

**THE CONTRIBUTION OF ISLAM TO THE DEVELOPMENT OF EDUCATION IN  
KAKAMEGA COUNTY ,KENYA :A CASE OF KAKAMEGA MUSLIM  
SECONDARY SCHOOL 1983-2023.**

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Degree of Masters of Education in History of Education, Department of Educational  
Foundations, School of Education, Masinde Muliro University of Science and  
Technology**

**August, 2025**

**DECLARATION**

This research thesis is my original work and has not been presented for a degree in any other university. No part of this thesis may be produced without the prior permission of the author or Masinde Muliro University of Science and Technology.

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## **DEDICATION**

I would like to dedicate this thesis to my father Jeremiah Nasinga and mother Gladys Ikanda for providing me all the assistance needed during my entire time of this study.

## **ACKNOWLEDGEMENTS**

I would like to express my sincere gratitude to the almighty God for enabling me to successfully complete this thesis.

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## ABSTRACT

This study set to examine the Contribution of Islam to the development of education with special reference to Kakamega Muslim Secondary School, Kakamega County, Kenya. This study cramped itself to a period between 1983 to 2023;1983 marked the establishment of the school as it provides a logical starting point for examining its historical development .The 40-year span allowed for a comprehensive analysis of the schools growth ,contributions and challenges over time .Ending in 2023 captured the most recent developments and ensured the availability of reliable data from the school records ,policy documents and living witnesses. What prompted the documentation of this study was the limited understanding of how Islamic education shaped educational progress in Kakamega County. While tracing the historical foundations of the school, the study was guided by the following objectives; to trace the historical development of Kakamega Muslim secondary school, to examine the contribution of Islam to the development of Kakamega Muslim Secondary School and lastly, to assess the impacts of Kakamega Muslim Secondary School alumni to the community. This study was guided by policy historiography by Trevor gale as it helped to examine how historical and socio-political contexts shaped education in Kakamega Muslim Secondary School. This research also employed a historical research design which was a qualitative approach. Due to the historical nature of this research it employed both primary and secondary sources of data collection in order to get first-hand information This research however, relied on primary sources that included document analysis and interview guide that were done orally as this helped to provide valuable insights into the role of religion in shaping the institution by emphasizing on the importance of the community support, religious values and leadership in fostering the development. The target population involved the community, parents and students, the alumni and the school administration who were sampled using purposive. These data collection procedures helped to understand the Islamic teachings in guiding moral and ethical education by demonstrating how the curriculum infused with Islamic values offers both secular and religious education and on addition, the involvement of Muslim organizations including religious endowments and philanthropic contributions impacted the growth and development of the school. Through thematic analysis, archival data was generated. This enabled to authenticate data collected through interviews from eyewitnesses. The verified data was then analyzed and presented qualitatively under themes with special reference to study objectives. Additionally, Findings revealed that Islam Significantly shaped the schools culture, discipline ,character formation and the community support structures the school Alumni also played a huge role towards the development of the school. In conclusion, this research demonstrated that the contribution of Islam to the development of Kakamega Muslim Secondary school played a pivotal in ensuring its success as a center of both academic and religious learning benefiting the local Muslim community and beyond. From the findings the study recommended the ministry of education, the Muslim community and the school administration to ensure that they preserve the Islamic culture while teaching Islamic Religious Education, encourage active community involvement ,Preservation of the schools

Islamic heritage and government recognition and support for faith –based institutions in national education.

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## **LIST OF ABBREVIATIONS**

AIE:	African Indigenous Education
AD:	After Death of Jesus
BOM:	Board of Management
CE:	Common Era
CMS:	Church Missionary Society
EAC:	East Africa Company
EG:	Example
FMS:	Friends Mission Society
IBEACO:	Imperial British East African Company
IRE:	Islamic Religious Education
KMCS:	Kenya Muslim Charitable Society
KMSS:	Kakamega Muslim Secondary School
KNA:	Kenya National Archives
NACOSTI:	National Commission for Research and Innovation
SUPKEM:	Supreme Council of Kenya Muslims

## **OPERATIONAL DEFINATION OF TERMS**

**Society:** Refers specifically to the people, institutions and communities within the Republic of Kenya influenced by the educational contributions of Kakamega Muslim Secondary School(Kenya).

**Contributions:** Tangible and intangible efforts ,roles and impacts made by the Islamic community in Kakamega Muslim Secondary School in promoting and advancing educational development within the Kenyan Context.

**Integrated education :** Refers to the combined approach of offering both secular and Islamic religious instruction within the Kakamega Muslim Secondary School ,aiming to provide learners with holistic knowledge that nurtured both academic and spiritual development.

**Alumni:** Former students of Kakamega Muslim Secondary School who completed their education at the institution and whose activities and achievements reflect the schools influence on the society.

**Faith-based institutions:** Refers to an educational establishment of a particular school that was founded and guided a faith for example Islamic faith its principles ,values and teachings while delivering both religious and secular education.

# CHAPTER ONE

## INTRODUCTION TO THE STUDY

### 1.1 Introduction

This chapter examined and provided an understanding of how Islam contributed to the development of Education. This was done by using the background of the study, statement of the problem, the research objectives, purpose of the study, justification of the study, significance of the study, assumptions of the study as well as the theory that was used to underpin the study

### 1.2 Background to/ of the study

The rich history of Islam and its development was rooted on political, social, economic, military and cultural aspects of the Islamic faith and these factors greatly impacted Islamic civilization(Hodgson,1974). Islam was a major Abrahamic religion and was founded in the early Medieval period on the Arabic Peninsula, which is part of the Middle East. The founder of the religion was Prophet Mohammad who lived between 570 and 632 CE (Lings, 2006).

Over the next several years Muhammad's teachings spread in the city of Mecca where he was born and brought up. Most of the people rejected his teachings and he decided to recruit the disaffected population. The leader of the city of Mecca saw Mohammad as a threat to their religious control as they made most of their wealth from charging people to worship at Kaaba an ancient religious site. As tension grew in the city of Mecca between Mohammad and the leaders of the city he decided to move to Medina (Lings, 2006). Over a period of time, Islam spread from its place of origin in the Arabic Peninsula all the way to modern day Spain in the west and northern India in the east. Islam travelled through this region in many fascinating ways; sometimes it was carried in great caravans or sea vessels traversing vast trade networks

on land and sea and other times it was transferred through military conquest and work of missionaries (Lings, 2006).

Africa was the first continent that Islam spread into out of Arabia in the early seventh century via trade routes, intellectual debate and military conquest and according to Fisher (1973) and Gimode (1993), they observed that the spread of Islam in Africa depended on pre-existing beliefs and practices of the existing communities. Between 661 and 750 CE the Umayyad caliphate conquered Egypt and Libya as well as pushing into Asia and Anatolia where it stretched to West Africa through trade routes and for instance great trade hubs of the Sahara, Timbuktu which also became a famous Centre of learning. It is apparent that the early presence of Islam in west Africa was linked to trade and commerce with northern Africa. As Islamic ideas and cultures came into contact with new societies they were expressed in unique ways and ultimately took diverse forms (Fisher, 1973; Gimode, 1993).

To reach west Africa, Islam primarily travelled through the trans-Saharan trade where Muslim merchants and scholars from North Africa introduced the religion to the local communities, following the caravans of Amazigh traders, since history of Islam in west Africa can be traced in three stages; containment, mixing and reform (Fisher, 1973). In the first stage African kings contained Muslim communities, in the second stage African rulers blended Islam with local traditions as the population selectively appropriated Islamic practices and finally in the third stage African Muslims pressed for reforms in an effort to get rid of their societies of mixed practices and implement Sharia (Fisher, 1973). This three phase framework helps shed light on the historical development of the medieval empires of Ghana, Mali and Songhay and the 19<sup>th</sup> century Jihads that led to the establishment of Sokoto caliphate in Hausa land and Umarian state Senegambia. On addition, the Islamic scholars established Quranic schools and

centers of learning such as the University of Sankore in Timbuktu and following the Islamic education literacy in Arabic law (Sharia) gained prominence in courts and governance (Gimode, 1993).

Salim (1973), argued that local chronicles speak of Islam having arrived on the East African coast as early as 8<sup>th</sup> Century A. D and he also highlighted through the archeological evidence of existing flourishing town of Manda during the 10<sup>th</sup> Century. However, Muslim merchants have also been noted to have arrived on Swahili coast at around 18<sup>th</sup> Century. As the Islamic population grew around the communities of Lamu, Mombasa and Malindi, there was a need to establish Madrassa education so as to teach children how to read and write in Arabic, memorizing the Quran and learning the Islamic Jurisprudence (Fiqh). According to Mazrui (2014), around 19<sup>th</sup> Century, Islam spread to East African inland was facilitated by the Swahili traders and missionaries. Islam advanced slowly and gradually along a network of caravans routes through trade. After penetrating the interior Islam blended with local cultures but education remained religious –focused which was often informal and community run as the British colonial government prioritized Christian Missionary education sidelining Islamic education. This made Muslims in coastal and northern region resist the colonial education fearing loss of religious and cultural identity. Muslim Leaders followed suit by coming together and formalized madrasas and also established Primary Islamic schools to counterbalance Christian Missionary influence. The schools included Riyadhha Mosque and Islamic Centre in Lamu which became a hub for Islamic learning and Jamia Mosque in Nairobi which became influential in Muslim advocacy and education Mazrui (2014).

During the colonial period, the government began recognizing Islamic education institutions although, Christian Missionary schools remained dominant. This was seen through the

integration of Islamic education into the National Curriculum and the introduction of Islamic Religious Education as well as teacher training colleges, which offered programs that graduated qualified teachers who could teach IRE (Mazrui, 2014).

On the other hand, Islam was also introduced in western Kenya, by Muslims who settled in Mumias and had been previously warmly welcomed by Nabongo Mumia (Osogo, 1966). The arrival of Muslims in Mumias facilitated introduction of Islam and they further established trade links and made relationship with the existing Wanga leadership. The interaction and subsequent influence of Muslim traders in Mumias played a crucial role in spreading Islam to other parts of western Kenya including Kakamega (Ochola, 2001).

With the rise of Islamic communities, Ahmed (2010) argued that, there was an urge to establish Islamic integrated schools to cater for the growing young generation. This was also catalyzed by the fact that the government had already integrated Islamic education with the national curriculum. This further led to the establishment of Mumias Muslim Primary school in 1952, Namulungu Muslim Primary School in 1965, Ichinga Muslim Primary School in 1967, Kakamega Muslim Primary School in 1960 (Ahmed, 2010). All the schools were primary schools while the only secondary school was Mumias Muslim Girls Secondary School, which was far, and Muslim students in Kakamega County were disadvantaged as other denominations did not allow them to enroll in their institutions due to their strong traditions on their faith (Ochola, 2001).

Out of these practical reasons, it led to the establishment of the Kakamega Muslim Secondary School in 1983 by the local Muslim community, in Kakamega region to serve the Muslim child with a well-integrated curriculum, as well as to offer a direct transition from Kakamega Muslim Primary School (Ahmed, 2010). On addition, the establishment of the school was part

of the broader effort by the local Muslim community to provide educational opportunities for their children who were disadvantaged due their faith.

### **1.3 Statement of the problem**

Although Kakamega Muslim Secondary School existed since 1983 and has played a vital role in promoting education that is through Islamic values ,its specific contributions remained under-documented within the local and national educational context. In a region where public and Christian sponsored schools often receive more visibility and policy support ,Islamic institutions like Kakamega Muslim Secondary School faced challenges such as limited resource allocation and policy neglect. Despite the schools role in promoting moral education, academic excellence and community development it has not been sufficiently recognized or studied .This contextual gap has made it difficult to appreciate the unique ways in which Islamic education shaped learners and the society at large, thus justified the need for a focused historical and contextual inquiry.

Theoretical approaches to education in Kenya had often overlooked the role of religion, particularly Islam that is in shaping educational institutions and outcomes. Most existing studies relied on secular or Western theoretical frameworks, failing to capture the lived experiences and cultural meanings embedded in Islamic education.. For example, institutions like Kakamega Muslim Secondary School, had contributed significantly to the development of education in Kenya but these contributions were rarely examined through theories that acknowledged religious and cultural influences. This study addressed that theoretical gap by employing the interpretivism paradigm and drawing on Trevor Gale's policy historiography to explore how Islamic education evolved within the school through historical, social, and policy-related contexts.

#### **1.4 Purpose of the study**

The purpose of this study was to analyze the contributions of Islam to the development of education in Kakamega county, with special rreference to Kakamega Muslim Secondary School, between 1983 and 2023.

#### **1.5 Research objectives**

This study wass guided by the following objectives:

- i. To trace the historical development of Kakamega Muslim Secondary School, 1983-2023.
- ii. To examine the contributions of Islam to the development of Kakamega Muslim Secondary School, 1983-2023.
- iii. To assess the impact of Kakamega Muslim Secondary School alumni to the society, 1983-2023.

#### **1.6 Research questions**

This study was guided by the following research questions:

- i. What was the historical development of Kakamega Muslim Secondary School,1983-2023?
- ii. What was the contribution of Islam to the development of Kakamega Muslim Secondary School,1983-2023?
- iii. What were the impact of Kakamega Muslim School alumni to the society between 1983-2023?

### **1.7 Justification of the study**

This study was conducted in response to both contextual and theoretical gaps surrounding the contribution of Islam to educational development in Kenya. Although Kakamega Muslim Secondary School has, since its establishment, played a vital role in promoting academic excellence, discipline, and moral values grounded in Islamic teachings, its impact has received little scholarly attention. Contextually, most research in the region has focused on public or Christian-sponsored schools, leaving Islamic institutions under represented. Theoretically, few studies have applied interpretivism or historically grounded framework such as policy historiography to examine how Islamic education intersects with cultural identity, community agency, and national education policies. This study aimed to address these gaps by offering a deeper, historically informed understanding of the role of Islam in shaping education at the local level.

### **1.8 Significance of the study**

This study was beneficial to Kakamega Muslim Secondary School. The purpose of this study was to examine how Islamic principles and values had historically influenced the development and growth of education in Kakamega Muslim Secondary School in Kakamega County. This shed light on the unique contributions of Islamic educational institutions to the academic and moral development of students by highlighting their role in producing well rounded individuals. On the other hand, the findings of this study helped to document the historical evolution and impact of Islamic education in Kakamega County. This study analyzed together with other Islamic historical studies, helped in contributing to a broader Historical narrative of education in Kenya at large by showcasing how Islam impacted the development of education in the region.

Additionally, the findings of the study will be of importance to policy makers and educational practitioners in the Ministry of Education as well as the state department for Basic Education. This is because the study highlighted the need for equitable resource allocation to support the growth and development of Islamic educational institutions alongside other schools.

Lastly the study was also significant to Islamic religion as it offered a case study that contributed to the global discourse on the role of religious education in modern educational systems by providing comparative insights for other regions and countries.

### **1.9 Assumptions of the study**

This study was guided by the following assumptions;

- i. That the Islamic community at large influenced the development of education at the school by balancing national curriculum requirements with Islamic religious education, aligning with the national goals of academic success and moral development and that the findings of this study will be useful to Kakamega Muslim Secondary School at the community at large.
- ii. That reliable historical data, school records and oral testimonies were accessible and sufficient and this helped to provide the researcher with valuable insights into how the school alumni and the Islamic community contributed to the development of the school, hence the findings will be useful to the school and the Ministry of Education as well as the community at large.

### **1.10 Scope of the study**

The study seek to asses the contribution of Islam to the development of secondary school education .Additionally ,the study was confined to Kakamega Muslim Secondary School, located in Kakamega County, Kenya. The focus was laid on school stakeholders that were the

long-term staff, teachers, students, alumni and community members. The study also covered the period from the time the school was established in 1983 to the present time of 2023.

The study at large explored how Islam played a big role in the establishment of Kakamega Muslim Secondary School with impacted the community around in all spheres . The year 1983 was significant to starting of this study as it's the time when the school was received new admission which was a transition from Kakamega Muslim Primary School and had the first form one class. On the other hand 2023 marked a significant historical juncture for this study as it represents four decades since the establishment of Kakamega Muslim Secondary School. This 40-year span provides a comprehensive period for examining the development trajectory of Islamic education within the institution.

### **1.11 Limitations of the study**

This study encountered the following limitations:

Obtaining comprehensive and accurate data from the school which included the historical records, academic ,performance and financial information was a challenge due to privacy concerns and the incomplete records. To address this the researcher obtained formal permission from participants, assured them of confidentiality and also employed multiple data collection methods, including interviews and document analysis. In cases where official records were unavailable, oral testimonies from long serving staff and community members were useful to fill these gaps. Despite this challenge, triangulation ensured reliability of the findings.

Secondly, alumni of the school were scattered all over the country and most of them lost the connection with the school, as this also limited the pool of participants available especially

among the older cohorts, thus limiting the generalizability of findings. To solve this limitation, the researcher employed a snowball sampling technique where the current contacts referred other potential participants for follow-ups for in-depth interviews.

### **1.12 Theoretical Framework**

This study employed the policy historiography by Trevor Gale as a valuable framework especially because the policy provided a way of understanding how the educational policies historically evolved and also how they interacted with broader social ,cultural and the religious forces.

