

To cite this article: Ndenga Billians Sidwaka, Dr. Samson Barasa and Dr. Felicity Githinji (2026). FROM LOCAL INITIATIVE TO REGIONAL POWERHOUSE: A FORTY-YEAR HISTORICAL ANALYSIS OF ISLAMIC INFLUENCE TO THE DEVELOPMENT OF MUMIAS BOYS MUSLIM SECONDARY SCHOOL, 1985-2025, International Journal of Education and Social Science Research (IJESSR) 9 (2): 245-255 Article No. 1220, Sub Id 1877

FROM LOCAL INITIATIVE TO REGIONAL POWERHOUSE: A FORTY-YEAR HISTORICAL ANALYSIS OF ISLAMIC INFLUENCE TO THE DEVELOPMENT OF MUMIAS BOYS MUSLIM SECONDARY SCHOOL, 1985-2025

Ndenga Billians Sidwaka, Dr. Samson Barasa and Dr. Felicity Githinji

*Department of Educational Foundations, School of Education, Moi University, P. O. Box 3900, Eldoret (Code 30100) Kenya.

DOI : <https://doi.org/10.37500/IJESSR.2026.9219>

ABSTRACT

Islam was introduced in Mumias, Kenya, by Arab traders in the late 20th C. This introduction was neither deliberate nor a coincidence, as these Arab traders were only on their caravan movement from the coastal region of Kenya to Congo. At Mumias, their settlement would later become an admirable legacy, as their imprints have been left all over Mumias region. They include academics, religion, culture as well as politics. This article will thus highlight this perspective; where Islamic legacy is still felt, while focusing on how they contributed to the growth and development of Mumias Boys Muslim Secondary School as an Integrated Islamic school.

KEYWORDS: Islam, Caravan movement, Legacy, Integrated Islamic School

INTRODUCTION

The death of Prophet Muhammed proved a turning point in the spread of Islam the Middle East to the rest of the world. In Africa, Islam mainly spread through Arab traders who moved from different places with a view of selling their items of trade such as spices, rice and clothes (Forster & Newton, 2023). Arab traders used caravan movements and in the late 20th C, they finally arrived at Mumias; serving just as a stop over as they were en route to Congo from the East African coast (Lugard, 1893).

They were welcomed by King Nabongo Mumia, who also converted to Islamic religion. One thing about these Arab traders was that as they travelled, they carried with them Islamic civilization. This means that, they not only offered their religion, but they also offered their culture, lifestyle as well as education (Forster & Newton, 2023). This paper highlights these Islamic civilizations that were brought at Mumias, while analyzing how they culminated to the growth and development of Mumias Boys Muslim Secondary School as an Integrated Islamic school

Theoretical Grounding

This study has applied the Policy Historiography Theory by Trevor Gale (2001). The theory attempts to explain that documentation of historical studies should be done in a historical and systematic manner. Drawing on this heritage, policy historiography asks three broad questions: firstly, what were the ‘public issues’ and ‘private troubles’ within a particular policy domain during some previous period, and how were they addressed? Secondly, what are the issues right now? And thirdly, what is the nature of the change from the first to the second period? Critical policy historiography adds to these a further two questions by first asking, what are the complications in these clear accounts of policy? And then, what do these reveal about who is advantaged and who is disadvantaged by these arrangements? (Barasa, 2018). Therefore, this study has applied Policy Historiography theory to explain in a historical and systematic manner the role of Islam in the development of Mumias Boys Muslim Secondary School as an Integrated Islamic school in Kenya.

1. Pre-Islamic activities as Mumias

Mumias, just like any other African community, lived under the guidance of African traditions before the arrival of visitors from both the East and West. As Achi (2022), would frame it, Africans used to live a simple life that was directed, although not directly by five philosophical canons in their everyday lives. These canons included those of holism, perennialism, functionalism, preparedness and communalism. The people at Mumias were not any different since they inclined themselves to these indigenous canons.

