best advantage for the common cause" (1946, 219).

Furthermore, Ahmad describes that God instructed the believers to strike the non-Muslims at "the upper parts of their necks" because the upper parts of the necks, that which is just below the head, is considered to be the best point for dealing an effective blow with the sword(Ahmad 1988,194).

Generally speaking, "Islam has linked faith and power from the beginning"(Glaser and Kay 2016, 238). The Qur'anic Suras express, aggravate, and indeed promote and support violence against non-Muslims. Many extremists' ideas about jihad, kidnapping, violence, beheadings, and self-immolation seem to come right out of and derived from the Qur'an. In the Islamic religion, a higher degree of achieving salvation is available through martyrdom, fighting, and killing unbelievers.

Not equal are those believers who sit at home and receive no hurt and those who strive in the cause of Allah with their goods and their persons. Allah has granted to grade higher to those who seek with their goods and persons than to those who sit at home. Unto all in faith has Allah promised good: but those who strive has He distinguished above those who sit at home by a special reward (Sura 4:95).

The Qur'anic Suras explicitly depict that Muslims who becomes a martyr is forgiven by the very act of being killed while slaying the non-Muslims (Sura 9:111; 47:4). “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which Allah and His Messenger have forbidden, nor acknowledge the religion of Truth, even if they are of the people of Book” (Sura 9:29).

Islamic religious groups such as the fundamentalists are those groups that feel that what they believe is the original form of Islam, that is, as was practiced by Prophet Mohammad and his fellow caliphs. They are led by the religious leaders and based on what they believe, and practice is on meticulous study of the Qur'an, hadith, and other writings of Islamic scholars. Maurer asserts that some of these leaders despise other religions and believe that all proper and perfect knowledge emanated from the Qur'an and hadith and strongly believe in a physical jihad. They participate in bombings and suicidal attacks. Through such acts of mass killings and destruction, they try to convert non-Muslims (Maurer 2011, 138).

The ideologies of fundamentalist Islam confront many Christian evangelists and missionaries. Christians have occasionally experienced violent incidents when Muslims react vigorously and must flee their homes because of persecution. The physical threat from the militant Muslims who are prepared to destroy others' lives and the property has created *Islamophobia* among many (Maurer 2011, 97). The incident of September 11th, 2001 and other acts of violence caused by Al-Qaida, Al-Shabab, ISIS, Boko-Haram, and similar groups, and the event of reporting on the Islamic religion and Muslims have

become intimately associated with themes of terrorism, violence, and conflict, which have shaken the whole world and left behind fear and an alarmingly negative picture of Muslims (Shryock 2010, 147). In respect to the foregoing, it is in order to posit that militant Islam has in a big way jeopardized peace and tranquility among nations, thus posing a serious security problem worldwide. In the same vein, *Islamophobia* has also interfered with and in a great way, hampered Christian evangelization.

Over the years, Islamic terrorist attack has been spread, and in which, Muslims are portrayed as a threat to the followers of other religions as well as to national security. The religious values of Islam itself are portrayed as being contrasting to norms and values of other societies around the world. The radical views and involvement in crime are largely influenced by Muslims across the globe and which were portrayed as being a threat to democracy and liberal values among non-Muslims (Shryock 2010,229). The cause of Muslim radicalism and hostility created fear and aversion among non-Muslim people. Islamophobia is one of the causes that hinder some Christians from not reaching out to them with the gospel. Islam is represented as a radical religion, and Muslims are linked to the threat of terrorism and portrayed as either irrational or dangerous and a threat to the people (Shryock 2010,175). This can be substantiated by giving the example of what happens in Moyale Ethiopia among the Garre Muslims. They do not at all allow Christians to evangelize to them. Any attempt to do so in met with resistance and violence. Sometimes Christians are arrested and imprisoned.

Muslim's Economic Power as a Hindrance to Muslim Evangelization

Woodberry explains that the massive expansion of Islam's rule in the first century of its existence was largely through conquest. In later centuries, traders also became a vital means for Islam's expansion, and Muslim political and economic power

waned after 1500 CE; any expansion came mostly through trade and migration (Woodberry 2008,189). Furthermore, “The Islamic economic program is characterized by another thing not found in capitalism or scientific socialism, namely its satisfaction of spiritual as well as material needs”(Esposito & Donohue 2007, 202). For Muslim intellectuals, there was a need to imagine an alternative economic order based on distinctively Islamic principles to perform a socially integrative function, incorporating Islamic values whereby economic actors, as Muslims, would engage in practices associated with the ideals and structures of the Islamic religion (Tripp 2006,104).

The economic development of Islam is not only working alone, but it “gives the economic program lofty goal to enables religious activity. The believer feels he is dealing directly with God to expand the Islamic religion”(Esposito & Donohue 2007b). Islam is a missionary religion. All Muslims have to witness to their faith and win converts; however, financial strength is one of the backbones to conduct and accomplish the aim of Islamic *da'wa* (mission). Radical Islamists view economic development and globalization as a new means of *da'wa* for the elimination and abolition of the borderlines between the domain of the infidels and the domain of Islam (Sookhdeo 2008, 89). Muslims who are under the banner of solid economic sources are distinguished, wealthier, and much more willing to support any Islamic movement. Islamic *da'wa* is communal responsibility intended at the legal domain of Islam and the political arena at the expense of all non-Muslims (Esposito & Shahin 2016,167). “It includes the strategy of keeping non-Muslim society including the press and legislature- occupied with Islamic agendas, as part of the process of making society conform to Islam” (Esposito & Shahin 2016,198).

Muslims have continuously been impressed with their Islamic religion. The feeling emanated from their belief that the Islamic religion is not only faith but also a law that regulates all aspects of human life, including marriage and divorce, economic transactions, and matters of government. It is believed that everything that exists belongs to Allah, which is the essence of the Islamic economic system. Furthermore, from a general point of view, Muslims are economically better off than most Christians. Moreover, more often, Christians are seen to be fiercely persecuted and ostracized by Muslims, always being on the receiving end.

Muslims have developed an overall strategic plan to transform other societies and to establish the domain of Islam through finances. However, the majority of *da'wa* organizations were started and supported by Muslim professionals such as university lecturers, doctors, and engineers to enhance the Islamic religion's influence economically. Islam does not separate religion from state; therefore, support of *da'wa* through finances is also seen as part of a Muslim countries' foreign policy, many of which have also founded *da'wa* organizations whose purpose lies between an Islamic missionary society and a political party, strengthening the muscles of a given economy for religious purposes. "Saudi Arabia, Iran, and Libya are at the forefront of missionary state. All these *da'wa* organizations have abundant funding from oil-rich Arab states and can be very active in community development in impoverished counties. They have studied all the successful methods used by Christian missionaries. Such commitment and budgets pose a strong challenge to the Christian mission today"(Esposito & Shahin 2016, 213).

The role of economic factors is high in generating support for Islamic religious expansion and increasing the number of converts. Islamist ideas simply float down from

the ether to take root in minds made receptive by socio-economic conditions by attracting and mobilizing support for them (2010, 267). The radical Muslims believe that sociological factors and economic make them more likely to support themselves and their ideas. Muslim economic institutions enable mobilizing activities of Islamist groups; Hefner and Cook assert that “sections of the socioeconomic spectrum of financial flow from natural oil and other sector render their control in return over non-Muslim”(2010, 288).

An existing economic account of political Islam's support base leads to a static relationship between economies and Islamist groups' success. Specifically, the outcome of poverty or other forms of economic distress blind people to the dynamism of Islamist groups and how they shift their economic appeals and messaging in response to shifts in the availability of Islamic religious constituencies.

However, implicitly, a substantial minority wants to establish economics in religion. The larger movement seeks to reestablish the whole socio-economic order parallel to presumed Islamic principles. Through the Islamic economy, they desire to lead individuals, family, marriage, entertainment, dress, politics, education, and the Islamic economic way of life, governed by Islamic rules and regulations, which has authority over life's totality. Thus, the economy of Islamism and the role of the economy contribute to support Islamism. The influence is not only the individual's cognitive processes but through political and institutional mechanisms that shape the ability of Islamists to appeal across the economic spectrum to spread the religion. A case in point is what has been happening in Moyale, Ethiopia, where the Garre Muslims have a trade monopoly. As a result, Christians are not permitted to conduct business in the region where the Muslims have dominance. This trend has contributed to the Muslims asserting

their control over the region in such a way that Christians have no way of carrying out evangelization among the local Garre Muslims.

Cultural Differences as a Hindrance to Muslim Evangelization

The gospel message is universal, and therefore it should be accessible to the people of other cultures. However, in the beginning, many missionaries had the misunderstanding of seeing the gospel, first as universal and secondly as an outward form that needed translating into the context (Hiebert 1985, 67). This idea was weak in understanding, assuming that the Christian message can be freed from its incarnation in a specific culture, for the heart of Christian faith lies in affirmation that the Word became flesh. Therefore, the missionaries working among the Muslim communities need a commitment to accept the validity of customs and culture on its own terms, which carries with it the obligation for persons to take their own culture just as seriously as they take others. To solve these issues, we need to have the appropriate approaches to bridge these gaps and create potential and practical cross-cultural communication of the gospel.

The misunderstanding of Muslim culture and the non-contextualization of the Biblical messages create a deterrent for evangelization from reaching them. Charles Kraft says that people fear that their culture will in times, be completely swamped by the other's culture; thus, they make every effort to preserve all that they think is good (Kraft 1979,79). To solve this problem, the church and missionaries must look for new ways of approaching the cultural context in which the gospel can be accepted with little resistance. The church has to face the issue of culture with a better and more human approach. In *Christianity and Culture*, Charles Kraft suggests that one must “be careful to evaluate culture in terms of its value, goals, and focuses” before comparing it either positively or negatively with another culture (1979, 79). We should recognize that

cultures have specialized in one area of life, while others have specialized in another area of life. Kraft offers a basic assumption that cultural validity commits one to change his or her belief and behavior in the direction of the values or practices of another culture (Kraft 1996, 83).

Islam as a religion “has been tenacious in many practices” (Oseje 2018, 10). How to respond to Islamic practices that are at variance with the Christian message is the primary subject matter. All along, Muslims have been struggling with external and internal as well as spiritual and human problems wherever they were. The question to resolve is how the Christian gospel can provide basic needs of life addressed by the practice of their Islamic religion? As a Christian missionary, one should see the effects that the culture would have on the entire spectrum of life; family life, marriage, religion, social relationships, and security need to be transformed by the gospel. If Christian missionaries did not recognize the cultural values, they might take a dim view of the extremist religion. They might have difficulties differentiating Christianity from other cultures. Muslims perceive that the theme and message were seen and interpreted based on western cultures. This has persisted over the years as a major hindrance to missionary work (Tasse 2002, 124).

