

BOKO HARAM'S PERSPECTIVES ON EDUCATION AND JIHAD: ASSESSMENT OF ISLAMIC STUDIES TEACHERS IN NORTH-EASTERN NIGERIA

BY

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Abstract

This study examines Boko Haram's perspectives on Education and Jihad: Assessment of Islamic Studies Teachers in North-Eastern Nigeria. The study was a descriptive research. Purposive sampling technique was employed to select 414 respondents from six universities, six colleges of education, ten secondary schools and ten non-formal Islamic schools located in North-east Nigeria. A researcher-designed questionnaire was used for the data collection. Data collected were analysed using mean and standard deviation. Findings of the study revealed that formal and non-formal Islamic studies teachers assessed the perspective that male and female students are not allowed to acquire knowledge under the same roof as partially correct on education. It was revealed that formal Islamic studies teachers assessed the perspective that Islamic Law must be established at all cost across the country as incorrect while the non-formal Islamic studies teachers assessed it as partially correct on Jihad. The study concluded that male and female students cannot acquire knowledge under the same roof and Jihad should not be established at all cost. It was recommended that Muslims and Non-muslims should acquire knowledge regardless of gender or religious affiliation and killing should not be perpetrated for religious difference.

Keywords: *Boko Haram's perspectives on Education and Jihad: Assessment of Islamic Studies Teachers*

Introduction

Boko Haram is coined from Hausa “*Boko*” and Arabic “*haram*” to mean “book” and “forbidden”. *Boko Haram* is officially known as *JAMĀ'ATU AHLUS-SUNNAH LID DA'WATI WAL JIHĀD* (Yusuf, 2009). Literally, *Boko Haram* means “book is forbidden” (Abdi & Bello, 2013). Technically, it stands for outright rejection of western education, western culture and modern science. Its proponents advocate strict adherence to Islam in its purest form, Ajayi (2012) affirmed that the word “*Boko Haram*” is a name given to the group by dismissive neighbours who had rejected the idea of the sect. It is the belief of the group that those who pursue Western education commit a sin. Moreover, Ajayi (2012) described *Boko Haram* as a sect that rejects the modern world but uses the products of western education, such as mobile phones, video cameras, DVDs, YouTube, chemical explosives, automatic weapons, and cars in its operations. However, he explained that the sect does not outrightly reject the modern world. In the submission of Samson (2013) and Ohiwerei (2014), *Boko Haram* is interpreted as people committed to the propagation of Prophet Muhammad's (peace be upon Him) teachings and Jihad. The group is better known by its Hausa name ‘*Boko Haram*’, which was a local radical Salafist group, which transformed into a Salafi-jihadist terrorist organisation after 2009 when its leader was killed. Its base is in the North-east of Nigeria, especially in the area predominated by Kanuri people (Samson, 2013-& Ohiwerei, 2014). According to Abdi and Bello (2013), *Boko Haram* is an incoherent grouping of smaller factions that share similar agenda, which are not clear. It remains largely Nigerian in nature but shares a sense of ethnicity and religion. As indicated earlier on, the real name of the group is *JAMĀ'ATU AHLUS-SUNNAH LID-DA'WATI WAL-JIHĀD* (AHLUS-SUNNAH Group for Propagation and Jihad), and the name “*Boko Haram*” was not chosen by the group itself. It was rather derived from its basic beliefs. Also, the Nigerian President, Muhammadu Buhari (2015), described *Boko Haram* as a mindless and godless group whose philosophy is very far from the tenets of Islam.

Historically, *Boko Haram* originated from different Islamic organisations. Some writers believe that the sect has its origin in MAITATSINE and *JAMĀ'ATU TAJDĪD AL-ISLAM*, while others trace its origin to SHABĀB. Scholars such as Falola (1998), Danjibo (2009), Johnson (2011) and Alao (2012) agreed that *Boko Haram*