Mumias region is home to the Wanga people, one of the subtribes of the Luhya community. The Wanga believed in a god called Were or Nyasaye. They used to pray along natural resources such as trees, stones and rivers, as they believed that Were existed in such areas (Muchanga, 2024). One of the most iconic natural resource was the *Mukuyu* tree. The tree was considered holy and a center of worship and it was illegal for one to even dream of cutting down the tree in their homesteads. Besides the *Mukuyu* tree, there were some unique stones, different breed of cows and specific color of smoke that were also sacred to members of the community.

Religion was not the only aspect that defined residents of Mumias, rather, their everyday traditions as well. For instance, on matters matrimonies, there were no restrictions as to how many women one was to marry. King Nabongo Mumia, was an example to this, as he had at least a hundred wives. Another tradition that was embraced by majority of community members at Mumias was the drinking of locally manufactured alcohol, *busaa*, especially during ceremonies. The *busaa* was prepared and served in large communal pots, with participants drinking through long, specialized straws called *mrija*. These were just part of the traditions that the Wanga at Mumias engraved in before the arrival of visitors in the wake of Muslims, Christians and European colonialists.

2. The Muslim caravans en route to Mumias

It is not clear as to when exactly Muslims arrived at Mumias, however, one that is certain is the fact that Islam as a religion, was introduced in Mumias region by Arab traders (Forster & Newton, 2023).

Their religion was Islam, and were accustomed to both Kiswahili and Arabic languages. In the East African region for instance, these Arab traders journey ranged from Zanzibar to Congo and back to Zanzibar (Forster & Newton, 2023). This corresponds to a journal that documents journeys by Arab merchants or sharrifs travelling in caravans from Tanga in Tanzania to Congo between 1880-1896 (KNA PC/COAST/1/1/32). The journal also provided that these traders had trade items such as spices, guns, gunpowder, tusks, food (especially rice), ornaments, glasses and one type of clothes called *kanzus* (KNA PC/COAST/1/1/32).

Therefore, en route to Congo from Zanzibar, Mumias was just like any other town that these traders could pass by. However, what stroke them about Mumias was the well-established Wanga Kingdom, with Nabongo Mumia the king. This was particularly striking because back home in Arabia, Islamic faith was categorized by aspects of kingdoms and rulers, with examples including the Sultans, the Aga Khans and the Crown Princes. This made them approach king Nabongo Mumia with the hope of sharing with him about this Islamic religion.

King Nabongo Mumia, together with a few of his family member and his administration did not resist this rare temptation and accepted Islam religion both to his homestead and Mumias region. Similar to King Nabongo Mumia's conversion, were other kings' conversion to Islamic religion by Arab traders en route to Congo, especially that of King Kabaka Mutesa of Buganda kingdom in Uganda (Salvadori, 2009). Following his conversion, he also changed his name to Nabongo Mohamed Mumia, signaling a formal orientation with the Islamic faith. Lord Frederick Lugard of the Imperial British East African Company (IBEAC), further shed light to this when he documented in one of his journals that when he met King Nabongo Mumia, he was already a practicing Muslim and a proficient Kiswahili speaker (Lugard, 1893).

Following the conversion of Nabongo Mumia into Islam, it allowed the influx of more Arab sharrifs in the region, with Sharraf Omar Abdalla Al Ahadi being the first to settle at Mumias (Mosque records, 13/2/2026; Cemetery records, 12/2/2026). Other sharrifs who followed suit included Sudi Bin Pangani, Abdula Bin Hamid, Mzee Musa Asman, and later on some Nubians, who came courtesy of the British activities in Kenya, helping in the construction of the Kenya-Uganda railway line (Mosque records, 13/2/2026; Cemetery records, 12/2/2026). Their settlement is corresponded to the District Commissioner's report of North Nyanza in 1935, while providing a demographic distribution of the region, observing that Mumias Township was populated by new Swahili speaking people and Nubians around Lukoye (KNA DC/NN/3/2/19).

2.1 Not just a matter of Faith

The overall discussion of Muslim settlement at Mumias is characterized by the dominance of Islam religion. Out of practical reasons, these turn of events led to the construction of the first ever mosque in Lukoye in Mumias town, in 1924 (Mumias Muslim Association records, 13/2/2026; Mosque records, 13/2/2026). It was not really a state of the art mosque as to the Islamic-like expectations, rather, it was a temporary structure at the time, with a bigger and a far much looking structure erected

at the time within Mumias town. This modern structure was completed in Mumias town and ushered in 1947 as Jamia Masjid Mosque (Mosque records, 13/2/2026). This mosque was launched by the Sultan of Zanzibar in December of 1947, on his way to Uganda (KNA PC/NYZ/3/1/379).