Both Christians and Muslims have their perception and understanding of each other’s religion. Some Muslims saw Christianity as a foreign and hostile religion and ideology that contradicts Islam’s belief, intending to extend and impose the western culture and values on Muslim communities. Hendrik Kraemer describes missionary work among new cultural settings in these words; “Christianity was seen in a deep-rooted assumption that missionary work was to some extent a colonizing activity of the Christian Church in foreign ideology, and it finds its parallel and pattern in political and

cultural thinking in the home countries of colonizing people”(2009, 53). Such perception could be refined from people’s minds only when we understand the culture and present the gospel message without discarding the forms and practices of culture.

In general, the perception of the Muslims living in the Moyale region of Ethiopia about Christianity is that they perceive it as a foreign religion given that those who profess it are foreigners. On the contrary, Muslims should also admit that Islam too is not originally an African religion. So, the idea that Christianity is unacceptable because it is “alien” does not hold any water. Since they have a negative attitude, what needs to happen among the Garre Muslims is a change of attitude.

In addition, the differences in terms of the Christians’ culture and that of the Muslims living in this area hinder the evangelization of the latter by the former in that the Muslims do not intermingle with Christians. The culture of the Muslims does not allow them to do so.

Imperceptions of the Muslim Worldview as a Hindrance to Muslim Evangelization

Worldview is how people can explain or give a reason, and it is an underlying assumption that motivates behavior. Parshall asserts that worldview is the deep level meaning of culture that is the core of individuals (2003). Hiebert also explains that “All people see the same world, but they perceive it through different worldview glasses. And they are often unaware of their culture and how it colors what they see” (Hiebert 1985,34). As Christians who desire to reach Muslims with the gospel, it is crucial to have a deep understanding of their worldview. Muslims give their picture toward their religion which is different from Christianity; for instance, the position they have about Muhammad and Qur'an is far greater than God. Sookhdeo asserts that "Islam typically rejects any negative comment about their belief and seeks to protect themselves from

criticism" (Sookhdeo 2008,47). As such, by so doing, by all means, they are determined to imitate the life of Mohammad through what has been said in their Qur'an, and as a result, they are compelled to fight against Christian and Christianity to the utmost. However, "We must attempt to understand the Muslim's world view from a broader perspective than merely their religious orientation" (Parshall 2003, 130).

In Christian evangelization, it is good that Christians do take cognizance of the culture of a given community. Otherwise, if care is not taken, the approach that will be applied might lead to misrepresentation, an increasing bias, and a distorted perception about the belief system and lifestyles of the people we want to reach out to. Also, it will hinder evangelization. The perception about others could easily lead to a grossly inaccurate conclusion and consciously mislead and damage people's good perception. This truth can well be summarized by saying that as missionaries, when Christians go to a new environment, "we assume that once we learn the local language, we can preach, and the people will understand. However, it comes as a shock that this is not so, that the task of communicating effectively in another culture is far more difficult than imagined" (Shryock 2010, 49). Therefore, the proper understanding of a given people's cultural context and language prior to the presentation of the Gospel to the people in question is a prerequisite and a given. Thus, for good results to be realized, that requisite must never be compromised, neglected, or even overlooked.

When Jesus reached out to a Samaritan woman, he did not despise her culture and even herself, but he approached her in a friendly way which finally opened the door for salvation. Jesus valued the Samaritan woman, though it was known that Jewish people could not mingle with Samaritans. However, Jesus broke the social taboo against talking to a woman, particularly in an uninhibited place with no witness. Jesus not only

talked to women, but he invited women into his band of disciples; he ignored the five-hundred-year-old hostility that had developed between Jews and Samaritans (Bailey 2008, 214). So often, Christians without understanding worldview and culture judge Muslims as terrorists, fundamentalists that may happen in other places but knowing their worldview is fundamental. Jesus's goal for all human beings is to bring humanity to be conformed and transformed to humanity that would imitate and be one with him. Hence this was his prayer while he was still on earth that we are not taken out of the world but only that we are kept from the evil one of the worlds (McCurry 1979, 78).

In that respect, the researcher would like to opine that, even though the Garre Muslims are violent and that they resist any attempt to reach them out with the Gospel, in the process of presenting it to them, it is vital to ensure that the proper attitude towards them is developed. Being not judgmental or revengeful is a healthy approach that will make evangelization possible and successful.

Lack of Contextualization as a Hindrance to Muslim Evangelization

Contextualization "is an effort to express the relevance of the gospel in the context of people, while at the same time being faithful to the text of the gospel" (Mogensen 2002, 18). Furthermore, it illustrates how the coming of Jesus was the epitome of contextualization. God sent his only Son to communicate with human beings in an impactful way that would lead to their salvation. Likewise, God continues to require his servants to propagate this gospel of salvation to every nation. He calls Christians for participation in this task using a similar incarnational approach that is contextually relevant to the local people. Drummond (1975, 366) consents to this significance of contextualization when he asserts that evangelism should take place within a context and not in a vacuum. Caution is further given that the process of

contextualization should, however, not be allowed to distort the message of salvation (Nehls 1988, 199). This caution is especially relevant to Muslim evangelism. As Christian, we need to do our utmost to adapt ourselves to Muslim culture while not compromising the Bible's message.

In contextualization, even though God is the revealer, the context of that revelation is important because revelation is not done in a vacuum. Without a living relationship to the possibilities and problems of the man or woman of the present, the Christian message becomes sterile and irrelevant (Pam 2012, 89). Our message content must be presented in a way that a given society understands. Therefore, "evangelists have to work within their language and social context when they try to express their understanding of the Christian faith" (ibid.). We should not "tend to remove converts from their societies and thereby cut them off from their cultural roots" (ibid.). This kind of attitude and practice results from degrading other cultures and considering one's own culture as superior. As a result, "Christianity itself has often appeared foreign, and Christ as a figure alien to the way of life of the people" (ibid.).

Nevertheless, "The process of appropriate contextualization is enhanced by communication of biblical messages that receptors perceive as relevant to the realities of their life" (Kraft 2016, 278). Evangelism's foundation is the Bible, yet we need to give regard and value to culture, if not for its distortion, as culture is an instrument to introduce our ministry understandably. Otherwise, according to Plueddemann, "Biblical principles of evangelism need to come from the whole of scripture. Leaders in multicultural situations have the opportunity to explore scripture from the perspective of the other culture" (Plueddemann 2009, 65). However, "We all need a deep sense of

humility when it comes to propounding biblical principles of evangelism for other cultures”(Ibid.).

Contextualization helps “to build face to face personal relationships with Muslims while living among them,” and also it includes developing the theological truth relevant to a particular group (Maurer 2011, 143). The Bible alludes to the fact that God does not desire to see the human being converted into cultural carbon copies of foreign culture but to his truth which gives life to all. This is evident throughout the Book of Acts. Individuals got evangelized and became believers in their own cultural contexts as the Word went forth and was received by them. However, the church has, from its inception, employed contextualization in its life and activity. Mostly, Apostle Paul was a model preacher in using contextualization and articulating an appropriate approach of contextual theology; “Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible” (Cor 9:19). When reaching out to the Jews, Paul did not abandon them, although they were reluctant to give up their Law. Instead, he appreciated their worldview and welcomed them to accept and believe Jesus without discrediting their Torah.

Apostle Paul approached the Gentiles in a related way when he brought the good news about Jesus to them. Though the laws and traditions of Jews were unacceptable to the pagans, Paul affirmed the moral law with love as the supreme, setting aside the ceremonial or sacrificial law “for the sake of their conversion” (Kraft 1996, 91). Paul held that culture was not correlated to that of Biblical Christianity. However, the Christian’s fundamental truth is based on faith in Jesus Christ, and whoever receives this truth will enter the Christian fold, no matter what his culture is.

In contextualization, when entering a foreign culture, it is appropriate to adjust to the people within this group, dressing in an inoffensive manner or even wearing indigenous clothing. One has to learn the language, adjust to prevailing customs, and make certain that one does not offend the host people with one's behavior. In Islam, many cultural forms carry religious connotations. However, how should a Christian react? Which of these clashes with biblical customs and content? Which of the points in question have a spiritual significance and which are merely forms? Because anything that compromises Christian testimony or biblical content cannot be practiced. Some missionaries have gone far and wisely used the context of Muslims to win them; they do this to remove all stumbling blocks for people to come to their savior. Certain contextualizers will pray in the Islamic way, keep the Ramadan fast and other Islamic festivals, and wear the skull cap. By that token, they identify themselves as Muslims. Therefore, in its proclamation, it is always vital to contextualize the Gospel. As a missionary among the people, in our attempt to reach out the people with the gospel message, contextualization has always been our approach. However, we need to be keen not to pay so much attention to the culture more than the message we convey.

Learning and developing the target people's language is essential for a contextual missionary because effective communication of the gospel is impossible without linguistic proficiency. Contextual gospel workers are often encouraged to dress locally and to show appreciation for it. Contextualization of the gospel demands, first of all, an in-depth study of worldview, value systems, culture, and customs. What is neutral and what carries a religious message? Every religious ritual or symbol has a spiritual meaning. Christians need to be aware not to compromise the message of the gospel. These are no general answers which apply to every situation. On the contrary, every

Christian has to make his or her own wise decision as to what extent contextualization is applied in any given situation.

So, that the gospel to make sense among the Garre Muslims, there is need for the relevant points of contact with which the Muslims can connect and identify with be identified and made use of effectively. Christians must be intentional and deliberate about contextualization. This has been the trend since the time of the Early Church. Otherwise, if this does not happen, the mission of reaching them out will be impossible to realize.

Summary of Literature Review

This chapter reviewed relevant kinds of literatures sources and the review of literature helped the researcher to learn from previous challenges regarding Muslim evangelization. The literature review showed that Muslims do the best they can to spread their religion and to hinder other religions from penetrating the Muslim communities. The review of literature helped the researcher to identify the factors affecting Muslim evangelization. The researcher identified and discussed the factors affecting evangelization to Muslims. Even if scholars have written about these factors, they have not specifically written about the contextual factors that affect evangelization of Garre Muslims, and so this research contributes to the knowledge concerning the Garre Muslims specifically.

The literature that has been reviewed herein has covered a wide range that eventually narrows down to the challenges of Muslim evangelization. The researcher used the materials that have been helpful in giving a better glimpse of factors affecting Muslim evangelization includes Maurer (2011), Esposito & Shahin (2016), Kraft (1997), Sookhdeo (2008), Shryock (2010), Plueddemann 2009, Drummond 1975, Nehls

1988, Mogensen 2002, Bailey 2008, Oseje 2018, Tripp 2006, Nazir-Ali 1983, Glaser and Kay 2016, Sahner 2020, and Parshall (2003). The materials were helpful since their approach to hindrances of Muslims evangelization is grounded in a perspective that has been borrowed for this current study. Kraft (2016) and Woodberry (2008) are also useful in providing a better understanding of the nature of perception toward Muslims that helps in understanding Islamic religion and their movement. The following chapter will emphasize on the methodology used in the research.