According to Trevor Gales (2001) concept of Policy Historiography emphasized that educational policies were not to be viewed merely as official documents but as historically situated discourses which were influenced by power relations, ideologies and societal structures. This perspective was highly relevant to this study of Islamic contribution, particularly in context of Kakamega Muslim Secondary School.

On the other hand the study benefited from this approach by tracing how government policies, religious influences and community initiatives historically interacted to shape the development of Islamic education in Kenya. It also helped to explore how Islamic education emerged ,adapted ,or resisted state policies especially those introduced during and after the colonial period. Additionally, by using Gales lens the study moved beyond a static view of policy and instead explored how education at Kakamega Muslim Secondary School historically constructed through policy discourses, negotiations and the local interpretations at large. It also allowed the study to interrogate whose voices shaped educational development ,how Islamic perspectives were included or marginalized and how local Muslim communities responded to or redefined national education agendas.(Trevor Gale 2001)

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.1 Introduction**

In understanding the concept of Islam and how it was connected to education, literature reviewed included the following subtopics; African indigenous education as a precursor of Islamic education, Islam and education followed by, education as an integral part of the society. By delving into the three subtopics, they helped to create an understanding of how the development of Islam was significant in relation to Kakamega Muslim school.

#### **2.2 African indigenous education as a precursor to Islamic education**

Mashic (2009) defined African indigenous education as a process of passing among the tribal members from one generation to another the inherited knowledge, skills, cultural norms and values. On the other hand, African Indigenous education would be regarded generally, as a type of education that was obtained in Africa before the advent of the West as colonial masters and Missionaries, preparing them for the responsibilities as adults in their communities (Boatong, 1983). Therefore, it was a method of education that was based on the African cultural heritage and family was the first school of every child and mother was the first teacher and was community based.

According to (Fafunwa 1974), African Indigenous Education was an integral part of the culture and history of the people, it emphasized on communal living, respect for authority and the transmission of skills and values through the oral methods and participation in societal roles. These aspects made Islamic education compatible with African Indigenous Education which also valued moral discipline, memorization and oral transmission of knowledge. Hence, African indigenous education laid the foundational structure upon which Islamic education

was introduced and expanded in many parts of the sub-Saharan Africa. African indigenous Education was practical, community-oriented and focused on moral, spiritual and social development.

Black skin (1952) documented that, the Europeans thought that anyone coming from a Third World country is a curse and nothing good came from a black man and therefore, they assumed that everything good came from the white man's country. According to them, Africans were not able to philosophize or initiate good things and these made them believe that literacy originated from specifically Africans. This was challenged by Emanon (1987) by asserting that, literature has existed in Africa even before the coming of Europeans and Islam in the continent. This literature was basically oral famously known as oral tradition and it consisted of materials transmitted by word of mouth or by custom and practice. Therefore, oral tradition had a definite purpose which was to instruct the young in the principles of right and wrong. It was therefore directed that the young and all who molded opinion and character and the imaginary was non-human but had values of human. Emenyomu (2008) brought bare the literacy power of the African even before the advent of Europeans. In other words, it was not Europeans that gave Africans literacy but it had existed before. Therefore, in my view, in African traditional cosmology God created man and it is believed that the same God who created African mankind created the Europeans and if he did not hide a literacy power to them it is equally believed that he did not hide it from Africans.

According to Ndenga (2022) he argued that understanding the rich history and the genesis of education in Africa, adequate knowledge of traditional or indigenous education system which existed before the arrival of Islam and Christianity was needed. The quality, method and parameters of education employed by any particular people were fundamentally determined

by the people's concept of the human person and in African ontology its cosmology is heavily anthropocentric. Mbithi (1985) asserted that, man is at the center of existence and African people see everything else in its relation to the central position of man, who saw such as a way that God exists for the sake of man. Corroborating with Mbithi (1985), Metuh (1985) argued that everything in Africa worldview seemed to get its bearing and importance from the aspect of human being. In addition, the idea of God, divinities, ancestors, rituals and sacrifices were purposeful only when they served the needs of the human person. From this analysis, Udechukwu (2012) also asserted that man in Africa cosmology had been given high and prestigious position. The nature of human person in African ontology is a basis of education and this explains why family, the community and society work hand in hand to educate the human person.

Ocitti (1971) on his part, enumerated five canons or philosophical principles that were vital to understanding African indigenous education, since these philosophical principles provided a foundational structure on which African indigenous education was built. They included preparation, functionalism, communalism, perennialism and holism. Through the learning of African indigenous education, it acted as a stepping stone to the introduction of Islamic education in the 14<sup>th</sup> century and Western education in the 19<sup>th</sup> century.

Fisher (2001) while documenting his work, he argued that Africa was the first continent where Islam spread out of the Arabic Peninsula and Egypt served as the starting point in North Africa. By 17<sup>th</sup> Century, Islam had already established itself in North Africa and the first converts were the Sudanese merchants followed by a few rulers. North Africa became a center of trade in the Mediterranean world, and despite difficult terrain, it maintained trade routes with West African countries like Mali and with time, West Africa became home of great

wealth due to trade. Spencer (1959) added to this by documenting that, one of the great trade hubs of the Sahara, Timbuktu, became a famous center of Islamic learning and as Islam continued to spread in West Africa, more schools and educational centers were established in large towns such as Jenn and exhibited Islamic characteristics. With the introduction of schools and educational institutions Islam produced great scholars among them Mahmud (1468-1593), a Soninke scholar and Abdurrahman –as said a government secretary and diplomat and Ahmed Baba the author of Fifty Works on Law and a biographical dictionary; he was also the owner of an important library. The earliest Muslim missionary in West Africa Abdallah ibn Yassin also opened Islamic schools and colleges (Spenser, 1959).

Mazrui (2006) documented that Muslim merchants arrived on the Swahili coast around 18<sup>th</sup> C following the tension of death of prophet Mohammad. The archeological evidence attest to a thriving Muslim town of Manda island on 10<sup>th</sup> c AD and this shows that Muslims had been in existence before and on addition the Moroccan Muslim traveler Ibn Battuta visited the Swahili coast on searching the sea route to India on arrival in 1331 he reported a strong Muslim presence (Mazrui, 2006). On arrival, Muslims settled along the coast engaging themselves in trade while others like Shiraz intermarried with the local Bantus, which led to the emergence of Swahili people; where most to them then converted into Islam, leading to stabilization and Islamization. The primary concern for early Muslims was trade with a few concerned or interested in propagating Islam.

When Islam reached East African coast it found a receptive ground among communities already accustomed to structured forms of traditional instructions. Trimingham (1968) ,Islamic education was able to align with the existing African educational systems by adopting the communal and moral frameworks of indigenous practices. Similarly, Osaki (2000)

observed that in East Africa ,Islamic schools (madrasas) often emerged where indigenous systems had already established mechanisms for religious instruction and community based learning. Thus ,African Indigenous education did not merely coexist with Islamic education but provided a fertile base for its growth.

Later in the 15<sup>th</sup> C, the Portuguese arrived at the East African Coast, led by Vasco da Gama and interrupted the small work of Muslims that was in progress. This made him face resistance from the Swahili communities at the Coast but later on, he was welcomed by the Sultan of Malindi. In 1499, he returned to Portugal and he informed the king about the lucrative trade between coastal people and the Middle East. Later, in 1507, Portugal conquered the Kenyan coast and established their rule that lasted for 200 years. In 1698, Portuguese were driven out of the coast and it came under the rule of Oman Arabs (Mazrui, 2006).

In 1844, Missionary work started in Kenya led by German Missionary Ludwig Kraft, sent by Church Missionary Society of England (CMS). Later, he was joined by Johann Rebmann of CMS and together they established a Mission school at Rabai in 1846. They were then joined by other Christian societies in 1862 called United Methodist Church from Britain and established a center at Ribe and later were joined by Church of Scotland Mission, establishing themselves at Kibwezi in Machakos. In 1885, during the Berlin Conference, East Africa was brought under the influence of the Europeans. This strengthened missionary work as Europeans gave them support and together they introduced western culture, western education and western medicine with a common goal of civilizing Africans. By doing these, they won more converts to Christianity and this paved the way for colonization. Osaki (2000) in his work documented that, through the introduction of western education in Kenya it was more acceptable to the larger population and this hence created a dualistic system where formal

schools emphasizes on western education and Madrassa focusing on Islamic religious education. This brought tension to the Muslim community especially the parents who were advocating for their children to get a well rounded curriculum that was also integrated.

According to Fafunwa(1974) ,the Islamic community decided to look for a solution to bring back Quranic schools as these type of schools played a central role in transmitting Islamic knowledge ,values and principles to the Muslim children and also children from other faiths got an opportunity to learn the Quran. At first the Quranic schools back then or traditionally putted its focus on religious instruction to their children in relation to the Quran recitation ,and so to make sure that their type of education was acceptable they had to come up with a well integrated curricula so as to offer both a combined national curriculum and religious instruction for the purpose of a more holistic approach to education.

Additionally , to make sure that it was of more importance to the people who were the beneficiaries and had been flooded with western type of education which was against the Islamic education ,they made sure that it did not entirely displace African Indigenous Education but rather it built upon it(Osaki ,2000). The community based nature of African indigenous education complemented the Islamic methods of learning such as recitation and oral instruction which they borrowed from African Indigenous Education which provided a fertile base for the growth of Islamic education. Many early Madrassa teachers were respected elders or local leaders ,echoing the traditional role of elders as educators .Islamic education retained the communal approach and emphasized on moral development and social duties ,values that were already emphasized in the African Indigenous systems(Trimingham , 1968).

According to Nzdovu & Mazrui (1980), African indigenous education therefore, provided a strong foundation for the spread and acceptance of Islamic Education across Africa, including

the western parts of Kenya before the arrival of Islam, African communities already had well established systems of education that emphasized morality, respect for elders, practical skills, oral traditions and community responsibility. When Islam arrived, especially through trade and missionary work, it found a society already familiar with structured learning, initiation rituals and mentorship. Therefore, the similarities between the two systems made it easier for Islamic education to integrate with the local traditions. For example, use of oral transmission in indigenous education helped communities accept Qur'anic recitation and memorization, moral and spiritual training in African education aligned with Islamic teachings on character (akhlaq) and faith (imam). Therefore, Islamic education did not completely replace African systems but built upon them, blending Qur'anic teachings with familiar methods of instruction and discipline.. This blending made Islam more acceptable to local communities and helped it spread steadily across African communities.

Adan (2013) argued that Muslim children were disadvantaged as they only received a formal type of education but not integrated with Islam teachings. Therefore, Muslim community made several attempts to establish the Islamic integrated schools but their efforts were in vain. After several attempts, the Islamic community across Kenya came together to seek for a combined national secular public curriculum and Islamic education curriculum that was to be taught in Madrasas and Quranic schools. Throughout Islamic education continued to provide a wholesome education and even in some years it by-passed the secular public schools in both enrollment and attainment (Adan, 2013). There was an increased urgency for secular education for economic competitiveness but without disintegrating the value of religious education culminating in the establishment of Islamic integrated schools. This marked the transformation of Islamic education in Kenya, revealing the abundance of Islamic traditions

of learning across the country (Abdi & Adan, 2013) and that's how Kakamega Muslim Secondary School came about.

### **2.2.1 Introduction of western education and how it influenced the evolution of Islamic education in Kenya.**

Muricho (2010) pointed out that Western education in Kenya was introduced primarily through Christian Missionaries efforts during the late 19th century. Missionaries arrived along the coast and later moved inland, aiming to convert local populations to Christianity and offering education as a tool for evangelism.. The Church Missionary Society (CMS), for instance, established some of the earliest schools ,such as the Frere Town Mission School near Mombasa in the 1880s. These schools offered basic literacy, numeracy, and Christian Religious instruction. Education was initially informal and limited to a few coastal and mission areas (Sifuna, 1990).

According to Sifuna & Otiende (1992), the primary goal of the early missionary schools was religious conversion, and the curriculum reflected this purpose. Reading the Bible, learning catechism, and writing were emphasized, with less focus on practical or technical skills. The curriculum also aimed to instill European cultural values and lifestyles. Africans were trained to become catechists, clerks, and houseboys to serve the colonial and missionary communities. This approachh laid the foundation for a Western model of education, thoughh it lacked relevance to the African context and often undermined indigenous knowledge systems.

By the early 20th century, the British colonial administration began taking interest in education, recognizing its utility in governance and economic development. The Fraser Report of 1909 and the Phelps-stroke Commission of 1924 emphasized vocational and industrial

education for Africans to prepare them for roles as artisans and laborers. The government began to support mission schools and established a dual system of education, with Europeans receiving academic-oriented training and Africans receiving rudimentary vocational instruction (Bogonko, 1992).

This further entrenched inequality in educational access and quality. With increased missionary and colonial government support, Western education gradually spread beyond coastal and mission areas into the interior. Schools were established in Central, Western, and Nyanza provinces, often linked to Christian Missions. The African demand for education rose, driven by the prospects of employment and social mobility. Parents viewed education as a path to better opportunities within the colonial system, despite its limitations. However, access remained limited, and schools were concentrated in regions with strong missionary presence (Sheffield, 1973).

Despite the paternalistic nature of missionary and colonial education, African communities began to assert their interests. They established independent schools and churches, especially after the 1920s, in response to racial discrimination and cultural suppression in mission schools. The Kikuyu Independent Schools Association (KISA) and the Kikuyu Karinga Education Authority (KKEA) are the notable examples. These schools incorporated African cultural values and languages while still offering literacy and numeracy. This movement marked the beginning of African agency in shaping education in Kenya as cited by Otiende, 2001).

Western education played a crucial role in nurturing African nationalism in Kenya. Educated elites, such as Jomo Kenyatta, Harry Thuku, and Tom Mboya, emerged from

mission schools and became vocal advocates for African rights and independence. Education equipped them with the language, skills, and confidence to challenge colonial rule. These leaders used their education to organize political movements and articulate the demands of their people. Thus, although colonial education was designed for control, it inadvertently became a tool for liberation (Anderson, 2005).

The early Western education system in Kenya was largely gender-biased, favoring boys over girls. Cultural norms and missionary priorities often limited girls access to education. Girls were trained in domestic skills, preparing them for roles as wives and mothers rather than professionals or leaders. Over time, female education slowly expanded, but disparities in enrollment, completion, and quality persisted. Some missionary societies, such as the Church of Scotland Mission, made efforts to educate girls, but progress was uneven and dependent on location and cultural attitudes (Sifuna, 1990).

By the mid-20th century, Kenya's education system began transitioning from informal missionary-led instruction to a more formal, structured system under colonial oversight. The government established education departments, standardized curricula, and introduced examinations. Teacher training colleges were developed to professionalize instruction. Nevertheless, systemic inequalities persisted, with Africans still receiving inferior education compared to Europeans and Asians. This system reinforced the social hierarchies of colonial Kenya and limited African advancement to subordinate roles within the administration (Bogonko, 1992).

Resistance to the colonial education system emerged alongside political struggles for independence. African leaders and educators demanded reforms to make education more

relevant, equitable, and accessible. Conferences and commissions in the 1950s, such as the Beecher Report (1949), began to address some concerns by recommending curriculum reforms and expanded access. These reforms laid the groundwork for post-independence educational development. The period leading to independence saw a growing recognition of the need to Africanize education and prepare for self-governance (Otiende, 2001).

The introduction of Western education in Kenya fundamentally reshaped the country's social, political, and economic landscape. It produced a class of educated Africans who became leaders of the nationalist movement and architects of modern Kenya. However, it also left a legacy of inequality, cultural alienation, and dependency on foreign models. Post-independence governments have had to grapple with these challenges while expanding access and reforming the curriculum. Therefore, the western education introduced valuable skills and knowledge but also marginalized indigenous systems, a tension that continues to shape educational debates up to today (Anderson 2005).

Abdulaziz (1975) pointed out that the introduction of western education in Kenya played a dual role in shaping the growth of Islamic education. While it initially posed a challenge by promoting Christian values and marginalizing Muslim learners, it also stimulated a strong response from the Muslim community. This challenge became a catalyst for Muslims to modernize and formalize their own educational systems. As Bakari (1995) noted, Muslims began integrating secular subjects into Madrasas in order to remain relevant in changing a society. Therefore, Western education though originally exclusive, indirectly contributed to the expansion and transformation of Islamic education in Kenya. On the other hand, this strategic shift allowed Islamic education to evolve by adopting formal structures and

government approved curricula while preserving Islamic identity. Therefore, this study supports the view that the influence of Western education was not merely disruptive but transformative as it pushed the Muslim community to adapt and institutionalize Islamic education in ways that ensured its survival and relevance in a changing society (Bakari, 1995). Today, many Islamic schools in Kenya reflect this balance by offering both Quranic instruction and modern academic subjects which combine to make up a well-integrated curriculum for a Muslim child.

### **2.3 Islam and Education**

Islam placed a high premium on education considering it a divine obligation for all believers. The first revelation received by prophet Muhammad (PBUH) was a command “iqra” (Quran 96:1), which underscored the central role of knowledge in Islamic life. Education in Islam was not limited to religious instruction but encompasses all aspects of life by blending spiritual, moral and intellectual growth (Al-Attas, 1979). The prophet himself emphasized the importance of seeking knowledge stating that it was an obligation upon every Muslim (Ibn majah, Hadith No 224).