These Arabic traders offered more than just religion. Their arrival was marked in style as they travelled with 'goodies'. The most important items that these Arab traders carried during their travels were white *kanzus* and *kofias* as the main piece of clothing. These not only served as their mode of dressing, but also as one of the gifts that they offered to their new converts. This mode of dressing was later to be seen in and around Mumias town as it marked an official conversion to Islamic faith.

The physical construction of the Jamia Masjid Mosque was a catalyst for Islamic educational mission at Mumias. According to Islamic tradition, construction of any mosque is inseparably linked with construction of Madrasas. This happens simultaneously, as the mosque offers space for worship, while the Madrasa on the other hand provides educational orientation. This enabled Muslims to start Islamic education at Mumias, which was characterized by faith as well as formal education. This Madrasa had a curriculum ranging from *Raudha* (primary education) to *Mutawasuth* (intermediate education) for Muslim children to help build their Islamic faith as well understand doctrines of the Quran and Hadith as foundational texts of faith (Mosque records, 13/2/2026).

Besides clothing, they also brought different set of foods in Mumias region. First and foremost, Muslims had a habit of eating together; where foods such as rice and meat are served on the same platter as opposed to a single plate for an individual. This single practice made Muslim settlers stand out as favorites in the region as it allowed for unity as well as togetherness. With the inter clan wars and family feuds that characterized the old times, this Islamic practice was a game-changers as it fostered peace a problem-solving mechanism.

Besides foods and goods, Islamic traditions also brought with them a new dialect. From Lugard's interaction with Nabongo Mumia, he praised him for speaking good Kiswahili (Lugard, 1893). Lord Lugard's extensive travels from the East African coast provided him with the linguistic proficiency to accurately assess Kiswahili fluency. His specific commendation of Nabongo Mumia's command of the language confirms that Kiswahili was not merely present, but had been mastered by the local leadership as early as 1890 (Lugard, 1893). It is therefore evident that Kiswahili was the primary linguistic vehicle introduced by the Muslim settlers.

2.2 Islamic culture versus the Wanga traditions at Mumias

The arrival of Muslims in Mumias provided a paradigm shift to the Wanga-Luhya lifestyle that dominated prior to their settlement. Some viewed this shift as a positive advancement while others argued that it was a negative erosion of the cultural heritage. All in all, these changes have been felt from the arrival of Muslims at Mumias up to date. To begin with, following the construction of Masjid Jamia Mosque in Mumias, it created room for the construction of more mosques in the area. These mosques were a necessity as they served a corresponding growth in the Muslim population at Mumias.

As a result, the early Wanga converts shifted towards evangelizing more people. The sole goal was to expand Islamic stature as these mosques needed 'life' in them, or rather to 'Islamize' the people, a term used by Muslim faithful following the conversion of a new convert.

The new Islamized congregants are usually provided with a rare initiation into Islamic faith. During congregational prayers, their names get announced, they get baptized with a new Islamic name followed by presents such as clothes or money for their new allegiance. A good example of this is the conversion of King Nabongo Mumia. He was given a Muslim name Mohamed, together with white *kanzus* and *kofias* (KNA PC/NZA/3/4/93).

Besides Islamicization of people at Mumias, Muslims also changed the way people prayed. Muslim faithful give a lot of importance to prayers, especially the Friday (*Jumu'ah*) 1 p.m. prayers, which usually take longer. This *Jumu'ah* prayer, is important because it contains prayers on *Mawaidha* or in other words *Salatul Jumu'ah*. Al-Zuhayli (2022) argued for the case of this prayer, by asserting that it is a special prayer designed for congregation, education as well as spiritual renewal. This is prayer that even the government recognizes its importance; that in 1949, it permitted Muslim faithful to conduct it freely on Fridays. Besides worshiping on Friday, Muslims also pray at least five times a day. These prayers are those of 5:30 a.m. (*Fajr*), 1 p.m. (*Dhuhr*), 4 p.m. (*Asr*), 7 p.m. (*Maghrib*) as well as 8 p.m. (*Isha*). All these prayers have different meanings and Muslim faithful are required to either pray at the mosques or in secluded places at the comfort of their homes.