CHAPTER THREE

RESEARCH METHODOLOGY

This research employs a qualitative research design. Interviews and interview guide questions were designed to collect data. The following sections discuss how these aspects of the qualitative research design were used to collect data that was transcribed and analyzed to offer a thematic discussion of the findings. The sections that will be examined in this chapter are research design, entry, population, sampling, method of data collection, interviews, data analysis, validity and reliability of assessment tools, ethical considerations, and summary of the chapter.

Research Design

This study employed the research design and technique that has been used as a qualitative research method “every project requires a research design that is carefully tailored to the exact needs of the problem” (2000, 67). Pope explains the advantage of qualitative research methods by asserting that they help to identify intangible elements like social norms, ethnicity, religion, genders roles, and socioeconomic status (2000, 203). The researcher chose to utilize in-depth interviews. Seidman articulates that “at the root of in-depth interviewing is an intense in understanding the experience of other people and the meaning they make out of that experience”(1998, 56)

In carrying out this research, the researcher liaised with various groups of informants. This was done by conducting interviews which enabled the researcher to access the necessary information needed for this study. In the same breadth, the researcher prepared the interview schedule that made the interview process possible,

thus making the gathering of data easy. As a result, appropriate data was collected. Thus, a deliberate effort was made in gathering up-to-date data through the use of a precise, unbiased and standardized interview schedule. In identifying and know-how informant describe the factors affecting evangelization of the Garre Muslims, the researcher listened to the respondent and recorded their perceptions.

Entry

The researcher is conversant with the Moyale area since he had been living and ministering in a local church for 20 years. Nevertheless, the researcher was cognizant of the fact that the elders might have been newly elected, and there might be other new faces among the congregation since the researcher left the local church for four years to study his PGD Theology and Master's programs. Having considered this, the researcher visited and consulted the elders and pastors ahead of the study before he began his official interviews.

Population

Labrakas defines the term population as the collection or aggregation of the individuals or other elements about which inferences are to be made (2008, 590). Mugenda and Mugenda refer to population as the entire collection of a set of people, events, and objects or collection of all the items that we want to generalize or draw conclusions about (2008, 48). Therefore, the population of a study is the entire group of individuals with one or more characteristics that are in common, which are pertinent to the researcher (Gall, Gall Joyce P, and Borg 2007, 221). It is the accessible population from which the researcher draws the sample for his study. Accessible populations are convenient for the researchers and represent the overall target population (Gall, Gall & Borg 2007, 221).

The researcher in this study considered the Moyale Kale Heywet and Yehiwot Berhan Churches. The two churches are evangelical denominations, and they are in Moyale, Ethiopia. The total population of the study is one thousand members. Kale Heywet church consists of seven hundred members, while Yehiwot Berhan church has three hundred members in Moyale, Ethiopia. Therefore, the total number of informants involved were one hundred and twenty. All are members of the two aforementioned churches and are always involved in evangelism in their respective churches. It is from this population that the researcher drew his sample for the study.

Sampling

Kerlinger and Lee define the term sampling as “the processes of selecting subsections of a population to represent the entire population to obtain information regarding the matter of interest” (2000, 18). Mouton delineated sample as “elements selected with the intention of finding out something about the total population from which they are taken” (1988, 124). Informants in qualitative research should be chosen based on their ability to provide relevant information useful to the researcher’s understanding of the problem (Creswell John W 2003, 184). Thus, the researcher used a purposeful sampling procedure to select interviewees for the study.

Therefore, the researcher’s choice was based on their participation in the Muslim evangelism from both churches. This study comprised forty-four people in total. Interviewees from Kale Heywet church were seven church leaders, one pastor, three evangelists, five youth leaders, three-woman leaders, and six ordinary members. Of these ordinary members, three were men, and three were women, all aged thirty and above who are involved in evangelism. In the Yehiwot Berhan church, there were seven church leaders, two evangelists, three youth leaders, three women leaders, and four

ordinary members. Of these ordinary members, two were men and two were women, all aged thirty and above who are also involved in evangelism.

The researcher got information from pastors and the church elders, women leaders, youth leaders, and ordinary members. Pastors and evangelists are well aware of the movement for evangelism in the area, both in its weaknesses and strengths. They are closer coworkers with the elders than anyone else. They are familiar with the biblical concept of evangelism, and it is also assumed that they are engaged in teaching evangelism and equipping others for the ministry.

The researcher employed purposive sampling methods in the selection of the 44 participants who took part in the research. The researcher handpicked 44 informants who were known to have been serving in the area for a long period of time. These were a pastor, an evangelist, a church leader, a women leader, a youth leader, and ordinary members who have participated in evangelism.

Table 3.1 Sampling table of the different categories of Participants.

Participants	Number of Participants	Percentage
Pastor	1	2.2
Evangelist	5	11.3
Elders	14	31.8
Women Leaders	6	13.6
Youth Leaders	8	18.1
Ordinary Members	10	22.7
Total	44	100

Method of Data Collection

In this research, ethnographic data gathering was the key to get information in the process. This study used in-depth, open-ended interviews. The data from the interviews comprise of precise verbatim from interviewees about their knowledge, feelings, opinions, and experience. The data comprises accurate elucidation of people's

comprehension and a full assortment of interpersonal interactions (Best & Kahn 2003a, 13).

The researcher tried to use the right research methods without interruption throughout the study. He fundamentally designed tools like group discussion and interviews. This study was not implemented with the use of instruments that were not designed in advance to the study. This is because “A test is reliable to the extent that it measures whatever it is measures consistently” (Best & Kahn 2003a). Thus, it was necessary to design appropriate questions that guided the interviews.

Interviews

An interview is one of the most significant tools for collecting data. The interview questions which were prepared were limited in number and directly related to the topic in advance to the interview (Best & Kahn 2003a, 145). Best and Kahn say, “The purpose of interviewing is to find out what is in or on someone else's mind”(2003b, 149). Furthermore, the importance of the interview is that it plays a crucial role in providing an in-depth data, which is not conceivable to obtain using a questionnaire. In addition, the interview method can also clarify the questions, thus helping the informant to provide an appropriate response. Thus, interviews yield higher response rates mostly because it is difficult for a subject not to answer questions or overlook the interviewer (Mugenda 1999, 209).

The researcher established a friendly relationship with the respondents before conducting the interviews. The researcher followed a research procedure that includes first getting permission from church leaders of Kale Heywet and Yehiwot Berhan churches. Secondly, the researcher made a list of all possible interviewees from both churches. The researcher used open-ended interviews for all the interviewees. The

purpose of open-ended interviewing is not to put things in someone's mind but to access the perspective of the person being interviewed (ibid.). The researcher avoided using closed or leading questions. The leading question shows the path for the response that might not be the respondents' intentions. Patton and Patton also observed that the "quality of the information obtained during an interview is largely dependent on the interviewer"(Patton & Patton 2002, 266). Still, the interviewer should not manipulate to get what he desires.

Data from interviews was collected by writing and recording. The research sought permission from the interviewees to write and record whatever they said during the interview session. The researcher transcribed from the recorded interviews and also translated them. Interviews were carried out in both Amharic and Oromo languages as appropriate, hence the need to translate.

Data Analysis

After collecting the data, the researcher analyzed it appropriately to interpret it. This data collected was voluminous, as Patton and Patton also note (2002,268). The considerable amount of data can be frustrating if it is not well organized. Thus, this researcher embarked on a process to manage the data for analysis. Firstly, findings were organized from the transcribed data. The organization is based on themes, topics, sub-topics of the findings. The flow of thought goes down from the relevant to the most relevant. Then there comes describing of what is already organized. After the researcher organized the data, he moved to the next analysis stage, namely, description. He described the various aspects of the study that are deemed critical, including the people, their setting, and viewpoints, as advised by Best and Khan (2003a,270). Hence, the description included the perceptions of both the Christian leaders and members in the

two churches involved in this study. The findings were finally interpreted, and implications were drawn. Finally, there was an explanation that targeted what had been asked.

The data analysis is directed at identifying factors hindering evangelization to Garre Muslims in Moyale, Ethiopia. This study also came up with reflections about the findings; it was not just to write what had been said or observed. Interpretation requires creative work in the way that it helps understand and perceive underlying thoughts from the data gathered. Best and Khan state that, “The discipline and rigor of qualitative research analysis depend on presenting solid descriptive data in such a way that others reading the results can understand and draw their interpretations” (2003, 213).

Validity and Reliability of Assessment Tools

The validity and reliability of the research with relevant and helpful requirements. It was inevitable that there were subjective or personal suggestions and reflections. If the analysis of the findings were more related to personal reflection, the study could be distorted and lack its validity and reliability. Thus, it is important to ask: how can the research be kept reliable and valid? Best and Khan affirm that “Reliability and validity are essential to the effectiveness of any data-gathering procedure” (2003a, 56).

In addition, Creswell emphasizes that validation in qualitative research is used to determine “whether the findings are accurate from the researcher's standpoint, the participant or the readers of an account” (2002). To ensure validity, the researcher thought rigorously as he chose the necessary tools to gather data; they were not chosen just for the sake of choosing. Further, the research tools were discussed with supervisors

before they were implemented. These study tools were commonly used by other influential researchers for qualitative research.

The tools mentioned above were suitable to find data in that society context and the local church setting. Even though the researcher was conversant with the area, he was reflective and tried to avoid presupposed bias as much as possible. He also ensured that the communication was in an appropriate manner with different groups based on age, gender, and status. The concentration groups consulted during this study include church leaders, pastors and evangelists, youth leaders, woman leaders, and ordinary members from two churches ministering in Moyale, Ethiopia. Again, it attempted to avoid presupposition toward the research. The researcher encouraged the respondents in different ways to say the actual words in their minds. All the data were kept safely out of reach of other people, including children.

Ethical Considerations

In this study, the proposal was first approved by the Institutional Ethical Review Board at AIU before the researcher commenced data collection. Then, the researcher received a letter of introduction from the relevant authority at Africa International University (AIU). The introductory letter enabled the researcher to gain personal entry in order to gather the needed data from the indicated churches. In addition to this, the researcher got permission to conduct the research from the selected churches, which in turn linked him with the church ministers. An individual request for an interview was made with all interviewees.

The researcher worked considering the appropriate ethical requirements of research. The researcher enlightened the purpose and significance of the research to the interviewee. The researcher also endeavored to handle the information gathered in a

proper manner. He sought the permission of the churches and individuals before continuing with his interviews. The selected churches elders, pastors, evangelists, women leaders, youth leaders, and ordinary members' responses are highly valued. Their consent was requested, as the researcher asked them to read and sign the consent form.