Hegel (1807) translation by Baillie (1949) defined education as a progressive perfection of humanity from simple, uncultivated, primitive mind, through the hard discipline of labor toil to the consciousness and exercise of its freedom. On the other hand, Oladele (1974) defined education as efforts of a community to raise its economic, social and political standards of life. Therefore, Islam places unparalleled importance on seeking knowledge, viewing it as a fundamental obligation for all individuals irrespective of gender, age and social status. The emphasis on religious learning for Muslims began with the prophet Mohammad in the first century A.D and the prophet himself was the first teacher in an organized religious setting

called a *halaqa*. His followers gathered in mosques to study Islam and Qur'an and by the end of first century Islamic education had flourished and gained importance as fathers provided their sons with religious knowledge and learning was expanded (Oladele,1974).

According to Lawson & Albert (2003), Islam placed a high value on education and as a faith spread among diverse peoples, education became an important channel through which to create a universal and cohesive social order. The emphasis on religious learning for Muslims began with the Prophet Muhammad in the first century A.D. The Prophet himself was the first teacher in an organized religious setting, a halaqa. The Prophet's followers gathered in Mosques to study Islam and the Qur'an in ancient Mecca (Saudi Arabia). Prophet Muhammad instructed the first teachers he sent to educate others throughout the Arab world and beyond. The number of muallams, teachers of Islam, increased rapidly during the early days of Islam. By the end of the first century A.D., almost every village had at least one maktab to ensure that the Prophet's teachings would continue to flourish and that the moral standards of Islam were correctly observed.

As Islamic education became increasingly common throughout the next few centuries, it also gained importance. Fathers regarded providing their sons with religious education as their moral duty. In addition, while the Qur'an continued to be at the center of Islamic learning, the subjects taught expanded to include arithmetic, writing, history, poetry, and law. The centrality of scripture and its study in the Islamic tradition helped to make education a central pillar of the religion in virtually all times and places in the history of Islam. The importance of learning in the Islamic tradition is reflected in a number of hadiths attributed to Muhammad, including one that instructs the faithful to "seek knowledge" This injunction was seen to apply

particularly to scholars, but also to some extent to the wider Muslims public, as exemplified by the dictum of Al-Zarnuji, "learning is prescribed for us all"

Anderson 2005 in his work, documented that education would begin at a young age with study of Arabic and the Quran, either at home or in a primary school, which was often attached to a mosque. Some students would then proceed to training in tafsir (Quranic exegesis) and fiqh (Islamic jurisprudence), which was seen as particularly important. Education focused on memorization, but also trained the more advanced students to participate as readers and writers in the tradition of commentary on the studied texts. It also involved a process of socialization of aspiring scholars, who came from virtually all social backgrounds, into the ranks of the ulema.

The Islamic Empire, spanning for almost 1,000 years, saw at least 60 major learning centers throughout the Middle East and North Africa, some of the most prominent among these being Baghdad in the East and Cordoba in the West. For the first few centuries of Islam, educational settings were entirely informal, but beginning in the 11th and 12th centuries, the ruling elites began to establish institutions of higher religious learning known as madrasas in an effort to secure support and cooperation of the ulema (Bakar, 1995). Madrasas soon multiplied throughout the Islamic world, which helped to spread Islamic learning beyond urban centers and to unite diverse Islamic communities in a shared cultural project. Nevertheless, instruction remained focused on individual relationships between students and their teacher. The formal attestation of educational attainment, ijaza, was granted by a particular scholar rather than the institution, and it placed its holder within a genealogy of scholars, which was the only recognized hierarchy in the educational system. While formal studies in madrasas were open only to men, women of prominent urban families were commonly educated in

private settings and many of them received and later issued ijazas in hadith studies, calligraphy and poetry recitation. Working women learned religious texts and practical skills primarily from each other, though they also received some instruction together with men in mosques and private homes.

From the 8<sup>th</sup> Century to the 12<sup>th</sup> Century, the primary mode of receiving education in the Islamic world was from private tutors for wealthy families who could afford a formal education, not madrasas. This formal education was most readily available to members of the caliphal court including the viziers, administrative officers, and wealthy merchants. These private instructors were well known scholars who taught their students Arabic, literature, religion, mathematics, and philosophy. Islamic Sassanian tradition praises the idea of a 'just ruler' or a king learned in the ways of philosophy. This concept of an 'enlightened philosopher-king' served as a catalyst for the spread of education to the populace.

Madrasas were devoted principally to the study of law, but they also offered other subjects such as theology, medicine, and mathematics. The madrasa complex usually consisted of a mosque, boarding house, and a library. It was maintained by a waqf (charitable endowment), which paid salaries of professors, stipends of students, and defrayed the costs of construction and maintenance. The madrasa was unlike a modern college in that it lacked a standardized curriculum or institutionalized system of certification.

Muslims distinguished disciplines inherited from pre-Islamic civilizations, such as philosophy and medicine, which they called "sciences of the ancients" or "rational sciences", from Islamic religious sciences (Bakar, 1995) Sciences of the former type flourished for several centuries, and their transmission formed part of the educational framework in classical and medieval

Islam. In some cases, they were supported by institutions such as the House of Wisdom in Baghdad, but more often they were transmitted informally from teacher to student.

The University of al-Qarawiyyin, founded in 859 AD, is listed in The Guinness Book of Records as the world's oldest degree-granting university. Scholars occasionally call the University of al-Qarawiyyin (the name was given in 1963), founded as a mosque by Fatima al-Fihri in 859, a university, although some scholars such as Jacques Verger writes that this is done out of scholarly convenience. Several scholars consider that al-Qarawiyyin was founded and run as a madrasa until after World War II. They date the transformation of the madrasa of al-Qarawiyyin into a university to its modern reorganization in 1963. In the wake of these reforms, al-Qarawiyyin was officially renamed "University of Al Quaraouiyine" two years later. The Al-Azhar University was another early university (madrasa). The madrasa is one of the relics of the Fatimid caliphate. The Fatimid's traced their descent to Muhammad's daughter Fatimah and named the institution using a variant of her honorific title Al-Zahra (the brilliant).

During the following years Europe languished into in a period named "the dark ages," which lasted from 500-1300 A.D. During this time, intellectual thought was not only discouraged but also forcibly suppressed as it was seen to conflict with the church's doctrine. Writing became scarce and research and observation stagnated. At the same time, the Islamic world experienced the "Golden Age" which took place from 10<sup>th</sup> -13<sup>th</sup> Centuries. During this period, large scale inquiries into the scientific realm and greater spiritual enlightenment advanced turning the Islamic empire into an unparalleled intellectual society and vast repository of new knowledge.

At the same time, the Islamic empire stretched from Moorish Spain to Egypt and even China which realized great artistic and scientific endeavor. The Arabs made major scientific contributions especially in the field of botany and Mathematics these led to development of about 30 Muslim private schools in Egypt.

Between the 18<sup>th</sup> and 19<sup>th</sup> Centuries Arab traders and travelers began to extend to the East African coast and as a result, the Islamic education in Kenya traces its roots to the coastal region (Abdallah 1998), where Arab traders and Swahili communities introduced Islam in the coastal regions of Kenya. Over the next several years, Quranic schools, known as Madrasas were the foundation of Islamic learning that was focusing on Arabic literacy and memorization of the Quran. Over time, these institutions spread inland, especially through missionary efforts and the establishment of Muslim communities. The colonial period saw both growth and restriction as the British policies marginalized Islamic education in favor of the western style schooling. Nonetheless, the resilience of Muslim communities preserved religious instruction through local initiatives and informal learning systems (Abdallah 1998).

The post-independence Kenya witnessed significant expansion in Islamic education, with the government recognizing *madrassa* and integrating the Islamic aspects into the national curriculum. Islamic Religious Education (IRE) was introduced in public schools, giving Muslim students an opportunity to learn their faith formally. Organizations like the Supreme Council of Kenya Muslims (SUPKEM) and Non-Governmental Organizations (NGO) promoted the establishment of Muslim Secondary Schools and colleges across the country. Additionally, international partnerships supported the Islamic institutions with the curriculum development and teacher training. This growth reflects both community commitment and broader national acknowledgement of religious diversity (Bakari & Yahya-Othman, 1997).

Additionally, in the post-colonial period the development of Islamic education expanded beyond traditional settings. Muslims began founding formal schools that offered both secular and Islamic curricula to compete with Christian dominated institutions and address the demand for modern education (Omar, 1992). These Schools aimed to maintain Islamic values while preparing students for national exams and employment.

### **2.3.1 Introduction of Islam in Kakamega County**

Islam's spread in Western Kenya was a fascinating tale of cultural, economic, and social exchanges. This region, predominantly inhabited by various ethnic communities, witnessed the arrival and entrenchment of Islam through multifaceted means. Osogo (1966) and Were (1967) stated that, despite the western region being far from the coast where Muslims had first settled they got in touch with them through trade. Furthermore, trade routes and economic interactions being one of the earliest and most significant factor in which the spread of Islam took its way in Western Kenya. In 1870 to 1885 Muslim traders from the coastal regions of Kenya and other parts of East Africa ventured inland, establishing trade routes that connected the coast to the interior. These traders brought with them not only goods such as ivory, slaves and other commodities but also their Islamic faith. The economic interactions between Muslim traders and the local communities created opportunities for cultural exchange and religious influence. As these traders settled in various parts of Western Kenya including Bungoma, Mumias, Kakamega and Kisumu they built mosques and established Islamic communities, gradually introducing Islam to the local populations. Chief Mumia of Nabongo accorded the Swahili traders warm welcome. During an inter-ethnic war, the Muslims assisted Chief Mumia to overcome his enemies. In return, on 'Eid day, Chief Mumia, his family and officials of his court converted to Islam. Henceforth, Islam spread to the

surrounding areas. Chief Mumia also set aside special quarters for Muslims to stay while in his kingdom and catered for their basic necessities and these created conducive environment for Muslims to interact with the locals through intermarriage.

Barret (1973) and Gilpin (1976) documented that after Islam being dominant in western Kenya, there followed another group of Christian missionaries who established themselves in western Kenya and won a larger population into Christianity from Islam as they came with western education and immediately started establishing mission stations which were later converted into mission schools where education took place. On addition, among the missionary societies to make its way in western Kenya was the Mill Hill Mission who established Mary's school Yala in Kisumu-Busia highway in 1927 and Friends Africa Mission who established Friends School Kaimosi in 1903, the Church Missionary Society established Maseno School in 1906 after successfully establishing the first school in 1846 at Rabai among other missionary societies (Barret, 1973; Gilpin, 1976).

Over several years, Muslim children failed to attain the same level of education as compared to children of other denominations. This led to an urge for Muslim organizations and individual entrepreneurs to establish Islamic Integrated Schools with special reference to Madras and Quranic schools to offer Islamic integrated curricula to fulfil the identity of Muslims due to strong non-Islamic influence brought by Christian missionaries. After the 1975 reforms made by the Islamic communities across Kenya, it led to the establishment of Islamic integrated schools. While Ochola (2001) highlighted the expansion of Muslim schools in Western parts of Kenya, this study therefore expanded on his findings by exploring the socio-cultural motivations behind the establishment of the Kakamega Muslim Secondary school from 1983.

### **2.3.2 Philosophical foundations of Islamic education in Kenya.**

In contrast to previous research this study revealed that Islamic education in Kenya developed as a deeply spiritual and moral system grounded in Islamic principles. It was introduced through trade and migration along the East African coast, where Muslim communities emphasized religious knowledge as a foundation for social and spiritual life (Sperling, 2000). Early madrasa institutions focused on transmitting the Quran and Hadith, aiming to develop devout individuals. Education served both individual transformation and communal stability, anchored in a worldview that stressed submission to God (Abdullah, 1997). This dual purpose, religious and social defined the foundation of Islamic education in Kenya's Muslim communities.

Tarbiyah, the nurturing of moral and spiritual character, formed the core of Islamic educational practice in Kenya. It emphasized guiding learners toward righteous living through faith and good conduct. Teachers focused on personal discipline, respect for others, and spiritual consciousness as central components of learning (Omar, 2004). The process aimed to cultivate responsible Muslims who upheld Islamic values in daily life. In this approach, education extended beyond academic knowledge to include ethical and emotional development. Kenyan madrasas viewed Tarbiyah as essential to shaping a well-rounded, God-conscious individual within the broader framework of Islamic society.

Islamic education in Kenya regarded the pursuit of knowledge ('Ilm) as a sacred act and a form of worship. Learners were encouraged to seek knowledge for the benefit of themselves and the ummah (community), in alignment with divine guidance (Nasr, 1984). Quranic memorization, comprehension, and application were central learning goals. Knowledge was not divided into sacred and secular realms; instead, it was unified under the belief that all

true knowledge originated from God (Al-Atta's, 1991). This philosophy inspired a learning environment where both spiritual and intellectual pursuits were valued and respected.

Tahlim, the process of instruction, was delivered in a teacher-centered model where repetition, memorization, and recitation were core techniques. Students were taught to read and write Arabic and to interpret Qur'anic verses within an ethical framework (Rosnani, 2004). In coastal Kenya, learners practiced on wooden boards known as looh, reinforcing their memory through daily routines. Instructions prioritized obedience, discipline, and comprehension of moral lessons. Teachers personalized learning, ensuring each student progressed in both faith and academics.. Although formal in nature, this method promoted deep internalization of Islamic values.

Ta'dib, the concept of discipline, guided learners toward a life of moral integrity and social responsibility. In Kenyan madrasas, students were taught proper etiquette (adab), humility, and respect for authority. The philosophy of Ta'dib stressed that knowledge without discipline was incomplete (Al-Attas, 1991). Disciplinary measures were not punitive but corrective, aimed at aligning behavior with Islamic teachings. Teachers modeled appropriate conduct and emphasized self-control. The school environment promoted collective accountability and personal growth, reinforcing that education was as much about character development as it was about cognitive achievement.

Although early Islamic education in Kenya prioritized religious content, it gradually included secular knowledge such as mathematics and language.

. This shift reflected the Islamic view that beneficial worldly knowledge was also part of divine wisdom (Nasr, 1984) . Integration occurred more visibly after independence when Mu

slim leaders advocated for the inclusion of Islamic content in national curricula. Despite resource limitations, some schools combined government syllabus with religious education to provide holistic learning (Bakari & Yahya-Othman, 1995). This approach allowed students to participate in national development while maintaining a firm Islamic identity.

The teacher (Mwalimu) played a great role as a moral authority, guide, and role model. In Islamic schools in Kenya, educators were expected to embody the values they taught, reinforcing the belief that knowledge must be transmitted with sincerity and faith (Omar, 2004). Teachers were respected figures who led by example in piety, modesty, and wisdom. Their authority was not just academic but spiritual, as they were seen as custodians of Islamic knowledge. This relationship established deep trust and allowed students to absorb not only lessons but values essential for Muslim life.

Islamic education in Kenya depended heavily on support from families and communities. Parents viewed religious education as a duty and contributed financially and morally to madrasa operations (Bakari, 1999). Community leaders helped set curricula and ensured the preservation of Islamic values in teaching. Education was seen as a communal obligation (*fard kifaya*) rather than an individual pursuit. This involvement strengthened the moral atmosphere surrounding schools, where home and school environments complemented each other. Such collaboration helped maintain a strong philosophical foundation based on collective faith and moral responsibility.

Over time, Islamic education in Kenya faced challenges such as marginalization, underfunding, and competition from secular schools. The colonial administration often disregarded Islamic institutions, and post-independence policies focused on Western education models (Sperling, 2000). This limited the recognition and development of Islamic

curricula. Additionally, inconsistencies in teacher training and lack of standardized content weakened the transmission of core Islamic philosophies. Despite these hurdles, many communities sustained madrasa systems through local efforts, continuing to prioritize moral and religious education even under difficult circumstances.

The philosophical foundations of Islamic education in Kenya left a lasting imprint on Muslim identity and values. Through Tarbiyah, Ta'lim, and Ta'dib, generations of learners were shaped to live meaningful lives guided by Islamic Principles. Despite modernization and systemic challenges, these philosophies remained central in many Islamic schools and communities (Abdullah, 1997). Today, efforts continue to modernize madrasas while preserving their moral core, ensuring that Islamic education remains relevant. The commitment to faith-based, character-driven learning continues to guide Muslim education in Kenya into the future.

#### **2.4 Education as an integral part of the society.**

Education had a manifold impact on society that is from raising the quality of life to creating conditions conducive to the development of talented individuals capable of changing the society. On the other hand, education created opportunities for acquiring knowledge and skills that literally changed the world and the success of an individual greatly depended on their level of education and the ability to practically apply what they have learned in school.

The rich history of education dates back from ancient times during the early Middle Ages in Europe the monasteries of the Roman Catholic Church were centers of education with an aim of maintaining the religious culture of the catholic church and shaping of an individual wellbeing. In China, the rulers Yao and Shun, established the first schools which were able to offer the first education system and the school mainly offered six arts which were Rites,

Music, Archery, Charioteering, Calligraphy and Mathematics. Boys learned arts related to ritual and when older they joined war chariots to defend the community and girls learned silk production and weaving. In ancient Greece education was designed to create warriors with complete obedience, courage and physical perfection and at the age of seven boys were taken to military barracks which they received education on how to fight for the community.