The revolution of Islamic traditions in Mumias is also observed in death and funeral rites. In as much as death is the most natural occurrence to human life, it still remains a sensitive subject of discussion. In the pre-Islamic period at Mumias, the dead were accompanied with traditional rituals that lasted weeks before one was buried. However, Islam changed this tradition at Mumias through the introduction of the concept of immediate burial. According to Islamic tradition, the deceased must be washed, shrouded in simple white cloth, and buried as soon as possible, regardless of their status in the community. That there is no space for the dead amongst the living, as the living might inherit those sins of the dead; therefore, they should not be kept unburied for more than 72 hours.

Shifting from the aspect of death to the celebrations of life, Islamic religion also restructured aspects of marriage matrimonies in Mumias. In the pre-Islam period, the Wanga people participated in polygamy. People argue that this gave people status in the society as was the case of Nabongo Mumia himself, who had at least one hundred wives. However, through Sharia laws, Muslims introduced marriage laws that offered profound marriage restrictions. While Islam also permits polygamy, through Sharia laws, a man is permitted to marry a maximum of four wives, provided he can maintain absolute equity in his treatment of them. This is a sharp difference to the unlimited choice that the Wanga people had.

3. Beyond Madrasa foundation to formal education and Islamic Integrated Education

It is evident that Arab traders' movements from the coastal region to the interior of Kenya was significant in many ways. Specifically, on matters education, it was more of a deliberate move. As outlined, through the establishment of mosques, it led to installation of Madrasas in the vicinity, a move expected to promote religious education (Mosque records, 13/2/2026). The establishment of the Madrasas allowed for teaching of Islamic teachings, Quran, faith and Islamic Laws; with the method of instruction being Arabic language. Islamic religion development at Mumias through the construction of mosques, was therefore the first step in the development of education at Mumias through the establishment of Madrasa classrooms.

3.1 Mumias Muslim Primary School

The installation of Madrasas at Mumias led to the promotion of religious education. This education faced stiff competition following the introduction of western education in the country by colonialists and Christian Missionaries (Ndenga, 2022). Western education was education centered around the tenets of 3Rs of Reading, Writing and Arithmetic as the curriculum, with the aim of evangelization to Christianity (Ndenga, 2022). The latter stages of this western education was engineered by colonialists, who shifted it from religious to technical, industrial and secular, with the sole aim of producing Africans who could compete in the job market (Barasa, 2018).

In this regard, at Mumias, competing primary schools such as St. Peters Boys Primary School and St. Anne Girls Primary School were established by Christian Missionaries to foster western education (Maranga, 2009). Due to the nature of the curriculum and with the expectation that education from these schools would guarantee white-collar jobs, they attracted learners from far and wide, including Muslim learners. This was a new experience for Muslim learners since at the Madrasas, the emphasis was on religious teachings by use of Arabic language as the medium of instruction, compared to English language, as was used in formal western schools. Besides English language, all learners in these formal schools were required to be of or convert to that particular faith before admission (Ndenga, 2022).

At first, Muslim parents found it easy to allow their learners attend these formal schools. However, with time, some complained that it was unfair for their learners to lose their faith in pursuit of education, leading to the call to have Muslim schools similar to Christian Missionary oriented schools, albeit offering the same western education. Through an East African Muslim Conference in Nairobi in 1949, the issue of Islamic education was deliberated upon and it was resolved that separate Muslim schools should be established for the entire Muslim Community recruitment of qualified teachers regardless of religion (KNA HAKI/2/38).

As this was formalized in 1949, there are areas that had pushed for this agenda, especially through the guidance Muslims Associations in their affiliated areas. Muslim education in Mumias was not an exception, since the Mumias Muslim Association was alert to this issue. Together with parents and the

government, they established the first primary school of this kind which was launched by the Sultan of Zanzibar (PC/NYZ/3/1/379). The school was officially launched in 1947 (same time that Jamia Masjid Mumias Mosque was launched), but was registered in 1949 as D.E.B Mumias Muslim Primary School.