The data collected from the interview sessions were organized and managed properly for analysis and interpretation. This data was treated with care, and the researcher came up with important methods to keep the data safe and apart from bias since the data is vulnerable to be lost and distorted. The researcher did not utilize a coercive approach to get valid information and respected the views and suppositions of the respondents. He had appropriate esteem for the respondents and respected their option whether to give information or not. He was not running his own personal agenda in the name of field research. The identity of interviewees was also kept secret. Moreover, the gathered data were not implemented for personal benefit but for the purpose.

Summary of the Chapter

The literature that has been particularly helpful in providing a background to facilitate the optimal concentration of the research design used in this current study includes Best & Khan (2003), Gall, Gall Joyce P, and Borg (2007), Noll and Scannell (1972) and Patton and Patton (2002). These have given a basic understanding of the nature of qualitative research designs. In addition, the different views of qualitative research provided by different authors were remarkably helpful in providing a broader idea for the researcher as he writes his research methodology.

This chapter deals with the research design that the researcher used. In data collection in the region of Moyale, Ethiopia, ethnographic research design, as well as research interview method, were used as the main instruments. Despite the fact that Garre Muslims reside in both Moyale Ethiopia and Kenya, the researcher focused only on Garre Muslims, the inhabitants of Moyale Ethiopia. This area was of interest because the churches in which the research was carried out are found only in this region.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

This chapter of the research presents the findings of the data collected from fieldwork. The purpose of this study is to investigate the factors affecting evangelization to Garre Muslims and examine how Christian churches in Moyale were reaching them. Therefore, this specific section contains data analysis and findings which follow qualitative method analysis. The information herein was derived from the interviews done with 44 participants from MKHC and MYHBC.

Religious Factors that Influence Effective Evangelization to the Garre Muslims in Moyale town

When the researcher sort to determine what religious factors are influencing effective evangelization to the Garre Muslims in Moyale town, thirty-five informants responded, and the findings were; fear of Jihad from fundamentalist, inadequate skills in Muslim Evangelism, inadequate financial support systems, lack of unity among churches, violence, the leadership challenge in the church, lack of mentorship, lack of holistic ministry to the Garre Muslims and the inadequate approach to the Garre Muslims.

Inadequate Support Systems in the Churches

Inadequate skills in Muslim evangelism emerged as a challenge as 23 out of the 44 informants felt that when Christians approach Garre Muslims, the latter challenged them with their knowledge of the Qur'an. The Muslims seem to be well equipped and trained with their Qur'anic education, which poses challenges when evangelizing them.

According to informant 003, Christians tend to be inadequately prepared for Muslim evangelization and lack familiarity with the Qur'an, which consequently has contributed to the challenge of conducting evangelism. Informant 008 supported this by stating that the Garre Muslims are people who follow their Qur'an keenly.

Informant 009 explained that “we as the ministers and the church members should work together for Garre Muslims to receive Christ. In addition, we should give training of Muslim evangelization to Christian believers so that they can reflect Christ through their lifestyle and dress code.” He added by saying that “our Christian life should trigger in Muslims a question about their fundamental teaching of religion and that they should be attracted to Christ. In support, informant 016 mentioned praying to God for persons from their community to receive Christ, including secretly training and teaching them to be sent back to their community.

Christians need to have training on Muslim evangelism to understand them better so that they can know how to approach them and successfully be able to win them to Christ and, in the long run, be able to retain them in Christianity. As stated by informant 005, a dearth of understanding the character of the Garre Muslims is among the major obstacles in reaching out to the Muslims. Getting the opportunity for training about Muslim evangelism, including learning their language and culture, will give good exposure to evangelism.

Informant 022 felt that the church needs to equip the participants with skills and knowledge on Muslim evangelism in terms of evangelism strategies and the language. According to informant 013, who had faced a challenge on how to do Muslim evangelism because of the language barrier, stated that when they accept Christ, they do not stay in Christianity; instead, they go back to their Islamic religion. However, there

are no Bible training centers in the area where missionaries are equipped with the knowledge of God's word. In addition, there is a lack of training on how to conduct Muslim evangelism; the church leaders themselves are not well trained and equipped on Christian leadership, and there are no clear visions to reach out.

Inadequate Approach to the Garre Muslims Evangelism

Another factor revealed by the informant pastors and evangelists of the two churches out of 44 informants was that they felt *Awud* (contextualization) was a key method of the gospel to the Garre Muslims. It helps non-believer as they receive Jesus Christ as their savior if they do not endanger themselves as the message will be suitable to their context. As supported by informant 001, contextualization of the gospel message within their culture, understanding, and relationship-building is the mission strategy to penetrate Garre Muslims' strongholds. Informant 004 further stated that reaching and preaching to them within their context could be the option. In addition, Christians who do business among them need training about the Garre Muslim culture and cultural forms in order not to be carried away by business, marriage, and other conditions proposed from the Garre Muslim side.

As MYHBC informants stated, when Christians share the gospel to the Garre Muslims in their language, they become eager to listen. According to informant 019 MYHBC youth leader, training evangelists and pastors who preach to the Garre Muslims in their language will bring a dynamic result in evangelism to the Garre Muslims. Another aspect posing a challenge is that some Christians are not good role models to Muslims whom they are trying to bring to Christ.

Inadequate Financial Support Systems

In the interviews, as felt by 28 of the 44 informants, there is inadequate financial support from both the church leadership and the Christians, as the church does not have a system that can nurture the Muslims who are coming to Christ. Another informant pointed out that there is a shortage of financial support to missionaries and a lack of planned fundraising to provide money for mission work. In support, MKHC elder stated that after some years, the church was financially challenged, so that they were no longer able to support the evangelists and missionaries on the field. As a result, more than eight missionaries left the mission field and are currently involved in government jobs and private businesses. Informant 043 stated that the church should purpose in enhancing relationships with willing partners. Participant 038 asserted that the church is not working on how to make a partnership with Christian NGOs and encouraging them so that they can open schools, build clinics, and bring water for the community to enhance evangelism to Garre Muslims.

Informant 023, an MYHBC evangelist, indicated that financial assistance for the evangelist and missionaries is essential; however, as a church, the strategic plan is not engaged to solve the issue, especially in facilitating evangelism and walking with those who convert to Christianity among the Garre Muslims. He continued by saying that it is one of the primary responsibilities of church leaders to look out for the welfare of mission workers. Still, there is no robust mobilization to provide financial support. Furthermore, the informant 007 stated that buying land for the church is more expensive on Garre Muslims' side than Borana. That means it will involve more money to buy land and build churches and schools in the Garre Muslim area.

Informant 029 from MYHBC elder mentioned that the church is not bringing forth a budget plan that will facilitate Muslim evangelization. As explained by informant 044 from MKHC, “as a church, we have the plan to reach the Garre Muslims through evangelism group initiative and financially supporting those who go out to witness, but there is no fixed allocation of finance for mission work.” In support, informant 011 from MKHC said that Christian churches are not well prepared financially to take care of the church work and supporting missionaries.

Leadership Challenge in the Church

The MYHBC elders described that Christian leadership is the backbone of the existence of the community of believers. Informant 022, who was one of MYHBC elders continued by saying, “We would be immature and inexperienced if we thought about the existence and continuity of the church apart from leadership.” However, “There are three requirements for a good program within the church. The first is leadership, the second is leadership and the third is leadership” (Beasley-Murray 1990, 89). Murray enthusiastically addresses the importance of leadership in his statement as it has been said, “leadership is the key priority in the churches today. Preaching is important, worship is important, pastoral care, evangelism, and social action-all these things must come high on the list. But uppermost comes leadership” (Beasley- Murray 1990, 123).

Both MKHC and MYHBC faced inner conflicts and disagreements which left them vulnerable to different kinds of splitting. The MKHCE narrated that from 2005 to 2007, the church started experiencing disputes that led to leadership disagreements, split among the leaderships resulting in separation, and the opening of another new church, which slowed down the progress in expanding the vision and mission of the Kale Heywot Church.

The chairman of MKHC proceeded to express and narrate how they have been affected as a church. A new generation of youth leaders had been raised in the church from 2008 to 2015 who were called the Fares Gospel Mission Team. Their vision and mission were reaching the communities around Moyale and other parts of Ethiopia such as Borana, Arsi, Southern Ethiopia tribes such as Bodi, Hamar, and they planted churches among them. Unfortunately, in 2015 another conflict happened between the youth missionary team, who were an arm of the church, and the church leaders resulting in discrepancies and bringing in separation, which even divided the church congregations into three parts. Currently, the church is focusing only on church buildings, and their attention is on resolving conflict issues among the congregation. This causes the church to narrow down the bigger vision into a smaller one because of the lack of good leadership. Healthy and biblically rich leadership has a paramount influence and could pave the way to practice the good, sound, and profound application of the various ministries in the church consistently.

The MKHC evangelist ardently pointed out that “because of the inner leadership problem among the elders, the leaders continued to serve beyond their prescribed contracts which contributed to a split and separation of the members finding other churches or planting their own churches.” As stated by participants from MKHC elders, dishonesty of the leaders in terms of finance, misuse of church property contributed to the church’s lack of focus on evangelization, contributing to many becoming Muslims in the town and the Moyale area. The church’s leadership problem, alongside disagreements and conflict, divides the congregation of the church, contributing to the members of the church leaving and forming new churches jointly with ministers by stealing the members from each other.

Biblical leadership is unarguably the most distinctive factor in a church that determines the church's growth, or else lack of biblical leadership points to the failure in its entirety. Leadership is the pillar of all ministries that hold together every activity to develop and extend God's kingdom. As long as leadership is not servanthood and tied to the scripture's reality, the biblical mission and the vision that has passed through godly fathers through generations may get lost as it reaches a current generation. The Bible has ample teachings on leadership; one may get ideas from the professional arena, yet it should be strictly assessed before implementing in the church leadership.

Lack of Mentorship

The leadership has not been able to put up well-coordinated mentorship programs. The MKHC youth leader stated that lack of mentorship, especially developing new generations on how to reach out to Muslims and other communities, had not been applied. As explained by participants from MKHC, there are well-written plans on how to reach out, but the leaders are not ready to implement them. In addition, the leadership has not been able to give direction on the diverse preaching and teachings; the preachers have only concentrated on aspects that please the congregants. According to the MKHC pastor, the preaching always has been geared towards prosperity gospel that focuses on prosperity, not thoroughly biblical teaching on salvation. Therefore, member stealing from churches is happening, which contradicts the great commission's purpose of reaching out to evangelize to the nations.