In the Islamic civilization that spread all the way between china and Spain during the time between 7<sup>th</sup> and 19<sup>th</sup> Centuries Muslims started schooling from 622 A.D. in Medina and was done first in mosques and there after schools were separated from mosques. The first separate school was the Nizamiyah school which was built in 1066 in Baghdad and these made education and schooling to sprang up in the ancient Muslim societies. The house of wisdom was used as a library and educational Centre from 9<sup>th</sup> to 13<sup>th</sup> C where scholars accumulated a great collection of knowledge and build on through their own discoveries.

From 15<sup>th</sup> to 16<sup>th</sup> Centuries, the town of Timbuktu in west African nation of Mali, became an Islamic Centre of learning with students coming as far as the Middle East. The town was home of the prestigious Sankore University which led to development of more manuscripts which contained data collection from pre-Islamic times. Few decades later education flourished in India with mathematics, art, architecture, painting and logistics being offered and it was imparted orally and was provided for free to individuals and later as Muslims started ruling India there was a rise in spread of Islamic education which included acquisition of knowledge, social morals and preservation of Islamic culture and it was funded by the nobles and lords by 18<sup>th</sup> C indigenous education was widely spread in India.

In Africa, informal education was a lifelong process and involved the acquisition of values, attitudes, knowledge and skills relevant to the day to day affairs of society (Ocitti, 1973). This

type of development was stimulated by study through observation and participation in the role of the extended family and the community as a whole, of its accumulated wisdom as translated through proverbs, riddles, songs, legends and folklores. On the other hand, observation and imitation were used in teaching young ones in the general Kenyan traditional communities. Informal education included involving student in productive work and observation. A student was expected to learn mainly by seeing and imitating. From an early age, a student was taught to accept, to value and reproduce the behavior, customs and sentiments of the society (Samperu, 2015). Education was strictly enculturation of the traditional habits, attitudes and behavioral codes. Development towards adulthood proceeded strictly according to custom and social tradition.

The student's education also concentrates on what the student ought to become. What was expected was a mature adult who had to take his rightful position among the group. The most common method employed in teaching the young traditional ways was imitation (Memusi, 2015). A student was expected to learn by seeing and imitating. This method of instruction included involving student in productive work where student worked as they observed what the elder or teacher did. There was little in the material equipment of indigenous society that the student could not acquire through imitation (Datta, 1984). This was echoed by Memusi (2013), who explained that dances and songs that accompanied learning were learned by observation and imitation. Student observed how the elders and their peers did it and later copied it in their presentations. Together with the moments of imitation went the deliberate educational measures taken by the adults in the community to make sure that the student was put well on his way to adulthood worthy of the tribal tradition. Parents and other adults in the group were always ready to assist the natural imitative tendencies of the young student. An

example of this traditional learning was in the Maasai community. Folklores and legends were extensively used among the Maasai people to teach young ones (Samperu, 2015). A great variety of stories and legends were told. On the whole, they praised virtues and condemned stubbornness and faults. Good deeds were rewarded, and bad deeds were met with due punishment. The idea was to help the youngsters grasp the prevailing ethical standards of the tribe.

Historical records from the travels of John Ludwig Kraft and Johannes Rebmann reveals that Kenyans had access to education as far back as 1728, with a Swahili manuscript *Utendi wa Tambuka* (Book of Heraclius) attesting to the fact. The C.M.S. missionaries interacted with locals in the coastal town of Mombasa and set up one of the earliest mission schools in the country at Rabai in 1846. Before independence, elementary education was based on the colonial system of education. In 1967, Kenya formed the East African Community with Uganda and Tanzania. The three countries adopted the same system of education, 7-4-2-3, which consisted of 7 years of primary education, four years of secondary education, two years of high school and 3 to 5 years of university education.

With the collapse of the East African community in 1977, Kenya continued with the same education system until the year 1985, when the 8-4-4 system was introduced, which adopted eight years of primary education, four years of secondary education and four years of university education except for specialized courses which took up to 5 years of university education.

Primary education was universal, free and compulsory and usually catered for student ages 6 to 14. The major goal of primary school education was to develop self-expression, self-discipline and self-reliance while at the same time providing a rounded education experience.

Secondary education begins around the age of fourteen and lasts for four years. Secondary school education, especially in public schools is subsidized by the government, with the government paying tuition fees for students attending public secondary school. The roots of higher education in Kenya started in 1956, with the founding of Nairobi's Royal Technical College, a school that would in 1970 become the country's first university, University of Nairobi.

Over several years, education had been a fundamental pillar of the society by offering numerous benefits that contribute to individual development and societal progress. Education empowers individuals by providing knowledge, skills and confidence to improve their quality life. It fosters critical thinking, creativity and decision making abilities by enabling individuals to reach their full potential (UNESCO, 2000).

On the other hand, education also played a vital role in economic development by driving innovation and entrepreneurship which is essential for economic competitiveness (World Bank, 2018). Studies also show that every additional year schooling raises individual's income by about 10% and contributes to national economic growth (Psacharopoulos & Patrines, 2018). Education served as a medium for transmitting cultural values, traditions and history, it helped preserve cultural identity while promoting understanding and respect for diverse cultures. This dual role was crucial for fostering global citizenship and peaceful co-existence in an increasingly interconnected world (OECD 2012).

Education was indispensable for societal progress as it empowered individuals by fostering equality, driving to economic, social development and ensuring the well-being of communities as Nelson Mandela famously said, "Education is the most powerful weapon

which you can use to change the world.” Societies that prioritized education laid the foundation for a brighter and more sustainable future for all.

#### **2.4.1 Education as a tool for Social transformation and Moral transmission.**

Education served as a foundational pillar in shaping societies, fostering development, and cultivating moral values. It not only imparted knowledge and skills but also transformed the individuals and communities at large. Paula Freire (1970) emphasized on education’s role in liberating people from oppression through critical consciousness. As a transformative tool, education enabled learners to question social realities and work towards equitable change. In this context, education became more than academic instruction; it became a vehicle for personal and collective empowerment. By equipping learners with cognitive tools and ethical frameworks, education nurtured responsible citizenship and promoted a sustainable development across generations.

Social transformation involved profound changes in societal structures, values, and norms. Education was central to this process as it challenged status quo ideologies and introduced new paradigms for thinking and living (Mezirow, 1991) . Through curriculum reforms, inclusive pedagogy, and critical thinking, education fostered awareness of social injustices and empowered marginalized groups. In developing countries, access to education was instrumental as it broke the cycles of poverty and inequality. Thus, the transformative power of education lied in its ability to shape identities, promote civic engagement, and influenced policy reforms aimed at fostering equity and justice.

Theoretical frameworks such as Freire’s critical pedagogy, Dewey’s pragmatism, and Vygotsky’s social constructivism supported the idea that education was a dynamic force for change. Freire (1970) advocated for dialogic education that empowered the learners to critique

and transform their realities. Dewey (1938) emphasized experiential learning as a method of engaging learners in democratic living. Meanwhile, Vygotsky (1978) highlighted the social context of learning and its role in shaping moral and cultural understanding. These theories illustrated how educational influences not just individual development but also other societal shifts by fostering reflective and active participation in the society.

Moral transmission referred to the process through which societies instilled values, norms, and ethical standards in the younger generation. Education played a vital role in this process by embedding moral education within formal and informal curricula (Durkheim, 1922). Schools served as moral communities where learners internalized concepts of justice, empathy and responsibility. Teachers functioned as moral examples, influencing students' behavior and ethical reasoning. Moral education supported the development of character and conscience, which were essential for peaceful and cooperative living. Therefore, moral transmission through education sustained the social fabric and upheld the cultural and ethical continuity.

The curriculum was a key instrument for both social transformation and moral transmission. A well-designed curriculum incorporated diverse perspectives, social issues, and moral dilemmas that provoked critical thinking and ethical reflection (Tyler, 1949). It fostered awareness of global citizenship and social responsibilities. In contexts where curriculum was inclusive and culturally responsive, students were better equipped to understand and respect different worldviews. Moreover, value-based education integrated within science, history, and literature promoted moral reasoning. Hence, curriculum developed a strategic pathway through which education enacted change and imparted values which were necessary for coexistence in the diverse world.

Education shaped cultural identity by reinforcing shared values, traditions, and collective memory. As Hall (1990) noted that, identity was constructed through cultural narratives, many of which were conveyed through education. Schools often served as cultural institutions that preserved and transmitted indigenous knowledge, languages, and moral codes. In pluralistic societies, education balanced cultural preservation with the promotion of intercultural understanding. When learners saw their identities, they reflected in the curriculum, they developed a sense of belonging and moral commitment to their communities. Consequently, education contributed not only to social integration but also to the moral fabric of diverse societies.

Teachers were pivotal in the process of social and moral transformation. Their role extended beyond knowledge transmission to modeling ethical behavior and fostering critical engagement with societal issues (Fullan, 2007). Teachers who embraced reflective practice and social justice pedagogy inspired students to become active citizens. Through mentorship, dialogue, and care, teachers guided learners in developing a moral compass and civic consciousness. Their classroom practices, relationships, and values directly influenced the students' character and worldview. Thus, investing in teacher education and professional development was crucial to maximizing education's potential as a moral and transformative force.

In addition, education was a critical platform for promoting social justice by addressing systemic inequalities and empowering disenfranchised populations (Apple, 2004). Through inclusive policies, equitable access, and anti-discriminatory practices, education fostered social cohesion and bridged opportunity gaps. In marginalized communities, education provided a pathway to political participation, economic empowerment, and human rights awareness.

Moreover, education challenged stereotypes and promoted diversity and also contributed to a more just and tolerant society. As such, the moral imperative of education lied in its capacity to uplift the oppressed and fostered conditions for a fair and inclusive society at large.

However, religious education had historically played a pivotal role in moral development by teaching values such as honesty, respect, and compassion (Carr, 1996). While secular education also addressed ethics, religious education offered spiritual dimensions that reinforced moral reasoning. In many societies, faith-based schools integrated religious teachings with academic subjects, offering holistic education that nurtured both intellect and character. However, care was taken to ensure that religious instruction respected pluralism and human rights. When balanced and inclusive, religious education supported the transmission of universal moral values that align with broader societal goals.

In conclusion, education was a powerful catalyst for social transformation and moral transmission. It equipped individuals with knowledge, skills, and values necessary for responsible citizenship and ethical living. By fostering critical thinking, social awareness, and cultural identity, education strengthens the foundations of democratic and inclusive societies. Through transformative teaching, inclusive curricula, and moral instruction, education serves as both a mirror and a lamp, reflecting society's values and illuminating paths toward equity, justice, and peace. As such, investing in value-based and transformative education is essential for sustainable social development and moral renewal in of a contemporary societies.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This chapter helps the researcher to have clear knowledge of research design, philosophical paradigm, study location, target population, sample size and sampling procedure, research instruments and their piloting, validity, reliability, data collection procedures and data analysis methods to be used going hand in hand with the research objectives to allow the researcher to obtain good results.

#### **3.2 Philosophical Paradigm**

The philosophical paradigm in this research worked hand in hand with interpretivism. Interpretivism paradigm sought to favor methods like interviews by capturing cultural, historical and social contexts by emphasizing the need to understand the meanings that individuals attach to their interactions (Tracy, 2019). Hans-Georg Gadamer (1900-2002), argued that understanding was always influenced by the interpreter's historical and cultural context and that dialogue was essential in the interpretive process.

In this study ,the interpretivism paradigm was applied to examine the contribution of Islam to the development of education at the Kakamega Muslim Secondary School. Interpretivism,which emphasizes understanding the subjective meanings and lived experiences of individuals(Cohen, Minion & Morrison 2018),guided the researcher in exploring how Islamic values and beliefs shaped the educational practices and growth of the School. The paradigm allowed the study to go beyond observable facts and instead focus on

how members of the school community made sense of the role of Islam in shaping their educational environment.

The paradigm influenced the choice of qualitative methods such as interviews and document analysis. These methods were ideal for capturing personal views ,religious practices and cultural interpretations of Islam's influence on education. By engaging directly with teachers ,students ,school administrators and parents ,the researcher was able to uncover the underlying meanings and motivations behind educational decisions and practices rooted in Islamic values(Schwandt, 2014).This approach enabled the study to interpret how religious teachings influenced the curriculum ,discipline ,leadership and moral values promoted within the school.

Interpretivism recognizes that reality is not objective and fixed but is instead socially constructed through human interaction (Lincoln & Guba ,1985).Therefore in this context ,the study assumed that the participants understanding of Islam's role in education was shaped by their unique social and religious experiences .Hence, the researcher focused on gaining in-depth contextual understanding of how Islam contributed to the educational goals and identity of Kakamega Muslim Secondary School. The interpretivism lens allowed the study to value multiple realities and perceptions ,rather than seeking one absolute truth.

Furthermore, this paradigm provided a framework for analyzing data thematically ,drawing on participants words and narratives to identify key themes related to religious influence in education. For example, the study explored themes such as community involvement, religious instruction and Islamic leadership. These themes were not imposed by the researcher but emerged from participants experiences and interpretations. The findings were thus deeply embedded in the social and spiritual realities of the school community, consistent with the interpretivism aim of understanding phenomena from the inside (Bryman, 2016).

Lastly, the paradigm also emphasized the importance of researcher reflexivity that was requiring the researcher to be aware of their own position, assumptions and potential biases throughout the study (Creswell ,2014). This awareness ensured that the data collection and analysis remained grounded in the voices and experiences of the participants. By applying interpretivism, the study successfully highlighted the significant role that Islam has played in nurturing not just academic excellence but also character formation and social responsibility within Kakamega Muslim Secondary School that was by offering valuable insights into the broader relationship between religion and education.

### **3.3 Research design**

Due to the nature of this study that focused on the contributions of Islam to educational development at Kakamega Muslim Secondary School, a historical research design was deemed suitable as well as qualitative approach. This approach was suitable as it allowed the researcher to have an in-depth exploration of how Islamic values and teachings influenced educational practices, the experiences of students and teachers and the broader impact on the community (Creswell, 2018).

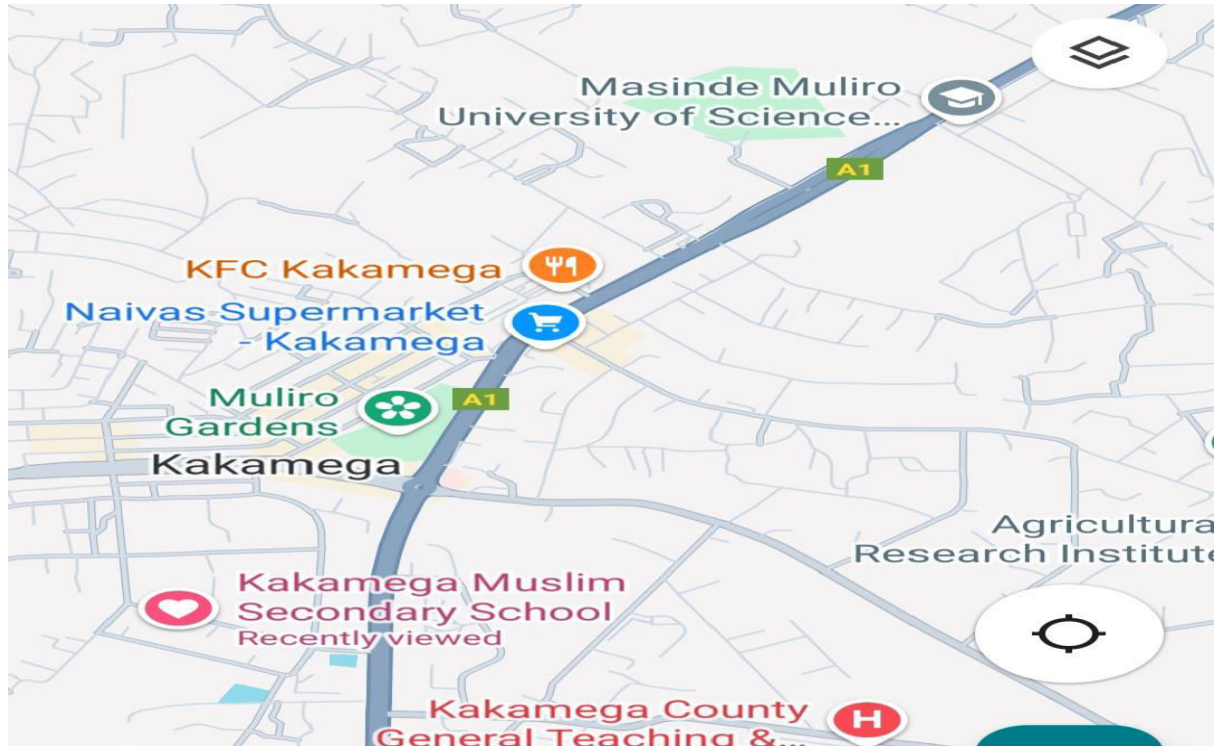
On the other hand ,this design was also useful because the study aimed to explore past events ,processes ,and contributions of Islamic faith to educational growth over time. According to Tosh(2015),historical research involves the critical examination and interpretation of past events in order to understand the present and provide a basis for future reflection. Therefore, this design enabled the researcher to reconstruct the history of the school by focusing on how Islamic teachings, practices and the community values influenced its establishment ,growth and educational impact.