originated from Muhammad Marwa who migrated from the town of Marwa in Northern Cameroun to the city of Kano in 1945. He (Muhammad Marwa) believed that Islam had been corrupted by modernisation (Westernisation), and therefore decried such technological devices as radios, motorcycles, and even bicycles. He viewed those who use them or who read books other than the Qur'ān as hell-bound pagans. Marwa referred to himself as “Anabi”, that is a prophet with divine power and a mission to save the world. He was alleged to have replaced the name of Prophet Muhammad (SAW) with his own in personal copies of the Qur'ān. He instigated riots in Kano State, presumably after the death of the Emir of Kano, Alhaji Sanusi Lamido between 1972 and 1979, and the riot resulted in the death of thousands of people (Danjibo, 2009; Johnson, 2011). Adesoji (2010) believed that Boko Haram could be traced to “*Jamā'atu Tajdīd al-Islam*” (Community for the Reform of Islam) because Muhammad Yusuf (Founder of Boko Haram) was close to Abubakar Mujahid, the founder of *Jamā'atu Tajdīd al-Islam*. According to Sulaiman (2009), Muhammad Yusuf was the chairman of the *Jamā'atu Tajdīd al-Islam* in Borno sometime. Meanwhile, Okee (2012), Danjibo (2009) Samson (2013) and Lysias (2014) are of the opinion that Boko Haram originated from *Shabāb* (Muslim Youth Organisation) in Maiduguri, Borno State. The organisation was established in 1995 by Abubakar Lawan in Maiduguri. The group was popularly known as “*Shabāb*”. Yusuf assumed the leadership of *Shabāb* and abandoned the old cleric's doctrines. He reorganised and came out with Boko Haram in 2002.

It is important to briefly discuss the causes of religious extremism and Boko Haram insurgency before the discussion of its consequences. Oladosu (2014) identified several factors as the causes of religious extremism. To Oladosu (2014), these include, among other factors, compounded ignorance; narrow-mindedness; miseducation; misorientation; misinformation; misconception; and misinterpretation of specific texts and teachings of Islam. Dibia (2012) averred that the police killed Muhammad Yusuf, the leader of the Boko Haram sect, and went ahead to arrest many of its members, assembled them somewhere in the northern part of Nigeria, and killed them one by one. He further noted that this was shown to the whole world by Aljazeera in its television channel and website. Sadly, the government did nothing to condemn or ensure that those responsible for the extra-judicial killings were punished. In addition, in order to ensure electoral victory at all cost, desperate northern politicians recruited members of the sect to rig the 2011 elections in their favour, but they were dumped after winning the election. To revenge the killing of their leader and members and the breaking of the promise, the group decided to use guns and bombs procured by politicians to fight them and the government (Dibia, 2012). This, according to Dibia, is the genesis of the Boko Haram insurgency.

The submissions of Agbiboa (2013) and Lysias (2014) vary a little bit from that of Dibia (2012). They reported that the Bauchi State government restricted the sect from public preaching and further recruitment of converts. Already enraged, they characteristically disobeyed the motorbike helmet law, and in an attempt by the Nigerian security forces to enforce obedience on them, a major conflict spread across four states (Bauchi, Borno, Kano and Yobe). The fight and riots lasted for five days until the Boko Haram was eventually over-powered by the Nigerian security forces. Consequently, Yusuf was arrested, detained and killed in police custody. It was also recorded that between 700 and 800 of his members died. This made the Boko Haram to go underground and re-emerge in 2010 under the leadership of Abubakar Shekau, a more dynamic and vicious insurgent personality fighting against the Nigerian state for the revenge of the death of its pioneer leader (Agbiboa, 2013; Lysias, 2014). With reference to the consequences of the insurgency, the Director, Plan International Nigeria, Dr. Hussein Abdu, disclosed on the 18th of June, 2016, that 7 million out of 14.8 million people have been affected by Boko Haram crisis in the North-East. They are in dire need of humanitarian assistance, of which only 3.9 million have been covered, while 84 percent of 2.5 million people suffering from malnutrition are children. He added that over 20,000 have been killed; 2.2 million displaced; 2.7 million children are in need of protection services; 1 million children need access to education; and 19,000 teachers have been displaced. Abdu also made it known that children have become deliberate targets, often subjected to extreme violence, sexual abuse and forced marriage, to kidnapping, slavery and brutal killings. Apart from being recruited as child soldiers, children

have also become suicide bombers in the last three years; and nearly 100 women and girls have been deployed for attacks (Abdu, 2016).