The leaders and ministers of MKHC and MYHBC have a common understanding, if not identical, about leadership ministry, although it is not sufficient and practical in terms of mentoring new leaders. Leadership, like other ministries, considers and utilizes content, context, and method through developing new leaders.

Leadership, like other ministries, considers and utilizes content, context, and method through developing new leaders. Taking the example of Jesus, Paul, and other apostles in the early church, Christian leaders are obligated to mentor, nurture, and bring up young leaders.

Lack of Holistic Ministry to the Garre Muslims

Moyale Kale Heywet Church has tried to reach out through holistic ministry by inviting NGOs to assist the community with the development projects. There are relief projects such as Medan Act, which help to empower the community in terms of health, self-help group which help the community through saving money and Relief projects in the community especially during the time of drought. According to the MKHC elders, the projects were door openers to reach out to the community with the gospel. However, mostly those who benefited from the NGO projects were the Borana community; the church could not extend her vision to reach Garre Muslims in the area. This development project created disagreements among church leaders because of their low educational background, which hindered the church's vision and mission and ended up closing.

Lack of Unity among Churches

Informant 004 stated that the unity of churches is very significant; however, the churches are not working together; as a result, those who come to Christ from Muslim background go back to Islam. In support, Participant 006 mentioned that there are disagreements, unforgiveness among the Christians, lack of unity, and fear that promotes uncertainty among the churches because of the transfer of membership from one church to the other, which made them only focus on the program, and lack of passion for Muslim evangelism.

According to informant 012 elder from MYHBC, lack of unity among the Christian churches creates a hindrance in reaching the Garre Muslims with the Gospel because without unity; churches will not emphasize on their mission of reach out to unevangelized people groups. Further, informant 013, MYHBC evangelist expresses that, there are more than 14 churches in the town, but they do not have a healthy co-existence in praying communally and reaching out to the Muslims. Informant 002 pointed that if all churches come together as people belonging to one Kingdom with the same purpose in an inner will to win Garre Muslims to Christ, that will create a great potential for the gospel of Christ to reach them. Further, according to Participant 009, they should respond by working together as ministers and church members for Garre Muslims to receive Christ.

Business Prowess of Garre Muslims

Informant 027 asserted that the Garre Muslims used to be nomadic but presently, especially those who live in Moyale, control the business sectors. Their business transactions attract the other tribes to get involved with business-making among them and others serving within their homes as house-helpers. Informant 012, one of the MKHC elders, pointed out by saying that Muslims consider Christians as lazy and economically poor people. However, the financial power and the control of the business in the area have motivated them to attract people to their Islamic faith from Christians and traditional religious people like Borana. Informant 044 stated that Garre Muslims are empowered with a financial capacity to convert non-Muslims and build mosques in different parts of Moyale town. Once non-Muslims get money support from Muslims, they start blocking any Christian who is evangelizing in their area.

Garre Muslim Evangelization by the Two Churches

As MYHBC elder stated, they rarely reach out individually to the Muslims with the Gospel, but as a church, they sometimes reach out to the Muslims through the organized evangelism team and prayer. According to MKHC elders, they have reached out to them through the means of cleaning and praying at the Garre Muslim areas of the town.

When the informants were asked whether they conduct Muslim evangelization or not, 8 out of the 44 informants agree that they participated in Muslim evangelization in one way or the other. There was a general feeling from the informants that this was the right time for the gospel of Jesus Christ to reach the Garre Muslims; that is the reason why they need to reach them. Preaching about Jesus Christ is the only way of winning souls among the Garre Muslims. According to informant 007, who participated in Muslim evangelism, it is the right time than any other period because of the fast-spreading of Islam in Moyale town. Participant 013 said that he has never participated in outreach but sometimes shares the gospel in hotels, business centers, coffee shops, and other places and through prayers. Further confirmation was done by Participant 012; “Yes, I do Muslim evangelism because the Bible speaks about the second coming of Christ which is near, and it is my heart thrill to reach them through the sharing of the Gospel and prayer.”

On the other hand, 30 informants of the 44 informants stated they do not participate because it is difficult to evangelize to the Garre Muslims as it is difficult to convince them to be converted to Christianity. According to informant 002, “With God, everything is possible though with human beings there can be difficulty in reaching the Garre Muslims.”

Furthermore, 6 out of 44 informants stated that they have only participated once in Muslim Evangelism. They felt that their experiences with the Muslims during evangelism gave them a lot of fear, as they sounded like they hated Christianity with a passion. While the rest, 38 out of the total 44 informants, pointed that they have never participated in Muslim Evangelism. As stated by informant 003, “Muslims hate Christianity, and the mention of Christianity could even cost your life.” According to MKHC elders, in 1990 evangelism was done from Moyale up to Mount Agal which is located within the Garre community area. However, since then, there has been no strategical evangelism done to reach Garre Muslims.

Attitude Toward Garre Muslim Evangelization

When the informants were asked whether there are positive things and negative things (a tendency of undesirable outcomes) about evangelizing the Garre Muslims in Moyale Town, the researcher received feedback from his informants. In responses given by all 44 participants, they felt desirable and negative things about evangelizing the Garre Muslims in Moyale Town. None of the participants gave a negative answer.

Positivity about Evangelism to Garre Muslims

This section discusses the positive things that were singled out by the participants concerning the evangelization of Garre Muslims. Positivity in this section implies the quality of being encouraged or promising a successful or desirable outcome.

Opportunity for interaction and fellowshiping with the Garre Muslims

The informants felt that evangelizing Muslims provides an opportunity for interaction with them. In addition, giving time to those who accept to follow Christ in carrying out follow-up missions among the converts shows honesty on the part of

Christians. From their assessment, the Muslims feel that this shows a deep concern for them. Therefore, in doing so, the move is seen by Muslims as a genuine way of moving closer to them and geared towards establishing lasting and meaningful relationships with them. According to youth leaders' participants from MYHBC, evangelization has consistently made it possible for Christians to buy plots of land among them and end up living among them. This has increasingly made interaction between the two religious groups possible. In addition, it has helped in the creation of an enabling environment in which business among them can thrive. This also facilitates Christian's familiarity with the Muslim culture, thus making healthier relationships possible.

However, MKHC elder explained that, since the tribal conflict between Garre and Borana people, it has made Garre Muslims became approachable and accessible for other tribes to live among them. Significantly, the recent conflict of 2019, which had happened between the Borana and Garre, is making the Garre people to allow other tribes to live among them. The reason behind this was during the conflict; the Garre community were attacked and affected because of their homogenous habitation, while on the Borana side, more than thirty tribes lived together. Therefore, evangelizing them creates room for expansion of the gospel and bringing new souls to the kingdom of God by snatching them from the eternal hellfire through the gospel.

According to informant 014, in terms of peace, sharing the Gospel circumvents violence and allows Christians to help people to live in peaceful association with one another. Informant 023 stated that, "Our God is God of peace thus, without evangelizing the gospel to the Garre Muslims they will not experience the harmony of coexistence with other people and more crucially everlasting life through Jesus Christ." An informant from MKHC mentioned that, "through our evangelization to the Garre Muslims God will touch their heart to be approachable people." Despite the challenges,

clearly, it shows that evangelizing the Garre Muslims is very helpful to enhance a good relationship with them.

Negativity Towards Muslim Evangelism

This section discusses the negative things that were singled out by the participants concerning the evangelization of Garre Muslims. Negativity in this section implies the tendency of an undesirable outcome.

Persecution

Informant 001 stated that the church's presence among the Garre Muslims is one means to reach them, but there are persecutions toward the Christians who preach to them. According to MKHC elders, if anyone is identified as a Christian among the Garre Muslims, the person will be excommunicated, and finally, to their extreme decision, the person will be killed. Furthermore, MKHC evangelists asserted that Garre could only marry among themselves even from close relatives and live together; therefore, they do not allow any other tribe or ethnic group to mingle and live with them. As a result, most of them fear cultural repercussions and family ex-communication, which deter them from converting to other religions.

Hostility from Garre Muslims

Fear of Jihad from Fundamentalists

Participants from MKHC expressed that the Garre Muslims are very zealous for their Islamic religion and dedicated and ready to defend their religion in every possible way. Moreover, both those from a rural setting and town are conservative and were well acquainted with Qur'anic teaching from their childhood in their learning centers called *madrassa*. To become and be called committed Muslims, they had to fight non-Muslims.

The Sheik and Imams have spiritual influences on their Muslim community because of their Islamic commitment and knowledge to reach out to several Muslims and traditional religious followers through their organized *dawah*.

Some of the Garre Muslims take the exercise of Islamic teaching and practices seriously and have negative attitudes towards Christians. As one informant 015 from MYHBC stated, “Jihad is a sensitive and often debatable issue when it is interpreted; some say it is a holy war and others define it as terrorism.” Thus, when Christian believers know the consequence of jihad, they panic and become discouraged to share the gospel with the Garre Muslims.

The MYHBC youth leader explained that the Garre Muslims were perceived to have been influenced by Somali Muslims; thus, they do not allow any other tribes to mix with them, build houses among them or inter-marry them and no harmonious interaction with other neighboring communities. According to informant 019 from MYHBC, people in the Moyale area believe that the Garre Muslims work with Al-Shabab because of their unwillingness to accept and interact with other people who live in the area. This makes many other people perceive Garre Muslims as terrorists, extremists, creating the image or picture of fear among Christians not to reach out to them.

Violence

Conflict emerged as a hindrance to Muslim evangelism in Moyale town, as explained by 21 participants out of the 44 participants who stated that the Garre Muslims do not like Christians. Therefore, when Christians approach them for evangelism, they tend to disagree with them, which causes violence and fighting in some cases. In support, Participant 012 stated that for Christians, the fear of extremist groups from the Garre

Muslim side is one of the key factors that discourage them from getting close to them. Another participant described that fear is one of the emotional inclinations which prevents Christians from reaching out to the Garre Muslims.

Socio-Cultural Factors that Influence Effective Garre Muslim Evangelism in Moyale Town

When the researcher sought to determine what socio-cultural factors influence effective evangelization to the Garre Muslims in Moyale town, 44 informants responded. The findings were cultural differences, religio-cultural, political and tribal conflicts/ Peace and security, and economic power.

Religio-Cultural Hindrance

Cultural difference emerged as a hindrance as 28 informants out of 44 felt that the differences in the Christian and Muslim cultures were a significant contributor to the challenges that have made it difficult for success in Muslim evangelism. According to informants, the obstacles and hindrances along the way of reaching Garre Muslims are language barriers and culture as they mostly love and reflect on their own culture.

One of the evangelists from MYHBC reflected that it is appropriate to know the *tilk* (deep) and *layi* (surface) level of the community's *bahil* (culture), which "we are planning to reach out to; otherwise, we cannot deliver the message. For example, adjusting the dressing code, which is a matter of sensitivity for Muslims, especially sexy and tight dresses, is unavoidable in Islam. The *hijab* and *jellabiya* help them not to be tempted by body structure during prayer."