Additionally, this design provided a systematic and in-depth approach to studying the influence of Islam on education within the unique context of Kakamega Muslim Secondary School .It allowed the researcher to uncover the rich heritage of Islamic Educational values and practices, and to document their lasting impact on the development of education in Kakamega county. To achieve this ,the study collected the data qualitatively due to its historical nature and then presented the historical evidences under various themes and subthemes.

### **3.4 Area of study**

The study location of this research was centered around the Kakamega Muslim Secondary School's locality, that was in Kakamega County, Kenya. This location served as the primary setting for examining how the Islamic principles, values and community's efforts influenced the growth and development of education within the institution. Kakamega Muslim Secondary School is located 600metres from the Kakamega County teaching and referral hospital . The population around the school locality are mostly the luhya speaking people and the religion is mixed as its made up of mostly Muslims and Christians.

Below is a map showing the location of Kakamega Muslim Secondary School .



**Figure 3.1:Map showing the location of Kakamega Muslim Secondary School**

### **3.5 Target population**

Target population refers to the entire group of individuals ,objects ,or events that a researcher is interested in studying and from which a sample may be drawn. According to Creswell (2018),

“the target population is a group of individuals with some common defining characteristics that the researcher can identify and to which they intend to generalize the results of the study”(Creswell 2018).

To ensure generation of quality and firsthand data with regards to the contributions of Islam to the development of education at Kakamega Muslim Secondary School, the researcher selected a target population that involved various groups associated with the school either directly or indirectly. These groups typically involved:

- i. School alumni- Former students of Kakamega Muslim Secondary School provided valuable insights into how the education they received impacted their lives, careers and how it contributed to the society at large ,this included a total number of 4 school Alumni. The Alumni's perspectives shed light on the long term effects of Islamic education on their personal and professional development.
- ii. Teachers and administrative staff- Educators and staff members who were responsible for delivering education at Kakamega Muslim Secondary School were Islamic studies teachers, subject teachers and school administration, this included two teachers and 2 administrative staff. They helped the researcher to provide perspectives on how educational values were incorporated into the curriculum and school culture.
- iii. Local Muslim community leaders included religious leaders, elders and those involved in the foundation of the school as well as providing current support. Their insights were valuable and also important. The researcher included 5 of them during the study time.
- iv. Students and parents– Former and current students as well as parents played a very significant role as they were the beneficiaries of programs and policies, they included 2 parents and 2 students. Their views were impactful to this study as well.

By targeting these diverse groups, the researcher was able to gather a comprehensive understanding of how Islam contributed to the development of education at Kakamega Muslim secondary school, the effectiveness of these contributions and the overall impact on the school's community and beyond.

### **3.6 Sampling technique**

The sampling technique is a very crucial task in data collection (Creswell 2018). These procedures ensured that the study findings were representative and reliable. This included purposive sampling as it was used for selecting key informants who had specific knowledge or roles related to the development of Islamic education at Kakamega Muslim Secondary School and this applied on the selection of teachers, administrative staffs, alumni and community elders.

Secondly, purposive sampling for students and parents/guardians was used. For students the researcher stratified by use of the class level or gender as this ensured diverse representation and for parents. Similarly, stratification was also based on the factors like the age of their children or their involvement in the school community (Creswell, 2018).

Lastly, the study also utilized snowball sampling which was particularly useful for identifying alumni and community leaders who were influential and had played a significant role in school's development and initial respondents referred other individuals who fit the study criteria (Creswell, 2018).

Given that the study was historical, it possessed its qualitative nature, purposive sampling was suitable as it allowed the researcher to purposely identify the key informants who had rich information.

### **3.7 Sample Size**

The study involved a sample size of seventeen participants that were selected through purposive sampling technique and snowballing method. According to Hills (1999) and Hills (2002) the interviewees referred the researcher to more participants in order to gather in-depth information. The participants were: three village elders of the Kakamega community, six

former students or Kakamega Muslim Secondary School alumni, one former school teacher, one current school principal, and six parents of former students. All the participants helped the researcher to obtain rich information. The researcher settled at 17 participants because themes had started repeating while data was saturated (Mugenda & Mugenda 2003)

### **3.8 Research instruments**

Two research instruments were used to collect data due to its qualitative nature. Semi-structured interview schedules were used. This allowed the researcher to collect in-depth qualitative data from key informants such as teachers as well as the researcher to explore the role of Islam in shaping the school's curriculum, challenges faced, community involvement and broader impact on students and society. The researcher also used interview schedules to ensure consistency across interviews while also giving room for probing the questions where deeper insights were collected (Kvale & Brinkmann, 2009). This instrument was useful for it allowed the researcher to collect detailed information about the school's history, educational practices and the Islamic values, putting emphasis on how they have contributed to education at large.

In addition, document analysis was also used to examine existing records and archival materials which, helping the researcher to review and analyze documents and identified patterns, trends and significant developments related to Islamic education at school (Creswell, 2018).

### **3.9 Validity and Reliability**

Research instruments are the tools or devices used by researchers to carefully collect, measure and analyze data relevant to the study objectives. For the tools to be effective and allow for

smooth data collection processes, they usually get subjected to validity and reliability checks (Creswell, 2014).

### **3.9.1 Validity**

Validity of research instruments refers to the extent to which an instrument accurately measures what it is intended to measure. However, for a study that exhibits qualitative trends such as this, validity will be ensured through checking on the credibility and trustworthiness of the results (Fraenkel & Wallen, 2009). Therefore, to ensure the credibility of this study, the researcher designed open-ended, context-specific questions and allowed participants to recount authentic experiences, while also triangulating the interview data with archival materials, documents and other sources that helped to confirm accuracy of the data collected. The credibility of participants and the researcher's reflexivity and sensitivity to the historical context enhanced credibility by ensuring that the findings were trustworthy after which interpretations and conclusions were made, helping to validate the interview schedules that were there (Merriam & Tisdell, 2016).

### **3.9.2 Reliability**

Reliability of research instruments refers to the consistency and stability with which an instrument measures what is intended to measure over time and across different contexts or researchers. Due to the qualitative nature of the study the researcher pursued transferability in the case of reliability (Lincoln & Guba 1985). This was achieved by use of data triangulation through employing purposive sampling, snowballing, interviews and historical methods of evaluation of data. The researcher also developed a consistent and well-structured interview guide by conducting a pilot study and maintaining a uniform data collection procedure.

In addition, clear documentation of the sampling procedures also ensured transparency and replicability while systematic coding, reviews and member checking enhanced the consistency of data interpretation. Keeping detailed field notes and maintaining audit trail also supported dependability. Together all these strategies helped the researcher to produce credible and consistent findings that were trusted and verified (Lincoln & Guba 1985).

### **3.10 Data collection procedures and evaluation of data**

The data collection procedures involved careful preparation, systematic gathering of data through interviews and document analysis and ensuring ethical standards thought. The data evaluation included a historical technique of internal and external criticism (Mugenda & Mugenda, 2003)

After obtaining permits from relevant authorities, the first step of data collection involved interviews. The researcher booked formal interviews with participants and agreed on day and time. Before interviews, the researcher ensured that audio recorders and notepads were available. During interviews, the researcher recorded the interviews using audio recorders as well as took down notes using notepads to allow for easier analysis. The second step of data collection involved document analyses. This was done at Kenya National Archives as well as checking school and mosques records. The process involved reviewing materials such as photographs, biographies, autobiographies, minutes, letters, manuscripts or even magazines that had meaning and relation to the research in question. All these archival materials obtained were subjected to historical data evaluation methods of internal and external criticism to ascertain their authenticity. All these sets of data, both from interviews and document analysis, was then subjected to analysis (Denzin & Lincoln, 2011)

These processes helped the researcher to ensure that the research provided a comprehensive and accurate understanding of the contributions of Islam to the development of education at Kakamega Muslim Secondary School.

### **3.11 Data analysis and presentation**

Data analysis and presentation from interviews and archival data were carried out systematically organizing and interpreting the collected information. The interviews were first transcribed and the archival materials thoroughly reviewed and these helped the researcher to uncover patterns ,meanings and developments over time. The data analysis involved transcribing the interviews and reviewing archival documents such as school records ,government reports and correspondence ,followed by coding recurring ideas ,phrases and historical events(Braun&Clarke ,2006). These codes were grouped were grouped into major themes and sub-themes ,allowing the researcher to identify key issues such as the establishment of the school and integration of Islamic and secular education. For example ,interviews with founding members and former teachers revealed the community's motivation to preserve Islamic values ,while archival documents provided evidence of registration challenges and curriculum development(Mugenda&Mugenda ,2003)

Thematic presentation enabled a clear ,structured narration of historical developments ,supported by both oral testimonies and documented records, ensuring credibility through triangulation. This method allowed the researcher to present rich, contextualized understanding of the institutions history and its interaction with broader educational and religious policies.

On the other hand the researcher followed the six key stages of thematic data analysis as follows first ,the researcher got familiarized with the data that was by reading interview

transcripts and archival documents and this helped to understand Islamic influence in the school. Second ,initial codes were generated from the recurring ideas such as the Quranic instructions, moral discipline and community support. Third ,these codes were grouped into themes and fourth, the themes were reviewed and refined to ensure they accurately represented the data then fifth , each theme was clearly defined and named in order to reflect its contribution to the research focus .Lastly, the findings were compiled into a coherent report with each theme supported by data extracts to demonstrate how Islam shaped the schools educational development.

### **3.12 Ethical consideration**

In conducting the research on the contribution of Islam to the development of education at Kakamega Muslim Secondary School, ethical considerations were essential as they ensured that the study respected the rights, dignity and religious beliefs of participants(Creswell,J.w2014). This was particularly achieved by laying key considerations which included informed consent, confidentiality, cultural sensitivity, voluntary participation, avoidance of harm, transparency, ethical approvalal and responsible data sharing. The researcher adhered to all these principles and was able to conduct a study that was both respectful and valuable to the community.

In addition, the researcher also obtained approval from the National Commission for Science Technology and Innovation (NACOSTI). This was then followed by a clearance from the Kenya National Archives and documentation service. While at the field, ethical practices were specifically done by respecting Islamic practices, prayer times and modesty, ssafeguarding participants privacy and confidentiality. This was of importance as it helped to avoid stereotypes and biases by acknowledging the diversity within Muslim community and

approaching the study with objectivity. Finally, transparency was also key since it allowed the researcher to share findings with the community in an accessible manner, helping to foster trust and collaboration.

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

#### **4.1 Introduction**

This chapter records findings from the conducted study, interprets the findings and discussions which brings to light the interpreted findings. This study was guided by the following study objectives: To trace the historical development of Kakamega Muslim Secondary School, 1983-2023, To examine the contribution of Islam to the development of Kakamega Muslim Secondary School, 1983-2023, To assess the impact of Kakamega Muslim Secondary Alumni to the society, 1983-2023.

#### **4.2 The historical development of Kakamega Muslim Secondary School, 1983-2023.**

This chapter begins by pointing out that Islam in western Kenya was introduced by Muslim traders between 1870 and 1885 and gained traction in areas like Mumias, Kakamega, Kisumu, Kisii and Bungoma with chief Nabongo Mumia of the Wanga kingdom embracing Islam after he was assisted in an inter-ethnic war by the Muslims; since the population of Islamic community in the region grew over and over, it was at this time. (KNA: DC/KNG/2/8/13, Hesbon Omollo, 07/04/2025).

According to Mzee Omollo, he rooted that the establishment of Kakamega Muslim Secondary School can be traced back to 1983. The school was established by the support of the local Muslim community around religion like the Bilal Muslim Mission sponsors and Muslim World League organization just to cater for the growing demand of an integrated type of education in the region where Muslim children were forced to walk for about two kilometers to get that type of education. Despite the distance, they were also highly discriminated from

schools of other denominations especially Christians (O.I. Hesbon Omollo, 07/04/2025; KNA: ED/25/7/1/1/16340).

Kakamega Muslim Secondary School was established majorly for learners to have a direct transition from Kakamega Muslim Primary School after sitting for their Certificate for Primary Education (CPE) and meriting for secondary education. They were then allowed to join the school because for this case only Christians students were allowed to join Catholic oriented schools and Protestant oriented schools. During this time the schools around were Kakamega High School which was founded in 1932, St. Peters Seminary Mukumu and Mukumu Girls School. Therefore, this confirmed that most schools were sponsored by other faiths. In addition to that, most Islamic faith based schools in western region especially around Kakamega were located in Mumias and Homabay, where Muslims first settled as they penetrated in the interior of western Kenya. The schools that were of Islamic faith oriented were Muslim School Mumias, established in 1946, Maragoli Muslim School established in 1950, Gambogi Muslim School which was established in 1954. All these schools were miles away from Kakamega town and these disadvantaged the Muslim learners that were around the religion and had passed their Certificate for Primary Education and merited to join the next level to continue with their studies like students from any other denomination (KNA: DC|KNG|2|8|13; Bakar Mohammad 11/04/2025).

Notable individuals pioneering Islamic teachings such as Mr. Hamisi Maalim Gaziti and Mwanji Akida Jesh, together with others however made the decision to establish Kakamega Muslim Secondary School in the year 1983. This was greatly impacted by the failure of Muslim children to attain the same level of participation in education as well as academic success compared to children of faiths and this made actors in Islamic religion to pursue an

innovative alternative system of education that allowed them to receive two types of education in the same venue (O.I Hesbon Omollo, 07/04/2025; KNA: DC/KNG/2/8/13). The two types of education were integrated to form a well-rounded curriculum (Isaack, 2018). The Muslim community went a mile and started a funding model to sponsor their growing schools and this greatly impacted the growth and development of Kakamega Muslim Secondary School which was among the beneficiaries of the funding model that was proposed by the Muslim Organization. This is how it was established through the local Muslim community members and volunteers its mother school being Kakamega Muslim Primary School. In its initial and founding years, the school shared most of the facilities with the primary school and even the mosque where they all gathered for the evening prayers together with pupils from the primary school. The Islamic organizations hence came together and supported the school so as to be independent on its own and support learners who had direct transition from primary school to have a well-rounded curriculum and receive a type of education that was integrated with the Islamic teachings and principals with a normal type of education (O.I Bakar Mohammad 11/04/2025; KNA: DC/KMG/2/8/5).

The Islamic organizations played a bigger role in shaping the growth of the Kakamega Muslim Secondary School by providing financial support for infrastructure development which included construction of 2 classrooms that was form one and form two, a dormitory for girls and a mosque within the school compound to facilitate the students with evening prayers. They also went ahead and offered scholarships to the needy students with was followed by an increment in enrollment rates and also supplied the textbooks and Quranic materials and helped recruit qualified Islamic Religious teachers. Through community mobilization and fundraising efforts, local mosques and Muslim welfare groups encouraged consistent

community support of the school. Additionally, some organizations facilitated teacher training workshops to improve academic quality. Their efforts strengthened both the secular and Islamic education offered making the school a respected institution in the region over the next years (O.I KNA: ED/25/7/1/1/16340; O.I Abdi karma, 07/04/2025).

Below is a table showing funding from Islamic organizations to the school.

**Table 4.1: funding from Islamic organizations to the school.**

<b>Year</b>	<b>Organization</b>	<b>Contribution</b>	<b>Purpose</b>
2000	Bilal Muslim mission	Ksh 500,000	Construction of School library
2002	African Muslim Agency	Ksh 200,000	School latrine construction
2010	Muslim World League	Ksh 1,200,000	Classroom construction
2022	Local Mosques	Ksh 300,000	Student bursaries

**Source: School records, 07|04|2005**

#### **4.2.1 Development phases of Kakamega Muslim Secondary School– initial phase (The founding years of the School)**

Kakamega Muslim Secondary School was founded in the year 1983 by the strong desire of the local Muslim community to provide quality education that integrated both secular knowledge and Islamic values(Gladys Oduor 10|04|2025). This was to serve the Muslim children a well-rounded integrated curriculum and also to have a good transition from the Kakamega Primary School which served as a mother school to the secondary school. Before its establishment, Muslim parents in Kakamega often struggled to find schools that offered

religious instructions alongside the Kenyan standard curriculum(Hesbon Omollo 07/04/2025).This created a need for an institution that could nature students both academically and spiritually. With local support, plans to start the school gained momentum in late 1990s.The school officially began as Kakamega Muslim Secondary School in its early years the school started gaining momentum with a modest intake of seventy students and a small teaching staff of about three teachers in which some where volunteer members from the Muslim community in the religion. The key sponsors and organizations like the Bilal Muslim community sponsors and African Muslim Agency played a big towards the establishment of the school with their thoughtful insights who were impactful towards the growth and development of the school. The school also operated under modest infrastructure often sharing resources with the primary section and religious centers such as mosques and this was a challenge to the school. On addition the initial infrastructure was basic consisting of a few classrooms and administrative offices, but the spirit of the school was strong. The institution was then registered under the Ministry of Education and began operating formally (O.I Hesbon Omollo, 07/04/2025; KNA: DC/KMG/2/8/3).