Boko Haram's perspectives on Education and Jihad which are as follows:

- (i) Islamic Education is the only form of education that Muslims should pursue. It is a sin and unlawful to do otherwise.
- (ii) The Glorious Qur'an is the only book that Muslims should read.
- (i) Male and female students cannot receive knowledge under the same roof.
- (iii) Islamic Law must be established at all cost, across the country.
- (iv) Islamic Law must be applied to everybody.
- (v) Aggressive acts, including bloodshed, destruction of lives and property are allowed in the process of propagating Islam (Abimbola & Adesote, 2012; Muibi 2012; Samson, 2013; Lysias, 2014). Yusuf (Founder of Boko Haram) developed his ideology in 2009 based on strict dependence on personal understanding and interpretation of *Shari'ah* laws as follows:

"The application of manmade laws to Muslims is clear unbelief (p18). Therefore, it is an obligation on Muslims (Boko-Haramists) to replace it with the *Shari'ah*, even if it warrants the use of armed conflict (p19). Committing capital sin is infidelity, even if the perpetrator performs *Salat*, Hajj and gives out Zakat (p20).

Any form of executive, legislative or judicial function derived from the secular constitution is *Taghut*. And whoever subjects himself into such, the Nigerian law enforcement agents and civil servants are nothing but a living corpse (p21).

Those parliaments that formulate manmade laws have made themselves partners to Allah the Creator, whether they mean it or not (p22).

Any government rule by other than the *Shari'ah* is a clear apostasy because; they elevate human ideas, decisions and sovereignty of Allah the Creator (p23).

Contrary to the part of Muslim majority that accepts rules of necessity (*Addarurah*) according to its weight, adherence to such rules is deviation (p25). For instance, sovereignty belongs to Allah alone (p26), and adherence to western democracy where the wish of majority prevails is mostly not synonymous with what is right. It is therefore another form of disbelief (p27), and those who participate or get elected through the system are outright unbelievers. He justified the claim with Qur'an 9: 31 and Hadith of the noble Prophet (Peace and blessings of Allah be upon him) that:

"اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَأْمُورُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لِإِلَهِهُ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ." Q9:31

"They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary, yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)". (Translated by Yusuf Ali, n.d.)

"من تشبه بقوم فهو منهم" أبو داود

"Whoever claims the identity of others then he is among them"

In other words, Western democracy is nothing but a deification of the people. Its principles totally conflict with Islam because, it paves way for the emergence of unqualified, unfaithful and corrupt rulers.

Imitation of western culture and civilization that has to do with bowing to the mace in the legislative houses and replacing weekend days from Fridays and Saturdays to the Jewish and Christian weekend days of Saturdays and Sundays are form of idol worship and polytheism(p29), an unforgivable sin in the sight of Allah the Creator (Yusuf, 2009).

(4: 48 and 60).

"إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا" Q.4: 48

"أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا" Q.4:60

"Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed". (Translated by Yusuf Ali, n.d.)

"Hast thou not turned Thy vision to those who declare that they believe in the revelation that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him, But Satan's wish is to lead them astray far away (from the right)". (Translated by Yusuf Ali, n.d.)

Moreover, the latter leader of Boko Haram, Abubakar Shekau, in a video released on 11th June, 2017, boasted that his group was invincible, claiming that the Nigerian government must accept Islam and repent from its 'evil ways', as a precondition for ceasefire. He said the ongoing war would continue for a long time and would be inherited by the terrorists' children and grandchildren just like the situation in some parts of the middle-east. The video showed a footage of the insurgents driving in Hilux vans into Maiduguri by maneuvering the Sand hill and trenches built to surround the city. They created an emergency bridge over the trench to allow their vehicles pass through. The above ideology of Boko Haram contradicts some Islamic injunctions. The most disturbing is the condemnation of any scholarly verdict that falls short of their view. How could they attribute Islam to the prohibition of western education which has become a necessity if not compulsory to Muslims in the contemporary world? Do they mean that they are more knowledgeable and more committed to Islam than those Companions and *Tabi'un* that studied foreign cultures and sciences for the interest of Muslim communities? (Ishiaku, 2016).