Religion emerged as a hindrance to evangelism to the Garre Muslim as supported by most of the 44 informants, both from MKHC and MYHBC. The Garre community has a strong belief in their Islamic religion, with which the elders of the community and

leaders of religion have a strong influence. They believe that the Islamic religion is handed down from their forefathers; therefore, leaving their religion is an abomination. According to informant 019, no other religion is allowed among them, which hinders Christians from reaching them. Informant 010 further elaborated their religious beliefs and culture by saying, “Our fellowship and worship hindered Muslims from coming to Christ because men and women are intermingled as they join in worship.” The informants also stated that Muslim evangelism is not often time done because of cultural and religious differences.

Political and Tribal conflicts/ Peace and Security

Most of the informants felt that political and tribal conflicts between two administrative regions among the Garre and Borana people have contributed to a halt in propagating the gospel to the Garre Muslims. As stated by informant 002, political and tribal conflict in the area present a severe hindrance for evangelization. Due to these conflicts, there were many lives taken and property destroyed. Additionally, Moyale town itself was governed by two regional administrations, which exacerbated the conflict because they opposed each other. Furthermore, the issue of security within the area hindered reaching out to the Garre Muslims. According to MYHBC elders, the issue of conflict resolution in the area tried by the federal government to conduct a referendum to resolve the conflict in the area but still to no avail since both the Borana and Garre oppose each other to administer the town.

As mentioned by informant 002, women leader from MYHBC, the conflict between the Borana and Garre results, many Christians and other tribes migrated to different places, leaving the church because of fear that they could not go back to their residential area. According to MYHBC evangelists, the issue of security within the area

hindered reaching out to the Garre Muslims. They are not welcoming others; if the person speaks the Borana language purely, they might attack because they have a way of differentiating strange people and Borana speakers by their accent.

Perceptions Towards Garre Muslims

Derived from the participants' responses on Moyale Kale Heywet and Yehiwot Berhan churches' perception of the Garre Muslims, the researcher was able to develop themes from thirty-eight informants as follow: Garre as aggressive people, they love their religion, they need the gospel, difficult people, and they are unchallengeable people.

Garre as Aggressive People

Twenty-one informants stated that the Garre Muslims are aggressive and sometimes try to kill Christians because of their religion. The MYHBC elders further affirmed that there was once a female evangelist from Moyale Full Gospel Church who preached to the Garre Muslims. One day she was caught and tied on the electric pole to be killed on a sunny afternoon, but God delivered her by enabling her to escape. Therefore, from such a scenario, there are negative feelings about the Garre Muslim community by the Christians, which engenders widespread fear among churches in reaching them.

Respect their Religious and Community Leaders

Thirty-one informants out of forty-four pointed out that the Garre Muslims respect their religious and community leaders. Without their consent or agreement, no one can accept any other religion apart from Islam. However, some of the Garre youths want to accept Christ but live with the fear of ex-communication, while the other group

of youths are violent in their actions. For the Garre Muslims, being aggressive for their religion is regarded as a good religious attribute.

Love their Religion

In the responses on the Muslims as people who love their religion, 38 informants out of the 44 informants supported it. There was a feeling among Moyale Kale Hiwot and Yehiwot Berhan churches that Muslims love their religion. According to informant 004, he would love to see them come to Christ, but the problem is that they love their religion and way of life and do not want others to interact and live with them. According to informant 009, “They are people who have a good relationship with each other and attract people to their religion but hate other religions. Therefore, I perceive that we should accept and befriend them in a good way through showing love.”

Informant 013, a pastor of MKHC, stated that the Garre Muslims, because of their eagerness for their faith, were involved in persecuting Christians and destroying churches. At the same time, others practice their Islamic religion sincerely and want to live with non-Muslims peacefully without promoting Jihad. In addition, the Garre Muslims avoid any form of folk Islam practice; however, there are some folk Muslims though the majority follow Islamic religion.

The children of Garre Muslims want to have and develop relationships with Christians, but the Islamic teaching pressurizes them not to get close to Christians. Informant 010, an MKHC elder, stated that “we do not see the Garre Muslims being dissatisfied with their Islamic teaching and practices even if it provokes them to wage jihad against Christians. However, those who have studied in secular schools seem more open to the gospel message compared to those who are not schooled but have only

studied at the madrasa. Some of them have little knowledge about their faith, but they engage in various religious discussions to defend their religion.”

Garre Muslims Need the Gospel

The informants who felt that the Muslims were their brothers and sisters were 20 informants out of the 44 informants, and they felt obligated to pray for them to accept Jesus Christ as their Lord and personal savior. According to informants from MYHBC, they perceive Garre Muslims as their brothers according to the Bible teaching. Informant 029 MYHBC youth leader asserted that “if fifty percent of the Garre Muslim populations received Jesus Christ as their Lord and Savior, we would be joyful.” In support, participants from MKHC specified that Garre Muslims are brothers and sisters, and they are praying for them to come to Christ. Informant 003 further stated that Garre Muslims are considered people created by God, but the evil spirits at work have caused them to be violent. According to the MKHC youth leader, the Garre Muslims are good religious people like Christian, and they are people who sacrifice themselves for their religion and participant 023 affirmed that they need the gospel, and if they come to Christ, they do sacrifice their lives to serve Christ.

Garre Muslims are Difficult People

The perception about Garre Muslims can be said that they are strong and unwilling therefore making the penetration of the Gospel difficult. Informant 036 MKHC elder affirm that they see the Garre Muslims as violent and wicked people. The other evangelists also see them as brutal, conservative, terrorists, and sacrificing themselves for their religion.

Garre Muslims are Unchallengeable People

On the unchallengeable people, 19 participants described their perception as unchallenged people where no one can challenge them. MYHBC women leader mentioned that sometimes Christians think that they do not have the right answer to the questions Muslims raise and postpone the discussion to meet when they find the answer from another Christian whom they think is most knowledgeable. There is also a fear of mocking from non-Christians because of their evangelization to Muslims because most of the conversations are centered on Jesus and his saving power which contradicts the Islamic teachings. However, trying to persuade in our ways to convert them to Christian is laborious unless the Holy Spirit touches their heart. In Addition, Christians perceive Muslims as ungodly and terrorist people who hinder effective evangelism.

The Garre Muslim parents advise their children not to listen to Christians' preaching or follow the Christian TV channel, and yet still, they follow the channel. According to MKHC elders, preaching to the Garre Muslims poses huge contests, so Muslims do not want to listen to Christians by saying Kufr (infidel). Furthermore, the MKHC pastor added that they were unwilling to listen to the Gospel as they intended to kill any Christian who shared the gospel with them.

Summary of the Chapter

The chapter started with the introduction and then followed by the respondent's response to each research question, and findings were followed by discussions. The discussion not only reflected on the data presented but the explanation about different factors affecting Muslim evangelization to Garre Muslims of Moyale Ethiopia. According to Ephesian 2:3, "we are God's workmanship," it is imperative that Christians be evangelistic people and are the only workers the Lord Jesus has. Therefore,

we are recommended to promulgate the gospel to fulfill the divine mission that has been inaugurated from the advent of creation.

In conclusion, despite the various challenges that come with the evangelization of Garre Muslims, be they of whatever nature: financial, lack of unity among the churches, organizational and leadership, and so on, the call to reach them out with the Gospel should not be abandoned at all. It should also be noted that though the challenges are myriad, they are not insurmountable. With more determination, organization, and concerted effort from all stakeholders, the mission can be accomplished. This should be embarked at all costs.

CHAPTER FIVE

SUMMARY, MISSIONAL IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSIONS

Summary of Findings

This study sought to investigate the factors affecting evangelization to the Garre Muslims in Moyale, Ethiopia. In this changing world through the prevailing situations, the church of this age must be alert to its pattern to fulfill the great commission that Christ has entrusted her. The changing world means that the church's life and mission should respond to such trends through reaching out to people with the gospel of salvation beginning from its immediate environment to the ends of the earth. Therefore, in response to this commission, the Moyale Kale Heywet and Yehiwot Berhan churches should not shy away from the mission of the church because of the many challenges that seem to stand in her way but rather should seize them, turn and make use of them as potential opportunities in effective evangelization. By so doing, the Church will become more relevant and effective in Muslim evangelization. Generally, on the part of Christians, it is good to remember that mission work requires our faith and obedience to Christ's command, that is, the command of making everyone be Jesus's disciple. Therefore, it is worth noting that there is a need for Christian churches to take the necessary steps so as to make Muslim evangelization in the area both effective and efficient. Identified by the researcher, the various gaps that hamper Muslim evangelization among the Garre Muslims are as follows:

In reaching out to Garre Muslims with the Gospel message, the need to equip the congregants and the gospel ministers with what is required in evangelization is

paramount. This endeavor would also augur well not only with Garre Muslims but also with other community groups who need to hear the gospel message. However, it was noted that the Christians in Moyale lack Muslim evangelism training, which could facilitate the reaching out of Garre Muslims in various ways by making it more effective.

It was also observed that churches in this region conspicuously lack a vibrant system that is necessary for the mobilization or support of trained missionaries. If this were to be put in place, such a system would aid in a significant way the spreading of the gospel among the Garre Muslims.

In addition, it was observed that the churches in this region do not have a tangible Muslim evangelism plan to reach the Garre Muslims.

Moreover, it was noted that, in the process of presenting the Gospel to the locals, there was a blatant lack of contextualization of the gospel message in the local contexts, something that hampers the Gospel from taking root therein as it ought to.

It was also noted that unity among church leaders is so much lacking. This is desperately needed to set the direction to reach out to the Muslims through evangelization in the area since there is no robust unity of church leaders.

In the same vein, on the part of Christians, it was observed that evangelization in Moyale, Ethiopia is not effective because of the fear of violence that the Garre Muslims cause. As such, it is an impediment to the proclamation of the gospel.

Finally, it was observed that the movement of the mission causes an increase in church growth and gives the church room to grow beyond physical limitation, making evangelization of Garre Muslims and other people groups who need to hear the gospel. However, on the contrary, church leaders in this region give more attention to the

construction of church buildings rather than reaching out to the unevangelized community groups.

Conclusion

In Moyale, Ethiopia, there are myriad challenges that churches are facing. However, as the church takes steps to achieve the Great Commission which Christ has commanded her, one thing that should be known is that Muslim evangelism is God's work, and reaching out to them can be accomplished through trusting and obeying his command.

The study has revealed that frequently there is a threat of violence toward the Christians from the Garre Muslims in Moyale that slowed down the evangelization in the area. The study shows that the main factors affecting evangelization to the Garre Muslims in Moyale are lack of training, financial support, lack of strong unity among the churches. Furthermore, the aspects identified to pose problems in evangelization work in Moyale town to the Garre Muslims are cultural differences and misunderstanding Muslim culture.