The first Principal after the school was formally taken up to be a government school was Daniel Okallo Musila, assisted by Deputy Principal Edgar Livasia. These two played vital roles in laying down administrative structures by enforcing discipline and guiding the school through its early challenges. Their leadership marked a significant step in transitioning the school from concept to reality. This was then followed by the school adopting a dual curriculum model and students were taught using the Kenyan 8-4-4 system, covering standard subjects such as Mathematics, English, Kiswahili, Sciences and Arts subjects. At the same time Islamic Religious Education (IRE), Quranic studies and Arabic were included in the

timetable to ensure students received a well-rounded education curriculum (KNA: DC/KNG/2/8/13; O.I. Gladys Oduor, 10/04/2025). The school placed a strong emphasis on discipline as a core value, closely tied to both academic success and Islamic moral teachings. The school's founders and administrators understood that for the institution to grow and gain respect, students behavior had to reflect the values it stood for. Discipline was rooted in Islamic teachings where students were taught to follow the example of prophet Muhammad (PBUH), especially in terms of honesty, respect, cleanliness, punctuality and humility. Daily routines included prayers, recitations of the Quran and moral guidance sessions all of which promoted self-control and responsibility. Under the leadership of the first principal Mr. Daniel Okallo Musila and deputy principal Edgar Livasia, the school maintained a firm but fair disciplinary system. Rules were clearly communicated and students were expected to adhere to them strictly. The administration encouraged dialogue and guidance rather than harsh punishment, focusing on character building.

Daily prayers (Salah) and routines structured the school day promoting a sense of order and spiritual reflection. These routines helped instill discipline in time management, respect for sacred rituals and collective responsibility among students. The good reputation for producing well-mannered individuals attracted more parents and guardians who wanted their children to grow in a disciplined and religious (O.I Abdallah Amadala, 07/04/2025; KNA: DC/KNG/2/8/18).

Followed by a good discipline from the students in the school's formative years despite the school having challenges the students were able to demonstrate commendable academic dedication notably, in 2008 a student named Fauzia Mwimali was ranked the best in the religion and Abdallah Amadala was also in the cohort of putting the school on the map. These

early achievements reflected the school's emphasis on discipline and integration of Islamic values with the national curriculum, laying a strong foundation for its future academic progress of the school (O.I Abdallah Amadala 07/04/2025; KNA: DC/KNG/2/8/18).

#### **4.2.2 Kakamega Muslim Secondary School in its expansion phase**

Kakamega Muslim Secondary School was established with the help of the local Muslim community according to the personal assistant of the late imam Mohammed Ali Hassan who was among the first Muslim group that came up with idea of the construction of the school. This arose as a fact that the Muslim children were not allowed to join schools of other denominations like the catholic and protestant simply because of their Islamic faith with was based on the Islamic Principles(O.I Swabrina Amina 10|04|2025) The idea attracted even Muslims from other parts of the country and they linked the Islamic organization that was formed in 1973 with a purpose of uniting all Muslims across the country and also protect their rights and doctrines, it was also in great support of the Islamic type of integrated education. The organization was called the Supreme Council of Kenyan Muslim. In addition, following the conference that was held at Quran house around Mfangano street in Nairobi, it was also assigned another duty of coordinating the programs of its members across the country. The idea of bringing the organizational thoughts to help in development of the school were supported by everyone especially Muslim denominations (O.I Yusuf Zamzam, 09/04/2025; KNA: MOE/2/17610).

Over several years, despite challenges that the school underwent during its infant stages, it marked a significant improvement on the enrollment rate of students from seventy to one hundred and forty-four. The government added the school two more teachers (O.I Naomi Mbayi, 09/04/2025). The school started participating in games and even gained more

momentum by doing well in national examinations in 2008 and recorded a good mean in Islamic Religious Education (IRE). The government also boasted the school and improved infrastructure by allocating funds to the school to build more classrooms and these even attracted students from all denominations (O.I. Yusuf Zamzam, 09|04|2025). The school afterwards became a significant educational institution in the region producing notable alumni who greatly contributed and impacted different sectors in the society (O.I Naomi Mbayi, 09/04/2025; KNA: MOE/2/17414)

#### **4.2.3 Challenges of establishing Kakamega Muslim secondary school.**

Kakamega Muslim Secondary School just like other faith based institutions during its early stages was faced by several challenges during its establishment. The most notable one was lack of financial resources and limited government support where by funding was often limited, making it difficult to build the school infrastructure, hire qualified teachers and provide both learning and teaching materials (O.I Zamzam Yusuf 09|04|2025) Learners were sharing lockers and even some were seating on benches which were used in the mosque which were not comfortable. These was noted that the students were not doing so well because the learning facilities were limited, the Imam of that time who was also the secretary general of the Supreme Council of Muslim Kenya (SUPKEM) intervened and took action upon visiting the school and called for an immediate parents meeting and together with the Board of Management (BOM) sat down and discussed on how they were to raise funds to help the school get more lockers and chairs(O.I Zamzam Yusuf 09|04|2025)The parents' response was positive but the challenge came in where by most of them were poor and were not even able to raise one hundred and fifty shillings as it was agreed in the meeting. The school also went forward and looked for help in other Islamic Organizations like Bilal Muslim community and

they responded well, since they wanted Islamic education to grow all over the country. During this time the school struggled to gain full recognition or support from the government, especially if they did not meet certain requirements (O.I Yusuf Zamzam, 09/04/2025, KNA: EDU/3/4/7).

Coupling this up, resistance from the community significantly influenced the slow-down of the growth and development of the school especially during its formative years. As a faith-based institution with Islamic roots, the school was met with skeptic and opposition from some segments of the local population who were either unfamiliar with Islamic education or held misconceptions about its purpose and the importance of Islamic doctrines (KNA: DC/KNG/2/8/16; O.I. Swabrina Amina, 10/04/2025).

This initial resistance made it difficult to establish strong community support which was often crucial for the growth and development of any educational institution. Without the full backing of the local community the efforts to mobilize resources, increase students' enrollment or expand infrastructure were hampered (O.I. Yusuf Zamzam, 10/04/2025; KNA: DC/KNG/2/8/16).

Many parents were also reluctant to enroll their children in a school they perceived as being strictly religious or not aligned with their beliefs and values (O. I Naomi Mbayi, 10/04/2025). This perception led to fears that the school would not provide a balanced education or prepare students adequately for national examinations and future employments. As a result, the school struggled to achieve critical student members that would justify government support or attract qualified teachers (O.I. Yusuf Zamzam, 10/04/2025).

From the Ministry of Education's February report of 2008, there were issues over land acquisition, noise from the school activities and suspicions of religious conversion. These misunderstandings created an atmosphere of mistrust, delaying expansion projects and discouraging external stakeholders and donors from supporting the school. Furthermore, the school could not fully tap into local human resources as some qualified individuals were hesitant to associate with it for the fear created by the community backlash (O.I. Swabrina Amina, 10/04/2025; KNA: MOE/2/8/5).

However, over time the school managed to overcome much of this resistance by demonstrating a commitment to quality education for all (O.I. Abbas Sheikh, 10/04/2025). This became a success as the school produced successful graduates and became known for academic excellence and discipline, perhaps the whole concept of perception began to change. Community members started recognizing the value of the institution leading to increased enrollment rates, attracting more support and greater integration into local education network. Nevertheless, the early resistance had a lasting impact as it delayed the school's potential growth and forced it to work harder to earn legitimacy and acceptance (KNA: DC/KMG /1/4/26; O.I. Khadija Abdul, 10/04/2025).

#### **4.3 Contribution of Islam to the development of Kakamega Muslim Secondary School, 1983-2023.**

Islamic education is uniquely different from other types of educational theory and practice at large because of all the encompassing influence of the Quran. The Quran served as the comprehensive blueprint for both the individual and society and as a primary source of knowledge (Langguleng 2010; Bray 2013). Basic Islamic education took place in mosques

and this type of education emerged in response to disseminating and deepening the learners knowledge of Islamic faith (Al-Ghazzali, 2011).

The growth and development of Kakamega Muslim Secondary School was greatly influenced by the Islamic faith and denominational impacts. According to the September report of education 1997 the Kenya Muslim Charitable Society (KMCS) was one of the key instrumental organizations that was in support of educational initiatives across Kenya and all Muslim schools benefited under the organization including the Kakamega Muslim Secondary School. The main aim of the organization was to provide accessible education to all Muslim communities and their children at large thereby fostering both a religious and well integrated curriculum. This was also provided on the annual report on education of 1990 (KNA: EDU/3/4/7; O.I. Khadijah Abdul, 10/04/2025).

One of the beneficiaries of KMCS and is currently a teacher of Islamic Religious Education (IRE) and History at Ichinga Muslim Secondary School in Mumias added that secular and religious education was inseparable at the school and that the main aim of education was to enhance a total way of life in mankind as this words were commonly said by madam Amina Rajab. These words were so neutral to every student and madam Amina helped us to even understand the Islam as any other denomination in that it was not only based on Quranic teachings but also helping one to enhance their total way of life (O.I. Gladys Oduor, 10|04|2025; KNA: MOE /2/17602).

In addition to what Gladys pointed out, Khadijah said that Madam Amina Rahab was one of the best teacher and students loved her so much. She was a role model to most of the girls in the school because of her unique teaching tactics in Islamic Religious education which made the students to love her subject and even posted good results and her subject was always

among the best. Every time she was in class students were happy and excited because it was not a boring class. She associated well with students and encouraged them also to emulate good morals and follow the teachings of Prophet Mohamad (O.I Khadija Abdul, 10/04/2025; KNA: MOE/2/17602).

Islamic Religious Education was offered as part of the curriculum that enriched students spiritual understanding and giving Muslim Students a strong identity. The Quranic studies, Fiqh (Islamic jurisprudence) and Hadith studies were also incorporated to complement the national curriculum by reinforcing Islamic education alongside secular subjects (KNA: ED/1/3/9; O.I, Naomi Mbayi, 09/04/2025)

The school facilitated Islamic practice by having a mosque and prayer facilities holding regular jumu'ahh prayers and Scheduling school activities to align with prayer times and religious obligations. During Ramadhan, students were supported in fasting and special programs such as Tarweed prayers or Quranic competitions were organized (O.I. Gladys Oduor, 10/04/2025).



**Figure 4.1 This was the first Mosque that was used by students to do there evening prayers, On the left at the entrance is where they washed their feet before going in the Mosque (Source: School records 23|10|2001)**

The school also emphasized on education for both genders and encouraged the inclusion of Muslim girls in schooling. The school provided a safe environment for Muslim girls to learn while observing Islamic dress codes (Buibui) and boys (kanzus), they were also allowed to participate in school life which helped at large in increase of the school's enrollment rates over time (O.I. Gladys Oduor, 10/04/2025; KNA: MOE /2/17610). Therefore, this study finding suggest a deeper connection between religious identity and educational advancement than previously acknowledged.

#### **4.3.1 Islamic educational philosophy and its impact on Kakamega Muslim Secondary School.**

The philosophy of Islamic education looked at the principles and concepts that were underlying education and Islam, it analyzed and criticized, deconstructed and disintegrated the existing educational infrastructure and strived to produce new concepts continuously. The

educational Islamic philosophy seek to the distinct role of human beings which is reform and construction of human life. This concept of life based on fundamental concepts as individuals, society and the world and education worked together to find a balanced relationship and equitable between the parties and to this equation which were based on a relationship characterized by a mutual and integration so one party cannot survive without the other (Rayan, 2012; Halstead, 2004).

The Islamic educational philosophy had a significant impact on the foundation, development and operational culture on many Islamic based schools. The Islamic Philosophy played a transformative role in shaping Kakamega Muslim Secondary School. This philosophy was rooted in the belief that knowledge was both a spiritual and an intellectual pursuit aiming at developing the whole person physically, morally and spiritually (KNA: ED/1/3/9). The philosophy fostered a value based learning environment where academic excellence was harmonized with spiritual growth by ultimately contributing to the holistic development of students and a broader Muslim community in Kakamega (KNA: ED/1/3/9; O.I. Abbas Sheikh 13/04/2025).

At the core of Islamic philosophy was (Taw heed) which meant oneness of God, and implied that all knowledge came from Allah and it was a must that it was to be used to serve him and humanity. At the school the principle was evident in both secular and religious knowledge and both were taught with equal importance. The integration of Islamic Religious Education (IRE) into the national curriculum ensured that students grew with an understanding that all knowledge was interconnected and purposeful (O.I. Hesbon Omollo, 10/04/2025). Bakar Mohamed added that the same Islamic philosophy viewed education as a means of Tarbiyya which meant nurturing individuals, spiritually, intellectually and physically, he said that it was

a common virtue taught at the mosque by Mr. Sheikh Idris. The school also emphasized on discipline, moral conduct and character building and nurtured students who were not just academically competent but also socially responsible and morally upright. This was evident through programs like Quranic recitation, school wide prayers and community service learning (O.I Bakar Mohammad, 11/04/2025; KNA: ED/25/7/1/1/16340).

Adan (2013) highlighted that, during early years, the concept of Ilm as Ibadah (knowledge as worship) taught that acquiring knowledge was an act of devotion to Allah. At the school students were encouraged to seek education not just for employment but for spiritual fulfilment and service to the community. These enabled learners to foster a strong work ethic, motivation and a higher sense of purpose as well. It was evidently seen by students being committed for the Sunna prayers which were done in the evening at the mosque. Some of the activities that they engaged in to ensure that they kept the concept of Ilm as Ibadah was having time of reading and contemplating the Quran which was considered as the act as worship and seeking knowledge about Gods word, the studying of Islamic jurisprudence, theology ,history and other related fields enhanced an individual's understanding of faith and also teachings and sharing of knowledge with others was a form of worship as it contributed to the spread of knowledge and understanding (KNA: MOE /2/17; O.I. Swabrina Amina, 10/04/2025).

With reference to the Education Annual Report of 1985, the outcomes of this educational approach were clearly evident in the school's performance and conduct of many learners who are the alumni of the Kakamega Muslim Secondary School. Many of them are holding respectable positions in the society both in professional and religious spheres like Gladys Jumah who is a teacher of Ichinga Muslim Secondary school in Mumias and Abbas Abdul-Aziz who once served in the Ministry of Education in Kakamega County (O.I Hesbon Omollo

07|04|2025). Their success was often attributed to the balanced education they received that was grounded in faith and enriched with academic excellence. The school became a model of how Islamic principles were harmonized with education to provide capable conscientious citizens (O.I Bakar Mohamed, 11|04|2025; KNA: MOE/1/2/17).

#### **4.3.2 Islamic community support on Kakamega Muslim Secondary School**

According to Ndzovu (2023), Abdinur the Islamic community played a pivotal role in the development of infrastructure and resources at many Islamic integrated schools across the country including the Kakamega Muslim Secondary School. This was seconded by Dr. Amina Yusuf, a former student of the school that they received the support through the collective efforts and religious obligation that is members of the Islamic faith provided significant financial support that enabled them as a school to construct and renovate of essential school facilities. In addition, various Islamic organizations like the Bilal Muslim Mission which helped the school in construction of the school library the African Muslim Agency which helped the school in construction of school latrine and Muslim World League which helped the school in construction of classrooms. Furthermore, some contributions often came in form of Zakat (Obligatory alms) Sadaqah (voluntary charity) and Waqf (endowments). These were deeply rooted in Islamic teachings on community development and social responsibility (O.I. Dr. Amina Yusuf, 11/04/2025; KNA: MOE /2/17729).

Bakar Mohamed who was a classmate to Dr. Amina Yusuf added that, he also benefited from the Islamic donor agencies more specifically the Bilal Muslim Mission, which provided funds that were used in improving the school's infrastructure and also provided the learning materials like books, pens and portable chalk boards which at large helped them to have a good access with the learning materials as back they were not enough. He also added that the

same organization assisted the school in building prayer center in honor of Allah which was used by the students especially during the evening prayers. The organization also provided the school with science equipment's. Their contribution not only enhanced the physical environment of the school but also enriched the learning experience (O.I. Bakar Mohammed, 11/04/2025; KNA: DC/KMG/2/8/5).

Mr. Musa Andako, who was one of the Board of Management members at the school in 2005, noted that the Islamic community contributed largely to the school, especially in terms of human resource development by supporting the recruitment of qualified teachers, offering poor students scholarships and offering training opportunities for its staff. The local Muslim leaders and scholars also engaged students with the mentorship programs, religious guidance and motivational talks which at large played a key role in shaping student character and academic discipline (O.I Mr. Musa Andako, 11/04/2025; KNA: DC/KMG/2/8/5).

To add on that, the school also benefited from strong partnership with local mosques and Islamic centers which helped to mobilize support for fundraising and promote volunteerism among community members. This close relationship between the school and surrounding Muslim community ensured continued support for the school growth thus leadingng to a sustained improvement in infrastructure and education resources. Ultimately, the support from the Islamic community not only contributed to the physical expansion of the Kakamega Muslim Secondary School but also strengthened its identity as a center of both academic excellence and spiritual development (O.I Mr. Hesbon Omollo, 11/04/2025; School records, 06/07/2007).

#### **4.3.3 The socio-cultural impact of Islam to Kakamega Muslim Secondary School.**

The socio-cultural impact of Islam on the Kakamega Muslim Secondary School was profound and far reaching in such a way that it was rooted in Islamic values and the school's foundation was greatly influenced by moral and ethical teachings of the religion (KNA: MOE 1/2/17729).

The Islamic principles such as honesty, discipline, respect and modesty were installed in students' daily practices, religious instruction and strict adherence to the Islamic dress codes.