The Prophet also states that the search for knowledge is mandatory for every Muslim and that this should continue from the cradle to the grave (Ibn Majah vol. 5, p.224 & Muslim vol. 8, p. 209).

"طلب العلم فريضة على كل مسلم" ابن ماجة
"اطالبوا العلم من المهد إلى اللحد" مسلم

Moreover, male and female pilgrims do interact when performing *Tawaf* (circumambulation) during Hajj. Such a practice has not been criticised as an unlawful act in Islam. Thus, one could ask why the Boko Haram consider the process of learning and the acquisition of knowledge by male and female students under the same shelter an unlawful act. Meanwhile, conditions, procedures, strategies and circumstances in which Jihad is permissible in Islam have been clarified by most scholars. The consensus is that Jihad is a defensive task in Islam. It is an act of striving for justice, truth and self-defence (Paul, 1992; Hasan Al- Banna, 1997; Harun, 2002; & Zahid, 2007). Qur'an 5:32 stipulates that whoever kills one innocent soul shall be assumed to have killed the whole of mankind. Also, Qur'an 2:195 and 4:29 warn people not to kill or cast themselves to destruction by their own hands. Also, Chapter 2:190 of the Qur'an ordains Muslims to fight, only when they are provoked but they should not transgress.

Q.2: 195 "...وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ"
Q.4: 29 "...وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا"
Q.2: 190 "وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْقَهُوْكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ"

The Prophet also said that whoever commits suicide with an object will be punished with the object in the hell-fire (Bukhari, vol. 8 p. 577 & Muslim, vol. 5 p.109). The Prophet also explains that a person passing in a street with anything with a sharp edge should cover up the sharp point or edges, so that nobody is exposed to the risk of injury due to his carelessness (Bukhari, n.d. p.195).

"عن ثابت بن الضحاک أن النبي صلى الله عليه وسلم قال من قتل نفسه بشيء في الدنيا عذب به يوم القيامة" بخاري

"عن أبي هريرة أن النبي صلى الله عليه وسلم قال من قتل نفسه
بحديدة فحديده في يده يجاء بها في بطنه في نار جهنم خالدًا مخلدًا
فيها أبداً" مسلم

Statement of the Problem

Boko Haram, officially known as *JAMĀ'ATU AHLUS-SUNNAH LID DA'WATI WAL JIHĀD*, has attracted worldwide attention because of its constant and violent operations that have claimed many lives and destroyed several properties in North-eastern Nigeria. The group justified its activities based on Jihad and Educational teachings of Islam. Based on these claims of *Boko Haram*, this study was conducted on Islamic Studies teachers' assessment of *Boko Haram*'s perspectives on education and Jihad in the North-Eastern Nigeria. Incidentally, several scholars and researchers, in and outside Nigeria, have worked on the Boko Haram sect, religious extremism, Islamic educational teachings and other related areas of study. For instance, Zahid (2007) examined Islam, peace and tolerance in the U.K; he concluded that Muslims are expected to maintain peace in all circumstances. Okee (2012) investigated Boko Haram crisis and the socio-political development of Nigeria focusing on Niger State. The findings of the study revealed that Boko Haram crisis had created backwardness, hatred, national disintegration and lack of unity in Nigeria. Oladosu (2014) wrote on Islam between modernism and extremism; he concluded that to enhance peace and harmony, Islam emphasises the unity of God, His Messengers, the Holy Books as well as the unity of mankind. The emphasis on unity is also to eliminate bigotry, extremism and fanaticism. Finally, Olowoselu, Adaobi and Uzoechina (2015) investigated the effects of insurgency on Universal Basic Education in Borno State of Nigeria. The outcome revealed that the insurgency has affected basic education negatively in Borno State.

Purpose of the Study

Generally, this study focused on Islamic Studies teachers' assessment of *Boko Haram*'s perspectives on Education and Jihad in the North-east Nigeria. Specifically, it determined the:

- a. formal Islamic Studies teachers' assessment of *Boko Haram*'s perspectives on Education and Jihad in North-eastern Nigeria?
- b. non-formal Islamic Studies teachers' assessment of *Boko Haram*'s perspectives on Education and Jihad in North-eastern Nigeria?