Structure-wise, the school had only four classrooms, ranging from Standard I-IV, offering primary education. Demographic-wise, the school permitted enrollment of learners from all faith and had three teachers managing the overall workload in the school. The first Head Teacher was Omar Maloba (School records, 13/2/2026). This was the start of the unending debate of dualism, where Muslim learners intersected formal/ secular education with religious education within their own domain. This is because, learners freely pursued secular education during day time, then thereafter sought religious education in the evening at the Madrasas.

3.2 Muslim secondary schools at Mumias

The success of the establishment of Mumias Muslim Primary demonstrated a clear community demand for an inclusive educational environment, one where Muslim students could access secular knowledge without facing faith-based discrimination. This momentum fastened a regional educational push, leading to the establishment of several other primary institutions, including: Makunda Muslim Primary School, Sheikh Khalifa Muslim Primary School and Ichinga Muslim Primary School.

While these schools successfully bridged the gap for younger learners, they simultaneously created a new challenge: a growing population of graduates in need of intermediate and secondary placement as was the case around the country for learners who attended Christian Missionary schools. Recognizing that primary education was only the first step, the community's focus shifted toward a strategic new goal of the development of a dedicated post-primary institution to ensure a seamless educational journey for Muslim youth.

3.2.1 Mumias Boys Muslim Secondary School

Following the establishment of Mumias Muslim Primary School, plans were underway to promote secondary education. The only problem at the time was that such Muslim schools reported cases of inadequate support from the government through poor disbursement of grants-in-aid. At the same time, Muslim learners attending Mumias Muslim Primary School were already feeling the pinch of the dual structure of attending secular and religious education (Abdirizack, Hassan & Ahmed, 2022).

These were just concerns that did not stop the urge to promote education for Muslim learners. Therefore, during Maulidi celebrations of September 1962, among the proposals was for the establishment of a Muslim secondary school in Mumias town (KNA DC/KMG/2/1/90). With all the lobbying about the proposed site and criteria for admission, an education meeting was held in 1965. Among the attendees was the area Member of Parliament Mr. Mulama, who proposed the name

Mumias Muslim Secondary School and was seconded by the area Chief George (KNA DC/KMG/2/8/5).

While others such as the District Officer, Mr. Makanga, and the District Education Officer, Mr. Mukwambo, encouraged for the school to be named Wanga Mumias Muslim Secondary School, the dispute was ultimately resolved through a democratic vote, where the name Mumias Muslim Secondary School won a decisive victory (17 votes to 6) (KNA DC/KMG/2/8/5). The school was officially launched in May 1965, carrying with it a religious and town name that symbolized Islamic religious unity as opposed to ethnicity (KNA DC/KMG/2/8/5).

As a harambee secondary school, the school functioned as a mixed-gender, day secondary school. demographic-wise, the school was registered in 1974 as Mumias Muslim Secondary School, with Mr. Geoffrey Odanga as the first Head Teacher with the capacity growing from just 27 students in 1965 to about of 407 learners; 378 boys and 29 girls in 1974 (KNA DC/KMG/2/8/5; KNA DX/21/11/5). The reason for this fast growing population was the transformation the school underwent.

Initially, the school's purpose was to serve Muslim learners only, upon completion of their Competitive Entrance Exam from Muslim Primary Schools (KNA PC/NZA/4/5/4). However, following independence, through the spirit of nationalism and integration, all schools in the country enrolled learners regardless of race or religious affiliation (Connor, 2022). This policy aimed to replace the segregated colonial model with a unified national identity. Therefore, Mumias Muslim Secondary School begun admitting non-Muslim learners, albeit fears that this would dilute the school's core Islamic mission. (Connor, 2022).

3.2.2 Mumias Muslim Girls High School

Similar to the establishment of Mumias Muslim Primarily school, the establishment of Mumias Muslim Secondary School in 1965, led to a desire to establish more Muslim secondary schools. With the demand increasing by the day, it led to the establishment of schools such as Ichinga Muslim Mixed Secondary School, Makunda Muslim Mixed Secondary School, and Kakamega Muslim School. All these schools were similar to Mumias Muslim Secondary School at the time as they were all of a mixed-gender. Therefore, the discussion further stretched for the need to establish a girls- only secondary school in the area.