The values shaped not only the character of students but also the overall environment of the school, fostering a culture of responsibility and spiritual awareness. The development of Kakamega Muslim Secondary School was strongly supported by the local Muslim community and from its inception, members of the Muslim community in Kakamega came together and contributed land that was used by the school, financial resources and manpower. This communal effort demonstrated the Islamic spirit of Ummah (community) where by the collective responsibility and support for education were deeply valued. The school became a center of hope and pride for Muslims in the region over time by offering a safe and culturally appropriate learning space, particularly for the Muslim children who were often underserved in the mainstream institutions (O.I Abbas Sheikh 11|04|2025KNA: DC/KNG 2/8/13,).

Islam also played a crucial role in preserving and promoting cultural identity within Kakamega Muslim Secondary School. The curriculum incorporated Islamic Religious Education (IRE) and Arabic which helped students connect with their religious and cultural roots. Celebrations of Islamic holiday such as Eid-al-fitr and Eid-al-Adha along with observance of Ramadhan reinforced a sense of identity and belonging among students. These activities were not only religious but also social occasions that brought together students, teachers and parents and broader community at large (O.I Abbas Sheikh, 11/04/2025).

Furthermore, the school contributed to the enhancement of social cohesion and mutual respect in the wider Kakamega region. The Islamic teachings of peace, justice and charity encouraged students to engage in acts of community service and interfaith dialogue. The school participated at large in joint community initiatives with other schools and religious institutions, promoting tolerance and peaceful co-existence. This helped to bridge the gap between Muslims and non-Muslim. in the region hence fostering unity in a diverse society (KNA: DC/KMG/2/8/48).

The influence of Islam extended to the governance and management of the Kakamega Muslim Secondary School where by, the Islamic leaders were actively involved in the school's Board of Management, ensuring that decisions made were clearly aligned with religious values. Policies related to student behavior were also shaped by the Islamic principles. Through these significant contributions, they at large influenced by both the structure and spirit of the Kakamega Muslim Secondary School, enabling it to grow into a reputable institution that not only provided academic knowledge but also nurtured moral and cultural development of the learners (O.I Bakar Mohammed, 12/04/2025).

#### **4.4 Impact of Kakamega Muslim Secondary School Alumni to the society.**

It is pertinent to note that the cord of inter-connectivity between alumni and the society cannot be broken as the alumni members are the outputs of the educational institutions who became inputs for the development of the society as a result of the training and adequate knowledge that was imparted to them while at school. The products now take both social, economic, political, technological and scientific drive to the society. They now become responsible members of various families and organizations to the society (Oyewole, 2015).

The Kakamega Muslim Secondary School alumni made significant contributions to the society in various sectors reflecting the school's role in nurturing well rounded responsible individuals. Many former students have taken un leadership roles in education, serving as teachers, principals and education officers across the country. Others have excelled in the fields of business, medicine, law and public administration, helping to improve service delivery and inspire positive change within their communities. a good number of them have returned to the school as mentors offering guidance and career advice to current students thereby fostering a culture of excellence and motivation (O.I Hesbon Omollo, 10/04/2025; O.I. Hadijah Swalleh, 11/04/2025).

In addition to the professional success, Kakamega Muslim Secondary School Alumni actively engaged in community development and religious leadership. Several even went forward and initiated charitable programs including bursaries for the needy students and water projects in rural areas to help the diverse community with enough water supply (O.I Abbas Sheikh, 11/04/2025; KNA: DC/KMG/1/4/30). The Alumni serving as Imams and Islamic Scholars have greatly contributed to spiritual growth and moral guidance within the Muslim community by promoting peace, unity and ethical behavior. through these efforts they demonstrate the lasting impact of the school in shaping individuals who give back to the society and have uphold the values of service, education and faith (KNA: EDU/1/3/9).

Alumni from Kakamega Muslim Secondary School significantly impacted society by sponsoring students from poor backgrounds. For instance, in 2021, a group of alumni known as Friends of Kakamega Muslim secondary school raised funds to pay school fees for 20 students who had been sent home for lack of fees (O.I. Abbas Sheikh, 11/04/2025). One alumna, Fatuma Ahmed, committed to sponsoring two orphaned girls through their entire secondary

education. These interventions not only kept children in school but also inspired beneficiaries to aim higher and later help others. The cycle of support ensured continuity in educational access for underprivileged families in Kakamega County (O.I. Abbas Sheikh, 11/04/2025).

Alumni working in the health sector organized medical camps offering free treatment and health education. In 2022, Dr. Yusuf Mohammed, an alumnus, led a team of the healthcare professionals to conduct a two-day medical outreach at the school, serving over 500 residents. Services included malaria testing, dental checkups, and distribution of sanitary towels to girls. This initiative reached people who could not afford hospital visits, improving community health. Besides treatment, the alumni held health education talks in schools and mosques, raising awareness about hygiene, nutrition, and reproductive health, particularly among teenagers and young mothers (KNA: DC/KMG/1/4/26; O. I Musa Andako, 11/04/2025).

Additionally, there has been a surge in numbers of alumni regularly returning to the school to mentor current students. For example, in 2023, the Alumni Mentorship Forum was launched, bringing back former students like Engineer Abdi Hussein and Lawyer Rahman Wekesa. They shared their journeys and challenges, encouraging students to work hard and set career goals (O.I. Musa Andako, 11/04/2025). These talks exposed students to real-life role models who had once sat in the same classrooms. Their presence demystified success and instilled hope, especially among students from humble backgrounds.

As a result, more students developed ambition and focus, leading to improved academic performance and confidence in their abilities, on addition they also donated laptops to the school in order to improve the digital learning and computer lessons. (O.I Musa Andako, 11/04/2025).

Below is a picture showing Engineer Hussein and Lawyer Rahman Wekesa giving out laptops to students at Kakamega Muslim Secondary School.



**Figure 4.2(Source: School records 13|02|2007, O.I Hesbon Omollo 07|04|2025).**

Some alumni became entrepreneurs who created jobs for local residents. One notable example is Ali Musyoka, who founded a garment-making workshop in Kakamega town. He employed ten youths, including former students of Kakamega Muslim Secondary School, and trained them in tailoring and business skills. The workshop produced school uniforms and face masks during the COVID-19 pandemic, supporting both health safety and livelihoods. Other alumni started small businesses in retail, agribusiness, and ICT services. These enterprises not only provided employment but also contributed to local economic growth, demonstrating the alumni's role in reducing poverty and boosting self-reliance (O.I Musa, 11/04/2025).

However, a good number of them played a vital role in improving school facilities. In 2020, a team of alumni pooled resources to renovate the school's library, which had remained unused due to broken shelves and poor lighting. They provided new books, computers, and

solar lighting, turning the space into a functional learning center. Additionally, another group funded the construction of a modern science laboratory, which improved students' practical skills and exam performance. These infrastructure developments created a better learning environment, increased student enrollment, and gave the school a competitive edge in national assessments (O.I Musa Andako, 11/04/2025).

During the 2017 election period, some areas in Kakamega experienced political tensions. Alumni from Kakamega Muslim Secondary School organized peace talks and youth forums to prevent violence. Led by social activist Hussein Khalid, the group engaged youth leaders, religious figures, and politicians in dialogue sessions. They emphasized peaceful coexistence, especially among multi-ethnic groups in Lurambi (KNA: MOE/2/17729). Their efforts helped reduce tension and promoted tolerance. The initiative also trained youth on conflict resolution and civic responsibility. Through these peacebuilding activities, the alumni promoted a stable and inclusive society, reducing the risk of violence and enhancing community harmony (KNA: MOE/2/17729).

Alumni who became religious leaders contributed to moral and spiritual development in the community. Sheikh Abubakar, a former student, led Islamic educational programs at the local mosque, teaching Quran and Hadith to children and youth. He also participated in interfaith dialogues, promoting respect between Muslims and Christians. His sermons emphasized honesty, respect, and social responsibility. Another alumna, Sister Amina, organized moral education sessions for girls on modesty, dignity, and self-worth. These efforts nurtured ethical values and improved behavior among youth, reinforcing the school's vision of holistic education grounded in religious and moral principles (KNA: DC/KMG /2/8/13).

Kakamega Muslim Secondary School alumni contributed to environmental conservation. In 2022, a group of alumni spearheaded a tree-planting campaign dubbed Greening Kakamega, planting over 2,000 trees in schools and marketplaces. Led by environmentalist Salim Juma, they also cleaned up drainage systems and trained students on waste segregation and composting. These actions improved the local environment, reduced pollution, and educated residents on climate action. Through partnerships with county authorities and NGOs, the alumni influenced public policy and instilled a culture of sustainability. Their actions showed that environmental protection could be driven from the grassroots by concerned citizens (KNA: DC/KMG/2/8/13).

Several female alumni became champions for girls' education and empowerment (KNA: MOE /2/17610). In 2021, Hawa Luta, a journalist and alumna, launched a campaign against early marriage and gender-based violence. She visited local schools, including her alma mater, to educate girls about their rights and offer mentorship (KNA: DC/KMG/2/8/16). Her foundation donated sanitary pads and school supplies to girls from vulnerable homes. Other alumni supported the return-to-school program for teen mothers. These interventions improved girls' school attendance, self-esteem, and academic outcomes. The alumni's advocacy helped break gender barriers and demonstrated that educated women could transform their communities (KNA: DC/KMG/2/8/16; O.I Khadijah Swalleh, 11/04/2025).

During national crises like the COVID-19 pandemics, alumni provided vital support to the school and surrounding communities. In 2020, they donated hand-washing tanks, masks, and sanitizers to the school and nearby mosques (O.I Bakar Mohammad, 11/04/2025). Alumni doctors volunteered in local hospitals, while others provided food packages to families affected by lockdowns. This quick response reduced the spread of the virus and

protected vulnerable populations. Their acts of solidarity during times of hardship proved the alumni's reliability in times of need, reinforcing the role of educated citizens in safeguarding society during emergencies (KNA: MOE /2/17414) .

#### **4.4.1 Alumni in professional fields and their philanthropic work towards Kakamega Muslim Secondary School.**

The school produced a number of outstanding alumni who went on to serve in various professional fields, making significant contributions to the society. Dr Amina Yusuf, a former student of class of 1998, became a senior medical officer at the Kakamega County Teaching and Referral Hospital. She led successful maternal health campaigns and improved access to healthcare services for both women and children in the region. On the other hand, Mr. Ibrahim who completed his studies at the school in 2002, served as a legal advisor in the ministry of justice where he championed legal reforms and advocated for human rights across the country (KNA: DC/KNG/2/8/13).

In the education sector Mrs. Fatimah Juma, a member alumni of class of 2005, worked as a lecturer at Masinde Muliro University of Science and Technology. While at Masinde Muliro University of Science and Technology, she mentored university students while also engaging in publications on matters academia and gender equality. Mr. Rashid Mwinyi was another alumnus, who became the principal of Mumias Muslim Secondary School, where he was credited for his good work by improving academic performance and introducing strong and disciplinary measures in the school. These key individuals among others, not only excelled in their respective fields, but also served as mentors and role models to younger generations.

In the field of business and community development, Mr. Yusuf Ahmed an alumnus of class of 1990, established a successful Logistics Company that managed to employ local youth and

supported community projects. He also funded an annual bursary program for the needy students at the Kakamega Muslim Secondary School. MS. Laila Chibanzi, a 2004 alumna, has been leading a Non-Governmental Organization that provides clean water solutions and sanitation services in underserved villages.. These achievements reflect the value instilled in them during their time at school that was discipline, service and leadership (O.I. Rashid Mwinyi, 11/04/2025).

The former chairman of Kakamega Muslim Secondary School Alumni Association, Mr. Bwire Hassan, who completed studies in the school in 1998, organized an annual mentorship and career guidance events for students. Under his leadership, the Alumni Association raised funds to build a new library for the school and started a mentorship program that paired alumni professionals with students based on career interests. His commitment to building a bridge between past and present created a strong network support (O.I. Mr. Bwire Hassan, 11/04/2025; KNA: DC KNG/2/8/13).

#### **4.4.2 Religious and moral leadership of Kakamega Muslim Secondary School Alumni.**

The Kakamega Muslim Secondary School has produced alumni who have gone on to become influential figures in religious and moral leadership both within the Muslim community and the broader society. The school which emphasized on discipline, religious studies and ethical conduct played a vital role in nurturing leaders who promoted peace, unity and spiritual growth in their communities. One notable example is Sheikh Musa Adan, who completed school in 1995 and is now a respected Imam in Bungoma County.. He has been at the forefront of leading interfaith dialogue forums, promoting peaceful co-existence between Muslims and people of other faiths. In addition to his religious duties, he has also initiated youth

mentorship programs in mosques by tackling issues such as drug abuse, radicalization and moral decay among young people (O.I Sheikh Musa Adan, 11/04/2025).

Ustadh Halima Soud who completed her studies from the school in 2003, has also been actively involved in educating Islamic studies and offering community outreach programs by targeting women and girls (KNA: DC/KMG/2/8/13) Through her weekly halaqs (religious study sessions) and workshops, she has empowered women to understand and practice Islamic teachings in their daily lives. Through her notable work it has strengthened family values and contributed to moral guidance among Muslim families. On the other hand, Imam Rashid Wanjala of class of 1999, serves as the head of madrasa and mosque in Mumias. He is well known for his strong emphasis on youth empowerment through religion and education. He regularly visits the school to give motivational talks that are grounded in Islamic teachings and through this, he has helped in promoting moral behavior among students. His leadership has inspired many youths in the Muslim society and helped them to stay committed to their faith while pursuing academic excellence.

These demonstrates how alumni have continued to impact society that is through religious and moral leadership. Therefore, by using their knowledge and position to guide others, they uphold the values of the school and contribute to the moral and spiritual development of the society around them.

#### **4.4.3 Formation of Kakamega Muslim Secondary School Alumni association and its impact on the society.**

The ideal to form an alumni association of the Kakamega Muslim Secondary School was started with the former students like Mr. Ali Yusuf, Ms. Amina Hassan and Mr. Ibrahim Juma. They met in 2022 during a school event and talked about how they could help the school grow.

They recounted how the school gave them good education during their years and how the school also impacted them with strong Islamic values. They then went further and agreed that forming an alumni association group would be a good way to connect old students and support the current ones.

In early 2023, they invited other former students like Fatimah Abdi, Mohammed Musa and Hassan Omar for a meeting at the school. Together, they formed a small team of about ten members for a start and planned on the manifestos and wrote simple rules on how the association is going to work. Later they organized a big meeting where over one hundred former students came on board. During the event, Ali Yusuf was elected as the chairperson of the association, Amina Hassan became the secretary and Ibrahim Juma was elected treasurer. As a team, they promised the school administration that they would support the school through fundraising, mentorship and donations (KNA: DC/KMG/1/4/27).

Since then, the association has helped Kakamega Muslim Secondary School in many ways. For example, Fatimah Abdi donated science text books to the school library to help students during science lessons and help them do well in science subjects. On the other hand, Mohammad Musa a prominent businessman and entrepreneur gave money to the school to help fence the school fence. Lastly, the group also started a mentorship program where alumni visited the school to guide students on career development and moral talks which was impactful to the school (O.I Fatimah Abdi, 11/04/2025).

#### **4.4.4 Challenges faced by the Kakamega Muslim Secondary School Alumni towards their giving back to the society.**

Kakamega Muslim Secondary School Alumni worked greatly and impacted the society especially the school by giving a hand in helping the students. Despite them trying to bring it

back to the society, they were faced with challenges that at some point discouraged or affected the smooth running of their work towards helping the school. One of the main challenges was financial constraints(O.I Khadijah Swalleh ,11|04|2025). This limited their ability to contribute to community projects that were of help to the school at large. For instance, despite their willingness, some could not fund scholarships or support infrastructural development due to unemployment and low paying jobs. A former student Ali Rashid, said that he once planned to sponsor five students but ended up sponsoring only one due to insufficient income (O.I Ali Rashid, 12/04/2025). In addition, others had to prioritize personal responsibilities such as caring for family, paying off students' loans or starting business. This became a challenge for them to allocate funds for community development initiatives in Kakamega and surrounding areas (O.I Ali Rashid, 12/04/2025).

In addition, the absence of strong alumni association hindered coordination efforts to give back to Kakamega Muslim Secondary School. In previous years many attempts to form an official body failed due to poor communication and leadership wrangles. Some alumni even tried to convene meetings via social media with an aim of capturing even those who were in diaspora but all their efforts were in vein as the turn out remained so low(O.I Rashid Mwinyi ,11|04|2025). For example, in 2020 a proposed fundraiser for school renovations collapsed because the planning team couldn't agree on roles or follow up mechanisms and without a unified platform, individuals' efforts remained scattered thereby reducing their overall impact and making it difficult to launch sustainable programs that could benefit the school and the community at large (O.I Rashid Mwinyi, 11/04/2025).

The alumni also lacked exposure to wider professional networks that could have facilitated resource mobilization as many operated in isolated environments, unaware of fellow alumni's

positions or influence. (O.I. Gladys Oduor, 09/04/2025). For instance, a group of alumni teachers once attempted to initiate a mentorship program but failed to connect with professionals in other fields like medicine and law. As a result, the program only attracted a narrow range of students interests. This limited outreach stifled collaboration and cross sector support, ultimately weakening the collective power that the alumni could have harnessed to uplift their former school and surrounding society (O.I. Gladys Oduor, 09/04/2025).