Methodology

The study employed a descriptive survey research type. Purposive sampling technique was employed to select 414 respondents from six universities, six colleges of education, ten secondary schools and ten non-formal Islamic schools located in Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe states in North-east Nigeria. Formal teachers of Islamic Studies include the teachers that teach either Islamic Studies or Islamic Studies Education in the universities, colleges of education and secondary schools. Non-formal teachers of Islamic Studies include the teachers that teach either Qur'ān memorisation and prophetic tradition or Qur'ān exegesis and prophetic tradition in non-formal Islamic schools. A researcher designed questionnaire was used for the data collection. Data collected were analysed using mean and standard deviation. The face and content validity of the instrument were established by giving copies of the questionnaire to experts in educational research, in the Department of Arts Education, Faculty of Education, University of Ilorin, Ilorin, Nigeria. This was done purposely to determine whether the instrument measured what it was designed to measure. The reliability of the instrument was determined through the test-retest method at an interval of three weeks in a federal and state university in the North-east of Nigeria. That locale was chosen, because it shares similar characteristics with the study respondents and because it is part of the location of the Boko Haram insurgency. The results of the first and second tests were correlated using the Pearson's Product Moment Correlation Coefficient which yielded 0.67 to determine the consistency of the instrument. Three response options were provided against each questionnaire item or statement. The options were: (i) Incorrect (ii) Partially Correct (iii) Correct. The incorrect options attracted a mean score of 0.00 - 0.50. The partially correct options attracted a mean score of 0.51 - 1.50. The correct options attracted a mean score of 1.51 - 2.00.

Results

Table 1: Formal Islamic Studies Teachers’ Assessment of *Boko Haram*’s Perspectives on Education

S/N	Formal Islamic Studies Teachers’ Assessment of <i>Boko Haram</i> ’s Perspectives on Education	Mean	Std. Deviation	Rank	Remark
1	Islam teaches Muslims to acquire Islamic Education only.	0.3034	0.63333	2nd	Incorrect
2	Islam teaches Muslims not to read any text material other than the Glorious Qur’ān.	0.2265	0.48583	4th	Incorrect
3	Male and female students are not allowed to acquire knowledge under the same roof.	0.6966	0.70394	1st	Partially Correct
4	Educating a female child is not a worthwhile venture.	0.2735	0.54219	3rd	Incorrect

Table 1 shows that Item 3 with a mean score of 0.6966 ranked first and was “Partially Correct”, because its mean score falls between 0.51 - 1.50. All other items were “Incorrect”, because their mean scores fall between 0.00 - 0.50. However, there was no item with a “correct” remark, because none of the mean scores was between 1.51 and 2.00.

Table 2: Formal Islamic Studies Teachers’ Assessment of *Boko Haram*’s Perspectives on Jihad

S/N	Formal Islamic Studies Teachers’ Assessment of <i>Boko Haram</i> ’s Perspectives on Jihad	Mean	Std. Deviation	Rank	Remark
1	Islamic Law must be established at all cost across the country.	0.4359	0.69189	1st	Incorrect
2	Islamic Law must be applied to everybody.	0.3932	0.66755	2nd	Incorrect
3	Suicide bombing is allowed as a method of Jihad in Islam.	0.1368	0.41238	9th	Incorrect
4	Committing suicide is a lawful way of becoming a martyr in Islam.	0.1410	0.47398	7th	Incorrect
5	Killing of innocent souls is allowed in the process of propagating Islam.	0.1026	0.40138	11th	Incorrect
6	People can be attacked by any means in the name of Jihad.	0.1709	0.50390	4th	Incorrect
7	Children and women can be abducted in the course of Jihad.	0.1838	0.52039	3rd	Incorrect
8	Mosques can be destroyed by Muslims in the name of Jihad while devotees are worshipping.	0.1496	0.46215	5th	Incorrect
9	Churches can be destroyed by Muslims in the name of Jihad while devotees are worshipping.	0.1453	0.44941	6th	Incorrect
10	Destruction of Houses is allowed as part of Jihad	0.1196	0.39660	12th	Incorrect
11	Schools can be destroyed as a method of Jihad.	0.0769	0.33798	14th	Incorrect
12	People can be converted into Islam by force.	0.1368	0.44251	10th	Incorrect
13	Marriage by force is allowed as a form Jihad.	0.0769	0.28266	13th	Incorrect
14	Jihad can be declared by any self-proclaimed teacher.	0.2410	0.42631	8th	Incorrect

Table 2 shows that all the items were “Incorrect”, because their mean scores fall between 0.00 - 0.50. However, there was no item with “partially correct” and “correct” remarks, because none of the mean scores was between 0.51 - 1.50 and 1.51 - 2.00.