The churches of Moyale Ethiopia need to have new direction and strategies in a mission to evangelize the surrounding Garre Muslim community. If the churches work hand in hand with each other, this is the right time for them to win and harvest unevangelized Garre Muslims for Christ in large numbers. This is what seems to be happening in Moyale, as the church renews her vision for the evangelization of the Muslims despite the challenges that she might encounter in reaching the Garre Muslims.

However, for Christian believers, there is no excuse not to support their missionaries; they should remember and follow the example of that of the church in Macedonia did in (2Cor 8:1-5), which they gave out of their poverty. The findings demonstrate that the churches do not have missionaries who are supported by the church

finances to work among Muslims. Therefore, as an alternative, financial support is expected from other Christian organizations instead of creating money-generating means for mission work from the church. Nevertheless, further teaching on Christian stewardship and encouragement is needed. As this researcher writes this paper, the church's mission is not yet completed; the Garre Muslim community is still unreached with the gospel. The churches in Moyale, Ethiopia, have to look back and see the areas in which missionaries succeeded and failed and improve on them to make progress for mission in the remaining part of people groups.

Recommendations

Jesus shed His blood to ransom humankind from every tribe, tongue, people, and nation into the Kingdom of God. Therefore, our ultimate objective as the Body of Jesus Christ is to take the gospel to every people on earth. To realize this, the Church must adhere to God's way of doing mission to the letter. This must be done by seeking effective methods as the context allows. When done as is appropriate, this will bring as many souls as possible to God's Kingdom and, by so doing, end up fulfilling her God-given responsibility.

In conclusion, this researcher recommends the adoption of a few possible methods that will facilitate the reaching out of the Garre Muslims. If taken into consideration, the recommendations will help Moyale Ethiopia churches in their work of evangelization to the Garre Muslims in a great way. As identified and discussed, these recommendations are:

1. The first one is that there is a need to embark on thorough evangelism on the part of the churches. As it is, for now, there is an urgent need for cross-cultural missionaries having the zeal and the determination like that of the Apostle Paul

to serve among them so as to make evangelism in the Ethiopia Moyale area possible. The missionaries will establish vibrant relationships with the local Garre Muslims with their individual family members and those in individual villages. Once converts are won from among them, through them, more individuals would be won to Christ. Paul used this strategy to bring as many individuals as possible to Christ. This will happen in a situation whereby the missionaries will intentionally meet, for instance, with businesspeople as they relate with the locals at their workplaces and share with them the word of God. Paul was fond of this method. He concentrated his work in various Greco-Roman cities in the Mediterranean world using both the method of the ministry of presence and relationships in the proclamation of the gospel through which many were converted. This comprised of businesspeople and statesmen, leading men and women in some of the cities as well as the ordinary people. Moreover, those who are to be engaged in missionary work ought to be thoroughly trained on how to engage in it.

2. The second method is, for both the Kale Heywet and Yehiwot Berhan Church of Moyale Ethiopia to Muslim evangelization, they should create ways in which their members take part in training to learn more on how to reach out and engage unreached Muslims. The church's aim of training members must focus on reaching the Garre Muslims in the Moyale district of Ethiopia and other unreached community groups beyond Moyale. Evangelization to Muslims with proper methods will bring forth good results.

Furthermore, the churches should open a mission center for the training purpose of its members for missionary work and leadership in the church. Because of the lack of knowledge of Muslim evangelization, Christian

businessmen and women are converting to Islam. Training Christians who work and do different businesses among the Garre Muslims will create ways to penetrate to them with the gospel. Practical evangelism training is needed for the participants to be equipped with the knowledge and skills on how to conduct Muslim evangelism. Above all, the church's growth among the Muslims depends on God's Holy Spirit and the dedication of missionaries; therefore, the church must continue to pray for all Muslim people groups till they are converted to Christ.

3. Since the Garre Muslims do not allow other communities to live among them, the church should devise strategies through which they can work and serve amongst them. This can be done through community service offered through the NGOs (Non-Governmental Organizations) that offer various services, building schools to give their children the opportunity to acquire education, and putting up clinics that offer medical services to the locals. Furthermore, since the area has a scarcity of water, drilling boreholes for them would enhance relationships and make evangelization in the process possible.
4. For the churches to succeed in the evangelism of the Muslims, it was observed that there is a need to have a mutual relationship and strong interdenominational fellowship and unity. Developing unity with the churches will be the greatest force to increase the number of missionaries and advance the gospel in different parts of Moyale, Ethiopia, and beyond Moyale. This will make the mission work effective.
5. The researcher suggests that there is a need to employ the most effective methods of contextualization in reaching out to Garre Muslims with the gospel. Evangelists and missionaries ought to see the people's felt needs and the need to

contextualize their message as is appropriate. In addition, discipleship and training, planting new churches, and developing local leaders for the newly planted church ought to be taken seriously.

In contextualizing the gospel, the church needs to come up with strategies that will be embraced by Muslims. The methods with which the churches can reach Garre Muslims are those that are purely contextual such as the use of their language, the message in their Qur'an, as well as dressing as they (the Muslims) do. Contextualization is an effective method that is used wherever the gospel finds its way. It helps the target audience in making sense of the Gospel and appropriating it as they ought to. Thus, a proper understanding of their cultural practices will make evangelization effective.

Recommendations for Further Studies

Findings from this study have revealed that Christians in Moyale, Ethiopia face myriad challenges that hinder them from engaging in Muslim evangelization. Some of these challenges include fear of Jihad from fundamentalists, inadequate skills in Muslim evangelism, inadequate financial support systems, lack of unity among churches, violence, the leadership challenge in the church, lack of mentorship, cultural differences, political and tribal conflicts. This thesis is a contribution towards the research in the field of Islam in the Moyale region.

Considering these findings, the researcher recommends a study to be done on how churches can provide an atmosphere within which the Garre Muslims and other unevangelized community groups have been reached. The Garre Muslims are considered one of the major Islamic religion followers who are about 98 percent Muslims in Moyale, Ethiopia, and have a considerable influence on the other community groups. There is a need to study the Garre since the researcher has not found literature

about the hindrance to the evangelization of Garre Muslims. This would provide a more comprehensive way of understanding the Garre people and thus know the other felt needs that they have. This study dealt with only a part of factors affecting Muslim evangelization to the Garre Muslims that is, however, a crucial component, and that has revealed crucial felt needs.

Finally, the researcher suggests that further study be carried out on the need and methods of how the churches can build up a strong strategic Muslim evangelization to the Gabra, Dogodi, and Ajuran. They live in Moyale, Ethiopia, and could also be studied because they have the same semblance as the Garre Muslims and are Muslims and in need of the gospel of salvation. However, the ground is yet wide and accessible to any other researcher in this vast field.

Missiological Implication

Since theology controls missionary activity, missionary churches need to critically take a fresh look at their theology of mission. For example, by paying attention to Paul's theology of mission, the churches will learn so much of what is to be taken cognizance of when getting involved in the mission of God. Paul's mission theology is exemplary because in reaching out to a given people, contextualization of the Gospel was thoroughly embraced in different cultural contexts as was appropriate. Thus, the people having made sense of the Gospel contextually; eventually, it would take root with ease. Therefore, these churches that are targeting the Garre Muslims with the gospel ought without fail to work out their mission of theology as is appropriate so that through their evangelization, they can minister to the unreached people groups effectively. This will help in convicting and compelling the people to accept Jesus Christ as Saviour and Lord. This researcher suggests that why there is a need for a renewed mission of

theology is that believers who engage in cross-cultural missions and Muslim evangelization also need to know what the gospel is all about and how to engage with the Muslim community when presenting it. Otherwise, the gospel of Christ needs to be preached and explained in which the central theme of conversations ought to be Jesus, the savior.

Churches in Moyale, Ethiopia, need to work on the nature of the church and the internal dynamics of the local churches for a compelling mission. The church's nature encompasses unity for God's kingdom work, holiness, and universality in which believers can work together as the body of Christ in reaching the unevangelized people. To be effective in mission, the church's missionary methods should be both internal and external. On the one hand, the internal methods put an emphasis on the congregation's spiritual life of worship by nurturing it with the Word of God inwardly. In addition, it empowers them on how to reach out. On the other hand, the external methods are those that are geared toward the sending out of the missionaries. This is crucial and is a driving force for the church's involvement in cross-cultural ministries as well.

Without internal methods and potential building, it is hard for the church to launch Muslim evangelization. The early church has left an accurate trajectory for us in that they realized the importance of building and equipping believers' spiritual lives. In (Acts 2:42), we see that they devoted themselves to the apostolic teaching, fellowship, sharing the bread, and prayer as they met daily. Likewise, Moyale Kale Heywet and Yehiwot Berhan churches need to pursue the same pattern and model through equipping the members to be effective in their mission field of reaching out to the Muslims.

Both the churches have to work in their future directions for mission among the Garre Muslims; one thing to do is training missionaries and evangelists on how to reach

the Garre Muslims and to survey their culture since both churches' ministers are from different cultural backgrounds. To work in a cross-cultural context, the missionaries need to affirm and transform culture. The Garre Muslims are sensitive people when it comes to their Muslim culture, so the missionaries need to be wise on how to deal with issues that seem to be strange to them. If workers of cross-cultural missions renew their worldview about the community around them, the work will become easy for them to do missions through various difficulties. It realized and established that both vision and concept renewal are very important for missions. Many churches are unable to carry out missionary mandates because of inaccurate and distorted vision and concepts of missions. There is a need for the church to go back to the Bible and see Pauline mission theology, through which they can change their vision and mission concept. When the values of the kingdom become operative in the personal life of Christians and the church's structural life as the body of Christ, all the other things become viable.

Furthermore, the church ought to adopt applicable methods for engaging in intercultural missions as is appropriate. That way, the church is in a better position to present the gospel in a way that the recipients can understand and have it incarnated in their hearts. Therefore, taking cognizance of the culture of a given people who are intended to be recipients of the gospel message is always a prerequisite. And this includes the Garre Muslims.

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APPENDICES

Appendix I: Guideline for Interview

Background of Information

Name **Age**.....

Sex **Marital status**.....

Responsibility in church.....

Interview Outline

Introduction

Would you help me by responding to the following questions? The interview I am conducting is to know the factor affecting Muslim evangelization to the Garre Muslims and to help the church improve its mission to Muslim. The interview may take 30 to 60 minutes.

A. Pastor's participation in evangelism

1. Have you been involved in evangelization to Muslims in the Moyale area or outside Moyale?
2. Moyale town is surrounded by many Muslims especially Garre. What do you think about it?
3. What is the church doing in general with regard to evangelization of the Garre Muslims in Moyale town?
4. What are the cultural factors hindering evangelism to the Garre Muslims?