At times, political interests disrupted well intentioned alumni projects. During the 2017 general elections, a planned health camp organized by alumni doctors was politicized by local leaders who claimed it favored certain candidates (O.I. Dr. Amina Yusuf, 12/04/2025). This led to community resistance forcing the organizers to cancel the event. Similarly, other social initiatives were misinterpreted as campaigning tools especially when high profile alumni were involved. This discouraged many from participating in public events with the fear of backlash or reputational damage. The political interference eroded trust and overshadowed the alumni's genuine intentions to support and uplift the community through non-partisan activities (O.I. Dr. Amina Yusuf 12/04/2025; KNA: DC /KNG/2/8/13).

The ineffective communication among alumni limited their ability to plan and execute projects efficiently. Although some efforts were made through WhatsApp and Facebook groups many alumni remained uncontacted due to outdated records or lack of internet access. For example, in 2019, a proposed library book drive attracted minimal support because many alumni only heard about it after the deadline had passed. The school administration also struggled to maintain a reliable alumni database. This communication gap led to missed opportunities, weak engagement and underwhelming participation in school-based or community-focused development programs (KNA: DC/KNG/2/8/13).

Another challenge was overwhelming personal and professional obligation, which was a barrier to community engagement. A case where teachers, civil servants and business people often had limited time to participate in planning or volunteering. For example, Mariam, a Nairobi based alumni doctor, planned to return for a career talk at the Kakamega Muslim Secondary School but cancelled twice due to emergency calls at work at work. Others juggled family and work commitments, making it difficult to travel or contribute consistently.. Despite their passion, time constraints prevented them from fulfilling their social responsibilities resulting in sporadic or delayed initiatives that lacked long-term sustainability (O.I Hesbon Omollo, 07/04/2025; KNA: DC/KNG/2/8/13).

A noticeable gap also emerged between older and younger alumni which greatly affected the continuity in philanthropic efforts where by older alumni who had initiated several projects in early 2000s felt sidelined by newer members using digital platforms. For example, the 1995 alumni group abandoned a school garden project after a misunderstanding with the recent alumni's who wanted to digitalize the fundraising. The lack of mentorship between generations led to friction, misaligned priorities and missed learning opportunities This disconnection diminished the collective strength of the alumni network and weakened its ability to foster a shared vision for societal impact (O.I. Abdi Karma 07/04/2025; KNA: MOE/2/17414).

Some alumni at some point felt unappreciated by the school and the local community leading to low morale and withdrawal from giving back. In some cases, Yusuf Zamzam, pointed out that, he had sponsored uniforms for ten needy students but she never received any formal acknowledgement, this discouraged her from participating in future donations towards the school (O.I. Yusuf Zamzam, 09/04/2025; KNA: DC/25/7/1/1/16340). Other alumni's works

were also overlooked during school events and without recognition, most of them felt demotivated to invest their time and resources. This lack of appreciation created a perception that their efforts were undervalued, reducing the drive to support community based activities or mentor the younger generation at the Kakamega Muslim Secondary School (O.I. Yusuf Zamzam, 09/04/2025; KNA: DC/25/7/1/1/16340).

The bureaucratic challenge such as administrative hurdles also displayed and blocked the alumni initiatives. Due to that obtaining necessary permissions from the school management and local authorities was cumbersome (O.I Rashid Mwinyi, 11/04/2025). For example, in 2018, an alumni group wanted to construct a borehole for the school but delays were seen in land approval and unclear ownership disputes and these derailed the plan. The process of navigating official channels was often slow and riddled with the red tape. These bureaucratic bottlenecks and discouraged proactive alumni from implementing well-meaning projects. Many opted to redirect their efforts to other causes outside the school and these weakened the direct support that could have benefited students and the staff at large (O.I Rashid Mwinyi, 11/04/2025; KNA: DC/KNG/2/8/13).

Finally, in some cases, some alumni feared for their lives, especially when conducting outreach activities, particularly in areas affected by crime and social unrest (O.I Gladys Oduor, 14/04/2025). For example, a community clean-up organized in Lurambi area, was postponed in 2021 after reports of insecurity in the neighborhood were noticed. Some alumni living abroad also hesitated to visit for fear of theft and harassment. These security concerns made it difficult to mobilize volunteers and carry out community development projects especially those requiring physical presence. The lack of a safe environment thus acted as a major deterrent to alumni-driven social engagement (O.I. Gladys Oduor, 10/04/2025; KNA:

MOE/2/17414). And as a researcher familiar with local Muslim community in Kakamega county, I approached the study with sensitivity to cultural and religious dynamics.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCH**

#### **5.1 Introduction**

This chapter presents the summary of findings, conclusions and recommendations for further study's derived from the study on the contributions of Islam to the development of education at Kakamega Muslim Secondary School between 1983 and 2023.

#### **5.2 Summary of key findings**

This study has established the key role of Islam at large and how it has contributed to the growth and development of education in Kakamega County, while focusing on Kakamega Muslim Secondary School. The study also sought to trace the historical development of Kakamega Muslim Secondary School and assess the impact of the school alumni to the society around.

In addition, the study sought to answer the following study questions;

##### **5.2.1 What was the historical development of Kakamega Muslim Secondary School?**

The historical development Kakamega Muslim Secondary School revealed that the institution was founded in response to the growing need for a well integrated curriculum among the Muslim community in Kakamega County,kenya.This school establishment was traced back in the year 1983 that was through the collaborative efforts of the local Muslim leaders and other Islamic organizations like the Bilal Muslim Society and the main aim of the establishment of the school was to offer a well integrated curricula which was both secular and Islamic education. Its early years were marked by limited resources ,infrastructural challenges and a small student population .However, the strong community involvement and

consistent support from the Islamic charities contributed significantly to the schools expansion and gradual improvement in academic performance.

Over the years, the school experienced steady growth that was in student enrollment rate, staff increment and infrastructural development. On addition, The introduction of government support and the inclusion of the national curriculum standards helped improve the schools reputation and the academic outcomes at large. The religious education remained central to its mission that was shaping the schools culture ,discipline and moral values. The schools progress was also influenced by broader educational reforms in Kenya with increasing emphasis on inclusivity aand qquality education. Ultimately, Kakamega Muslim Secondary School emerged as a key institution for nurturing academic excellence and Islamic values in the region.

### **5.2.2 What was the contribution of Islam to the development of Kakamega Muslim Secondary School?**

The study also revealed that Islamic faith played a central role in shaping the school's foundation, growth and identity. The Islamic faith also influenced at large the establishment of the school through the greater efforts of the Muslim leaders, donors and various organizations who stood in made sure that the school made a significant milestone over years. On the other hand, the integration of the Islamic values fostered a strong moral foundation, discipline and a sense of community responsibility among students and the staff at large. Additionally, continuous support from Muslim community and religious institutions contributed to infrastructure development, curriculum enrichment all through Islamic Religious Education(IRE), and the promotion of academic excellence guided by Islamic ethics.

### **5.2.3 What were the impacts of Kakamega Muslim Secondary School Alumni to the society?**

The study also revealed that the Kakamega Muslim Secondary School Alumni greatly impacted and contributed to the social, economic and spiritual development of the school and the community at large. Many former students of the school are holding influential positions in education, healthcare, business and government where they are applying values and knowledge that they acquired from the school. They also participate in community service projects, mentorship programs for younger generations, and also support educational and religious initiatives. Their involvement in charitable work, leadership roles and promotion of moral and ethical standards at large demonstrated the long lasting influence of the school's Islamic foundation on their personal and professional lives.

### **5.2.4 General summary of findings**

Due to the historical nature of the research, documents that recorded the past of the Kakamega Muslim Secondary School were putted in use and this ensured effective reconstruction of Islamic activities that influenced the development of education in Kakamega Muslim Secondary School. This relied heavily on construction of knowledge from primary sources of data obtained from records found at the Kenya National Archives (KNA), school records from Kakamega Muslim Secondary School as well as oral interviews from eyewitnesses that were key participants from the institution. In addition, the study also utilized secondary sources in cases where corroboration was required or where primary sources were inadequate.

The oral interviews that were conducted were directed majorly to former tutors of Kakamega Muslim Secondary School who were rich in the history of the school, former students or school alumni and village elders who have seen every milestone and step that the school has

taken up to its peak. Data collected from oral interviews was then corroborated with data from the Kenya National Achieves (KNA) and thereafter, it was verified using the historical data evaluation methods. These verified data allowed for interpretations to be made, after which it was classified thematically and historically.

From the findings it is also important to note that Islam played a central role in the historical development of Kakamega Muslim Secondary School that was through religious instructions, moral formation and communal support. The Islamic values fostered discipline, inspired the community involvement and influenced the school leadership structure and development agenda. The study also explored how Islam has integrated its teachings from early years and how their support has led to the development of the school. In addition, the school alumni have not been forgotten through their lasting impacts on the school notable as giving charitable work and support funds to the institution.

### **5.3 Recommendations**

The study examined the contribution of Islam to the development of education in Kakamega county. This highlighted the role Islam has played to the development of Secondary education. Therefore, Future researchers and educational stakeholders should focus on documenting and preserving the school's historical records by creating an archival resource center within the institution. This center would function as a storage space for important documents, photos, administrative records, and oral histories from graduates, past educators, and community members. This initiative would not only help current research but also preserve the school's rich heritage for future generations, thus enhancing its identity as a faith-driven institution that significantly contributes to educational development in the region.

Furthermore, it is suggested that the school administration and relevant Islamic organizations improve cooperation to strengthen the inclusion of Islamic values and teachings in both academic and co-curricular activities. This can be accomplished by assisting in the hiring of skilled Islamic studies educators, enhancing the availability of Islamic educational resources, and establishing faith-oriented mentorship programs. These initiatives would strengthen the school's religious identity, promote moral growth among students, and emphasize the essential role Islam plays in influencing the institution's development and educational outcomes.

Finally, the school should create a well-organized alumni association to enhance relationships between graduates and the institution. This platform would enable the recording of alumni accomplishments, support mentorship initiatives, and boost alumni involvement in community development efforts. By alumni in educational, social, and economic initiatives, the school can utilize their insights and resources to inspire current students and significantly aid in societal development and change.

#### **5.4 Suggestions for further Research**

The study examined and discussed the contribution of Islam to the development of education in Kakamega County. The study also assessed how religion has been impactful on the development of institutions in the region hence it will be important for a comparative study to be done between Muslim and non-Muslim faith based schools in western part of Kenya.

The study, during the data collection processes, interacted with information concerning different Islamic organizations and how they supported education in Kakamega county.

Therefore, a study should be done on the role of Islamic organizations in supporting secondary education in Kenya.

Lastly, as research findings were being collected and documented it putted more of its focus on Kakamega Muslim Secondary School rather than the whole region. Therefore, it will be important if a historical analysis of Islamic education in Kakamega county will be carried out.

### **5.5 Conclusions**

In conclusion, the oral histories collected confirm that Islam played a central role in the historical development of the Kakamega Muslim Secondary School as this is evident from its founding years to its present day operations. The Islamic beliefs, leadership and community involvement plus the alumni contribution has shaped the school's identity at large. On that, the historical evolution of the school cannot be separated from the religious influence that guided its path.

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**(ii) LIST OF RESPONDENTS**

<b>Name</b>	<b>Age</b>	<b>Date of interview</b>	<b>Place of interview</b>
Hesbon Omollo	69	07/04/2025	Kakamega town
Abdi Karma	75	07/04/2025	Kakamega town
Abdallah Amadalla	75	07/04/2025	Khaega
Yusuf Zamzam	81	09/04/2025	Mumias Municipality
Naomi Mbayi	89	09/04/2025	Mumias town
Swabrina Amina	67	10/04/2025	Kakamega town
Gladys Oduor	54	10/04/2025	Lurambi
Khadijah Abdul	56	10/04/2025	Lurambi
Bakar Mohammad	61	11/04/2025	Mumias town
Dr. Amina Yusuf	76	11/04/2025	Harambee
Mr. Musa Andako	58	12/04/2025	Mwitoti
Abbas Sheikh	60	13/04/2025	Kakamega town
Khadijah Swalleh	74	13/04/2025	Bungoma town
Rashid Mwiga	66	14/04/2025	Bungoma town
Sheikh Musa	89	15/04/2025	Kakamega town

**(iii) School Records**

Kakamega Muslim Secondary School records 06/05/1999

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## **APPENDICES**

### **APPENDIX I: A LETTER OF INTRODUCTION**

My name is Dinah Wekesa Nakhumicha. I am a Masters candidate at Masinde Muliro University of Science and technology (MMUST). This study aims to understand the contributions of Islam to the development of education, a case of Kakamega Muslim Secondary School,1983-2023.

Your school has been chosen because it has greatly impacted the community around by offering an all rounded curricula that is also integrated with the Islamic principles and thus will be very impactful in providing valuable insights to this study. Am looking forward for a positive feedback to this interview requests from the interview schedules. I assure you that any information provided will remain confidential.

Thank you

Yours faithfully

Dinah. N. Wekesa

## **APPENDIX II: INTERVIEW SCHEDULE FOR SCHOOL ALUMNI**

1.Name

2.Age

3.Personal background and school experiences

- Can you briefly describe your time at Kakamega Muslim secondary school?
- How did the school environment and culture shape your personal development?
- What are the most significant lessons or skills you learned at the school?

4.Post school career and Education.

- In what ways did the school prepare you for your future career or academic pursuits?
- What educational or professional path did you pursue after graduating from Kakamega Muslim Secondary School?

5.Contribution to the society.

- How have you contributed to your community or society since leaving Kakamega Muslim secondary school?

6.Networking and Alumni relationship

- Is there an active network alumnus for Kakamega Muslim Secondary School, and do you participate in it?

7.Impact on personal and professional life

- Did your time in Kakamega Muslim Secondary School inspire you?

8.Feedback for school improvement

- In what areas do you think the school could improve to better prepare future students for life after school?

### **APPENDIX III: INTERVIEW SCHEDULE FOR TEACHERS AND ADMINISTRATIVE STAFF**

1.Name

2.Age

3.Denomination

4.Educational approach and curriculum

- What were the key values and educational philosophies that guide Kakamega Muslim Secondary School?

5.Students development and skills.

- What skills or competencies did you prioritize in preparing students for life after school, particularly in terms of employability and community contribution?

6.Teachers and staff reflection

- In your role how did you contribute to fostering a sense of responsibility and societal engagement among students?

7.What changes did you observe in the school over the years?

8.What programs or initiatives did the school introduce and they promoted academic excellence of the Kakamega Muslim Secondary School?

9.How did the Islamic education integrate into the school's curriculum and activities?

10.Are there unique challenges or advantages in managing a Muslim based educational institution?

## **APPENDIX IV: INTERVIEW SCHEDULE FOR LOCAL MUSLIM COMMUNITY**

1.Name

2.Age

3.Perceptions of Kakamega Muslim Secondary School

- What was the general perception of the school's educational quality and its impact on students among community member?

4.Community involvement and support

- Do you feel the community provided enough support to the school or are there areas where more involvement is needed?

5.Contribution to society

- Do you think that the school helped its students develop a sense of responsibility towards wider society beyond the Muslim community?

6.Long term impacts and visions

- What role did you play in envision of the school in playing the future development of the local community and its youth?

7.How effective did the school promote Islamic values and teachings?

8.How did the school help to preserve the religious and cultural identity of the community?

9. How involved was the community in the activities or development of the school?

## **APPENDIX V: INTERVIEW SCHEDULE FOR AND PARENTS**

1.Name

2.Age

3.For current students -Perception of school's impact

- Why did you choose Kakamega Muslim secondary school?

4.Community engagement and network

- In what ways do you feel the school has maintained a connection with the alumni and has this been beneficial to the community around?

5.Suggestions and improvements

- Based on your experience what suggestions do you have for the school to improve its role in preparing students for life after school?

6.Impact on child's personal development and future outlook.

- How did the school encourage your child to pursue specific career or academic goals?

## **APPENDIX VI: INTERVIEW SCHEDULE FOR STUDENTS**

1.Name

2.Age

3.Background information

- What was your current grade level?

4.Academic experience

- Do you feel the school provides enough support and resources for your studies?

5.School environment and culture

- How do you describe your relationships with classmates and friends? Is there a sense of community?

6.Extra curricula activities

- How were the activities help you to develop skills and confidence?
- Have were these experiences influence any career or educational goals that you have?


7.School support and resources

- Do you feel like teachers and staff are approachable and helpful with both academic and personal issues?

8.Overall school experience and suggestions


- What were your experience at Kakamega Muslim Secondary School so far?

**APPENDIX VII: RESEARCH PERMIT FROM NACOSTI.**

  
**REPUBLIC OF KENYA**

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**RESEARCH LICENSE**




**This is to Certify that Miss. Dinah NAKHUMICHA WEKESA of Masinde Muliro University of Science and Technology, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kakamega on the topic: CONTRIBUTION OF ISLAM TO THE DEVELOPMENT OF EDUCATION, A CASE OF KAKAMEGA MUSLIM SECONDARY SCHOOL ,KAKAMEGA COUNTY ,KENYA 1983-2023. for the period ending : 16/April/2026.**

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