Table 3: Non-formal Islamic Studies Teachers’ Assessment of *Boko Haram*’s Perspectives on Education and Jihad

S/N	Non-formal Islamic Studies Teachers’ Assessment of <i>Boko Haram</i> ’s Perspectives on Education	Mean	Std. Deviation	Rank	Remark
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1	Islam teaches Muslims to acquire Islamic Education only.	0.2667	0.61271	2nd	Incorrect
2	Islam teaches Muslims not to read any text material other than the Glorious Qur’ān.	0.2500	0.57775	3rd	Incorrect
3	Male and female students are not allowed to acquire knowledge under the same roof.	0.8833	0.74200	1st	Partially Correct
4	Educating a female child is not a worthwhile venture.	0.2444	0.50275	4th	Incorrect
5	Islamic Law must be established at all cost across the country.	0.5778	0.74710	1st	Partially correct
6	Islamic Law must be applied to everybody.	0.4500	0.67082	2nd	Incorrect
7	Suicide bombing is allowed as a method of Jihad in Islam.	0.1056	0.37368	9th	Incorrect
8	Committing suicide is a lawful way of becoming a martyr in Islam.	0.1389	0.41968	6th	Incorrect
9	Killing of innocent souls is allowed in the process of propagating Islam.	0.1156	0.47368	10th	Incorrect
10	People can be attacked by any means in the name of Jihad.	0.1556	0.45859	4th	Incorrect
11	Children and women can be abducted in the course of Jihad.	0.2056	0.51456	3rd	Incorrect
12	Mosques can be destroyed by Muslims in the name of Jihad while devotees are worshipping.	0.1044	0.37665	12th	Incorrect
13	Churches can be destroyed by Muslims in the name of Jihad while devotees are worshipping.	0.1111	0.39393	8th	Incorrect
14	Destruction of Houses is allowed as part of Jihad.	0.1167	0.37034	7 th	Incorrect
15	Schools can be destroyed as a method of Jihad.	0.1256	0.38834	11th	Incorrect
16	People can be converted into Islam by force.	0.0944	0.32916	13th	Incorrect
17	Marriage by force is allowed as a form of Jihad.	0.0833	0.33217	14th	Incorrect
18	Jihad can be declared by any self-proclaimed teacher.	0.1444	0.36803	5th	Incorrect

Table 3 shows that Item 3 with the mean score of 0.8833 ranked first and was “Partially Correct”, because its mean score falls between 0.51 - 1.50. All other items were “Incorrect”, because their mean scores fall between 0.00 - 0.50. However, there was no item with a “correct” remark, because none of the mean scores was between 1.51 and 2.00.

Conclusion

The study concluded that formal and non-formal Islamic studies teachers assessed the perspective that male and female students cannot acquire knowledge under the same roof as partially correct, but they differ in their

assessment of the *Boko Haram*'s perspectives on Jihad that Islamic Law must be established at all cost across the country as incorrect while the non-formal Islamic studies teachers assessed it as partially correct on Jihad. There is need for an Islamic Law clarification on knowledge acquisition by male and female students under the same roof and on Jihad.

Recommendations

In line with the conclusion on the findings of this study, the following recommendations are made.

1. Muslims and Non-muslims should acquire knowledge regardless of gender or religious affiliation.
2. *Boko Haram*'s ideology should be tackled through the correct teaching of Islamic precepts on education and Jihad in various institutions.
3. Mosques, churches, other places of worship and market should not be destroyed in the name of any religion without any reason.
4. Committee involving Muslim and Non-Muslim religious scholars should be established and financed by the government in dealing with the religious matters that can cause unrest.

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