This discussion of entertaining a girls-only secondary school was interesting at the time because there are other people at that time who had reserved notions negative perception with regards to education of women in the society. This was therefore a very hard decision for many. Among the people from fronted this idea was the ever-vocal Mumias Muslim Association, who remained steadfast to oversee the establishment of a girls-only school. According to the Association's records, the initiative was driven by a commitment to education for all, aligning the community's mission with modern worldly expectations.

Furthermore, from records obtained from the Association, the clearly show that the idea of setting up a girls-only secondary school during the turn of the 21st Century, was a direct move at trying to achieve the Millennial Development Goals, which transited to Sustainable Development Goals (SDGs), specifically Goal 4 (Quality Education) and Goal 5 (Gender Equality). By creating a specialized space for female learners, this would allow female Muslim learners to upgrade and have formal academic growth but at the same time ensure that the Islamic spiritual growth was preserved (Mumias Muslim Association records, 13/2/2026).

Therefore, during a stakeholder education meeting held in 1997 at Mumias Muslim Secondary School, it was approved that Mumias Muslim Girls High School be established. However, the girls-only school spinoff from Mumias Muslim Secondary School from 1997, so that a complete phase out would be achieved by 2001; to then have Mumias Boys Muslim Secondary School. This is how Mumias Muslim Girls High School started life from 2001 as the first female Muslim secondary school in Mumias leaving the school to then start life as Mumias Muslim Girls High School from 2001 (School records, 13/2/2026). This move promoted education for girls in the region as well as helped in achieving the world's vision for education for all learners.

3.3 Islamic Integrated Education in Mumias Boys Muslim Secondary School

Islamic activities at Mumias, climaxed in through development on matters education. This is through coordinated efforts by Mumias Muslim Association, dedicated parents, Muslim donors, and the government, leading to the establishment of an educational community, encompassing Mumias Muslim Primary, Mumias Girls High School, and Mumias Boys Muslim Secondary School. For the growth and transformation to have a boys-only boarding Mumias Boys Muslim Secondary School, the role of Islam is unquestionable; as it facilitated this evolution.

Besides Islamic activities that led to the transformations in the school, another silent catalyst has been the adoption of the Integrated Islamic Education Program as part of its daily operations. For Muslim learners, having this program within their institutions is all that they need as it uniquely harmonizes formal/ secular education with religious education. this helps such learners to have both educational orientations simultaneously within the course of the day (Isaack, 2018). The program was first installed in Kwale District in 1985, before spreading to other parts of the country (Abdirizack, Hassan & Ahmed, 2022).

While still a mixed-gender school, Mumias Boys Muslim Secondary School also installed the program in 1985, courtesy of efforts by the then Principal Mirza, together with other stakeholder such as Mumias Muslim Association and a local NGO from Kakamega. The program is quite robust and requires a school to have a mosque nearby as well as either an Imam or religious teacher who would teach Islamic tenets that would otherwise be taught at the Madrasas in the mosque. Currently, the school has a dual status of both a day and boarding institution. This does not deter any learner from attaining Integrated Islamic Education, especially on matters congregational prayers.

For boarding learners, the school allows them to comfortably conduct their five prayers of 5:30 a.m. (*Fajr*), 1 p.m. (*Dhuhr*), 4 p.m. (*Asr*), 7 p.m. (*Maghrib*) as well as 8 p.m. (*Isha*) as part of the IIE from the school mosque, situated next to their classrooms (School records, 13/2/2026). However, for day-only learners, the school has modified its congregational prayers to accommodate them but at the same time meet the Integrated Islamic Education standards. Through this, day-only learners participate in three congregational prayers as opposed to the required five prayers; this being *Adhkar* (Morning prayers around 7 a.m.), *Dhuhr* (Midday prayers around 1 p.m.) and *Asr* (Afternoon prayers around 4 p.m.) (School records, 13/2/2026).