5. What are social factors hindering evangelism to the Garre Muslims?
6. What do you think are positive and negative things about doing Muslim evangelism in Moyale town?
7. Does Muslim Evangelism pose any challenge on you as well as church? If there is any explain.
8. What do you think are the factors for the challenges?
9. What do you think should be done to address those factors pose challenges?

B. Perception of the church elders and pastors toward Muslim

1. What is your perception regarding Muslims?
2. What do you think are the hindrances to the Garre Muslim's response to the gospel?
3. What do you think should be done to address those hindrances?

Appendix II: Questions to Elders of two Churches and Pastors

Interview Questions

1. How do Christians perceive Garre Muslims?
2. Do you do evangelism to the Garre Muslims in Moyale Ethiopia?
3. Does evangelization to Garre pose any challenge to you? If there is any explain
4. What do you think are the positive and negative things about doing evangelization to the Garre Muslims in Moyale town?
5. What is the church doing to deal with the negative things of evangelization to the Garre Muslims?
6. What do you think should be done to improve evangelization to Garre Muslims in Moyale Ethiopia?
7. What are the religious factors affecting evangelization to Garre Muslims?
8. What are the social factors affecting evangelization to Garre Muslims?

Appendix III: Research Information

Research Topic: Factors affecting Evangelization to Garre Muslim in Moyale, Ethiopia: a study of Moyale Kale Hiwot Church and Moyale Yehiwot Berhan Church.

Area of Focus: this study will understand and explain factors affecting Muslim evangelism to Garre Muslim in Moyale Ethiopia.

Researcher: the researcher is a Master of Divinity in Mission Islamic Emphasis student at Africa International University.

Procedure: the researcher will interview the church elders, Pastors, evangelists from two evangelical churches.

The significance of study: the study examines the factors affecting Muslim evangelization to Garre Muslim in Moyale, Ethiopia. Thus, this study will be of important to the researcher, local church in Moyale, Ethiopia which has been involved in Muslim Evangelism as well as missiological significance to those who have heart for mission to Muslims in Ethiopia among Garre Muslim.,

Confidentiality of information: the researcher comes up with important methods to keep the data safe and apart from bias since the data is vulnerable to be lost and distorted. The information collected will only be utilized for the use of this research purpose. The researcher will not utilize intimidating approach to get valid information.

Voluntary Participation: thank you for being willing and availing yourself for the research. Feel free to contact the researcher for any further questions on 0725552853.

Date..... Place.....

Appendix IV: Researcher's Resume

CURRICULUM VITE

Name: James Bancha Kursebo

Date of Birth: July 26, 1988

Marital Status: Single

Gender: Male

Nationality: Ethiopian

Religion: Christian

Email: jamesbancha@yahoo.com

EDUCATIONAL BACKGROUND

2018-2020 Master of Divinity in Mission Islamic Emphasize

2016-2018 Post Graduate Diploma in Theology

2009- 2012 Bachelor of Arts in Geography and Environmental studies, Wollega
University

2005-2008 Moyale Secondary and preparatory School

1996-2004 Somare Primary School

PROFESSIONAL EXPERIENCE

2013-2015 Community Coordinator in Christian NGO (EMWACDO)

2010-2013 Wollega University Christian Student Leader and Mission Coordinator

2011-2013 Gimbi Kale Heywet Church Leader

2011-2012 Wollega University Gimbi Campus Academic Affairs

2004-2007 Moyale Ethiopia Christian Student Leader

2005-2008 Moyale Kale Heywet Church Youth Leader

2005-2009, 2012-2015 Moyale Kale Heywet Church Mission Coordinator

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Appendix V: IERB PROPOSAL SUBMISSION FORM

Part B: Principal Investigator Research Proposal Submission Checklist

Please ensure that the following items are attached when submitting the proposal to the IERB Office:

Research Proposal must include:

Chapter 1: Introduction. Introduction. This should cover the background to the problem, statement of the problem, objectives of the study, research questions, purpose of the study, justification for the study, limitation of the study, definition of terms and the chapter summary.

Chapter 2: Literature Review

Chapter 3: Research Methodology. At minimum shall include the research design, site selection, participant selection with inclusion/exclusion criteria, pre-screening of participants, participant consent, description of risk assessment and methods to reduce risk, participant debrief, data collection, instrumentation, method of data analysis/validity/reliability, ethical considerations including methods to ensure participant confidentiality, i.e. stored data, non-disclosure of participant identification, disposal of data at conclusion of research.

References in compliance with APA or other relevant style of writing and referencing

Appendices

- Principal Investigator(s) Curriculum Vitae
- Participant Informed Consent
- Parent Consent/Child Assent Forms (IF Applicable)
- Debrief Form
- PI and Other Researchers' Signed Confidentiality Agreements
- 4 Hard Copies of all submission documents (signed by supervisors)
- 1 Soft Copy of all submission documents (Signed by supervisors)
- Receipt of payment
- Plagiarism report (20% maximum plagiarism)
- Proposal has been defended? Indicate date of defense February 5, 2020

Part C: Principal Investigator Declaration

As the Principal Investigator of this study I hereby declare that I take full responsibility for this proposed study and will conduct it according to the documented proposal and in line with AIU IERB ethical guidelines.

By signing this document, I agree that:

- a) All documents submitted with this application are a true representation of the proposed study and have not been falsified in any way.
- b) This study will not commence in any way, and no participants will be recruited, until a final official approval is received from AIU's IERB.
- c) Ethical standards of practice will be maintained during this research. The study will be conducted as stated in the submitted protocol. All participants will be recruited and consented as stated in the submitted protocol.
- d) Any planned or any unforeseen protocol deviations or protocol violations -to the submitted study- must be reported to AIU's IERB in writing by email to

joash.mutua@africainternational.edu immediately. The Deviation/Violation Report Form must be submitted to the IERB office within five (5) business days of the email to the IERB Office.

- e) Any unexpected or serious adverse event during the research must be reported to the IERB Office by telephone (+254743513617) immediately, and by email to joash.mutua@africainternational.edu within twenty four (24) hours after the PI is aware of the event.

Principal Investigator Signature	Date

Appendix VI: IERB PROPOSAL SUBMISSION FORM

Part D: For IERB Office Official Use

Assigned IERB Proposal Number:

Received By Name:

Received Date:

Official Stamp and Date

Date IERB Review Scheduled:

Assigned Primary IERB Reviewers

Reviewer 1: Name _____

Reviewer 2: Name _____

Reviewer 3: Name _____

IERB Review Decision:

Approve the Proposal

Require Resubmission of the full proposal with highlighted corrections by:
Date: _____

Defer Decision Reason for Deferral:

IERB Review Comments

Appendix VII: IERB INFORMED CONSENT FORM SAMPLE

SAMPLE

I am James Bancha Kursebo, a student at Africa International University, where I am pursuing a Master of Divinity in Mission Islamic Emphasize. As part of my degree requirements I am completing a research study and I would like to include you in the study. My research chair at AIU, Nairobi, Kenya is Dr. Joash Mutua, may be contacted by email at joash.mutua@africainternational.edu if you have any questions at any time.

Your written consent is required to participate so that I can confirm that you have been informed of the study and that you agree to participate. You are free to decline or discontinue your participation at any time during the study if you wish to do so. All information obtained in this study will be kept confidential; a number will be assigned to any research forms to ensure your privacy is protected. Your name or identify will not be given in any report or publication.

The purpose of the research is to gain further understanding of factors affecting evangelization to Garre Muslim in Moyale, Ethiopia: a study of Moyale Kale Hiwot Church and Moyale Yehiwot Berhan Church. You will be asked to answering questions on questioner form. This is not an exam or a test, there is no deception in these questions, and there are no right or wrong answers, simply answer the questions as honestly as you can. The questionnaire forms should take between 30 minutes but no longer than about 45 minutes to complete in one sitting. A demographic form including your age and other basic information will also be requested.

The outcome of the information obtained during this research will be summarized and utilized in my Thesis study. Participant names will not be utilized, as shown below a number will now be assigned to ensure your identity is kept confidential during and after this study is completed.

My Consent to Participate: By signing below, I consent to participate in this study.

_____ Signature of Participant

_____ Today's Date

_____ Principal Researcher

_____ Today's Date

Participant Number to be used on all documents: _____

Appendix VIII: IERB PARTICIPANT DEBRIEF FORM SAMPLE

The debrief is verbally said to each participant promptly at the conclusion of their part in the study. The following sample debrief language shall be modified according to the type of study and include pertinent referrals or other specific information.

Sample:

Thank you for participating in this research study. The purpose of this study is to gain an understanding of the Factors affecting Evangelization to Garre Muslim in Moyale, Ethiopia: a study of Moyale Kale Hiwot Church and Moyale Yehiwot Berhan Church. Your participation will help researchers gain more insight into the Factors affecting Evangelism to Garre Muslim in Moyale, Ethiopia.

Once again thank you for your participation.

Sincerely,

PI Signature

Appendix VIX: IERB Confidentiality Form

IERB CONFIDENTIALITY FORM – Principal Investigator This confidentiality form is a legal agreement between AIU’s IERB and the undersigned principal investigator who will have access to individually-identifiable original records (electronic or paper), or any other matters regarding the research process.

IERB Research Number:

PI Name: _____ Date:

Title of
Research _____

In conducting this research project, I agree to the following:

1. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format.
2. Keep all research information in any form or format securely maintained on a daily basis, during the process of conducting and writing the research.
3. At the conclusion of the research, dispose of any documents that contain identification information, such as participant names or other information that could reveal identity of the human subject.
4. Monitor all other researchers who work with me, i.e. research assistants, administrative persons, etc., to ensure their compliance to confidentiality. Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Principal Investigator

Print Name Signature Date

Witness Name Signature Date

Appendix -X: IERB CONFIDENTIALITY FORM – Other Researchers

This confidentiality form is a legal agreement between AIU’s IERB and the undersigned other researchers who will have access to individually-identifiable original records (electronic or paper), or any other matters regarding the research process.

IERB Research Number:

Other Researcher’s Name: _____ Date:

Title of Research _____

In conducting this research project, I agree to the following:

1. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format.
2. Keep all research information in any form or format securely maintained on a daily basis, during the process of conducting and writing the research.
3. At the conclusion of the research, dispose of any documents that contain identification information, such as participant names or other information that could reveal identity of the human subject; as approved by the principal investigator Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Other Researcher:

Print Name Signature Date

Witness Name Signature Date

This study has been reviewed and approved for human subject participation by AIU IERB. If you have questions or concerns about this study, please contact the principal investigator. If you have questions regarding the participant’s rights, contact the IERB Office at 0703394399