The tenets of Islamic Integrated Education are not only during congregational prayers in the School Mosque, rather, they follow through even during the normal secular curriculum in their classrooms. During classwork, all Muslim learners take extra units and lessons in the name of Arabic classes. In these Arabic units, learners are taught about *Fiqhs* and memorization (School records, 13/2/2026). Through this robust nature, Muslim learners are able to simultaneously receive a dual package of religious as well as secular education within the same classroom set up as opposed to seeking them separately as was the case back in the days. Additionally, this program is also tedious, with most Muslim learners reporting cases of fatigue as well as some having not so good performances as is demonstrated by the performance of Mumias Boys Muslim Secondary School which is about average.

CONCLUSION

From the above discussion, it is clear that Islamic activities from the time they touched town at Mumias did really off. Specifically, on matters education, Islam has contributed to the development of Mumias Boys Muslim Secondary School as an Islamic Integrated school. This is seen through settling at Mumias, setting up new Islamic traditions, establishing Muslim schools, setting up Mumias Boys Muslim Secondary School as a boys-only secondary school and finally ensuring its establishment as an Islamic Integrated school.

Policy Recommendations

From the role of Islam outlined, the study makes the following recommendations. To policy makers in the state department for Basic Education in Kenya, they should provide the necessary support to Muslim schools that would wish to install Islamic Integrated Education in their curricula. This does not only mean financial support for the erection of the required structures in school, but it also requires enough personnel with regards to teachers and Imams who will teach the tenets of Islamic Integrated Education. This will help promote the growth of Integrated Islamic Education in Kenya.

REFERENCES

- Abdirizak, Y. A., Hassan, M., & Ahmed, H. A. (2022). Islamic Integrated Education: Historical Development in Garissa-Kenya. *American Research Journal of Humanities and Social Science*, 2 (7), 31-47
- Achi, A. (2021). African Indigenous Education. Retrieved March 4, 2024, from <https://www.researchgate.net/publication/357050398>

- Al-Zuhayli, W. (2022). *Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* (Revised Edition). Damascus: Dar al-Fikr.
- Barasa, S. (2018). Politics and Education in Kenya: The Emergence and Development of Nomiya Luo Mission School 1911-2018. Unpublished PhD Thesis, Moi University.
- Cemetery Records accessed on 12/2/2026
- Connor, T. K. (2022). *Education, Nationalism, and the State in Post-Colonial Africa*. London: Routledge.
- Forster, C., & Newton, K. (2023). Islam in Africa: History and Timeline. Retrieved February 14, 2023, from <https://study.com/learn/lesson/islam-africa-history-timeline.html>
- Gale, T. (2001). Critical Policy Sociology: Historiography, Archeology, and Genealogy as Methods of Policy Analysis. *Journal of Education Policy*. 16 (5), 379-393.
- Isaack, M. A. (2018). Islamic education in Kenya from the colonial period to date. *International Academic Journal of Social Sciences and Education*, 2(1), 1-11
- KNA: PC/COAST/1/1/22 Inward file, 1896-1900
- KNA: HAKI/2/38 Religious Holidays
- KNA: DC/KMG/2/1/90 Tours policy, 1954-1966
- KNA: DC/NN/3/2/19 South Wanga
- KNA: PC/NZA/3/4/93 Ceremonies and publications
- KNA: PC/NYZ/3/1/379 East Wanga Muslim Welfare Society
- KNA: DX/21/11/5 School correspondence
- KNA: DC/KMG/2/8/5 Secondary school's development reports on education, 1978
- Lugard, F. D. (1893). *The rise of our East African empire: Early efforts in Nyasaland and Uganda* (Vol. 1). William Blackwood and Sons
- Maranga, J. S. (2009). *The History of Education in Kenya*. Nairobi: Jomo Kenyatta Foundation.
- Mosque Records accessed on 13/2/2026
- Mumias Muslim Association Records accessed on 13/2/2026
- Mumias Muslim Boys High School Records accessed on 13/2/2026
- Ndenga, B. (2022). Contributions of Mill Hill Missionaries in the development of secondary education in Kisumu County: A case of Nyabondo Boys Secondary School, 1935-1985. (Unpublished MEd thesis), University of Eldoret, Kenya.
- Salvadori, C. (2009). *Twelve Mosques: The History of Islam in Kenya*. Nairobi: Sabinet Gateway.