

Impact Of Arabic And Islamc Education Towards Eradicating Extremism Among Youths In Secondary Schools In Nigeria: A Pedagogical Approach

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Abstract:

Extremism is often associated with a form of a wrong and strict interpretation of Islamic texts, which is contrary to the right teachings of the Noble Prophet(SAW). a combination of individual and collective interests, peer pressure and grievances - including Islamophobia - have led some young Muslims to gradually embrace radicalism, this is sometimes promoted by formal and informal teaching practices that use narrow religious elements that shape the ideology of religious fundamentalism. This can leave people vulnerable to negative influences. This paper aims to determine how Islamic education can face these challenges, which includes religious radicalism among youths, it reviews some existing data and publications to find out how Arabic and Islamic education can promote peace, tolerance, and critical thinking to challenge extremist ideologies among youth in secondary schools in Nigeria, with focus on curriculum and pedagogical approaches. The study outlines the research process, which includes defining the objectives, research questions and methods used, the key findings of the study show that good Islamic teachings can eradicate support for religious extremism, as well as emphasizing values such as compassion, justice, critical thinking and interfaith dialogue are important in it creating peace between communities, the study also shows the need for continuous evaluation and development of scalable educational interventions. As well as synergistic collaboration between teachers, policy makers, and researchers to create a sound Islamic education programs that promote peace and combat extremism among young people especially those at the secondary level.

Keywords: Islamic education, extremism, curriculum, pedagogy.

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1. Introduction:

The situation in Nigeria has deteriorated, which has led to kidnapping, theft, corruption and abuse of children and adults. Religious education is the antidote to the effects of moral decay in this country.¹ Religious curriculum can be implemented in Nigerian educational institutions to inculcate morality and ethics in students. This is why Otto (2007) argued that although there are still incidents of religious extremism, economic abuse, false power, false religious leaders and sexual immorality, the importance of religious teachings in society cannot be eliminated. The relationship between religion and education is back again as these powerful and national governments negotiate a new role for religion in their educational policies. Religion and education are related by nature and theology, which allows them to make important contributions to the dissemination of knowledge. Adrien (2018) says that religion is a strong belief in a higher power or authority that controls the destiny of mankind. In today's world, religion and education seem to be two different ways, but they are the pillars when it comes to the current education system.² Religious education is an important part of education in all types of schools, whether secular or religious schools, Islamic, Jewish, Christian or Sikh. The main purpose of schools is to help people understand religion and how it plays an important role in people's lives and to help them progress. The history of education in Nigeria shows that Islam has long been associated with education, and Islam has a strong relationship with the development of education in Nigeria.³ In Nigeria, religious organizations have turned their work to educate the next generation. Education is a never-ending process that leads to the creation of something valuable.

According to Otto and Jimigbe (2020), religion helps to provide information, skills, attitudes and values that enable a person to grow and become a member of society. Education is one of the ways to change the society through them, with the aim of human development and thinking. It encompasses all aspects of life, spiritual, physical and

mental, with one goal in mind: a better life. Education in Nigeria has had a positive impact on the development of the country. It is considered as a tool for social development, development and social structure. religious subject is taught in primary, middle and high schools to improve children's religious education. Religious education may seem difficult to master at home, but it can help children understand the meaning and purpose of existence and the concept of good and evil. In this regards,

Therefore, Islamic education centers on teaching individual a complete way of life, with emphasis on morality, equal opportunity, inclusivity and justice. Arabic and Islamic education is one of the most important subject that teaches attitudes, morals, etiquette and values that make an individual grow and become a functional member of his society.

2. RELEVANCE OF RELIGIOUS EDUCATION IN THE SOCIETY:

According to Onofogie and Murdi (2017), religious education can be a good way to introduce young people to community service and social norms and values. Children learn about many religions and their traditions, customs and beliefs through religious education. It also develops tolerance and mutual respect in children. Religious education helps students to know and accept the value of each person in a different society, it creates human interaction with others.⁴ One of the most recognized benefits of religious education is that it helps students understand the role that different religions play in our society. Religious education is an important part of the school curriculum and should permeate the welcoming atmosphere of the school. It helps students engage in religious stories and develop inquisitive and respectful attitudes.⁵ It exposes students to many cultures and religions through lessons about myths, people, places and important historical periods, as well as artifacts and beliefs that are part of the daily life of the community. Students learn about their rights Their work and the necessity of interfaith communication, and expand the understanding of religions, beliefs and differences.⁶ Religious education teaches people to respect differences and encourage understanding and respect

between cultures. It helps students grow Spiritual, moral, social and cultural. Religion is an important factor in human life, and it contributes to multiculturalism and anti-racism. It has long-term positive effects, such as strengthening Equality, unity, peace and happiness. This is consistent with the position of Ottoh and Edgakpo (2021), They believe that religions and morals also help to maintain the morality of society, thus helping to avoid crime. and instability. Teachers can draw on their own and others' resources to help students to have a true respect for the spiritual side of religion, which promotes self-awareness, respect and open - mindedness, communication, patience. teamwork and problem solving skills.

3. IMPORTANCE OF ACQUIRING RELIGIOUS KNOWLEDGE TO YOUTHS

There are many reasons why teaching religious values to young people is important and necessary, including:

1. Enhancing moral values: Teaching religious values helps people acquire sound moral principles, such as honesty, justice, loyalty, generosity, mercy, and benevolence, and makes them possess the good morals required in society.
2. Enhancing personal identity: Teaching religious values is one of the factors influencing the formation of personal identity, as it helps people define their basic values, and emphasizes the importance of faith in Allah and adherence to the teachings of the Islamic religion.
3. Preserving the family: Teaching religious values helps the family adhere to Islamic values and principles, and contributes to building bonds of love and communication between family members, and helps achieve stability and peace within the family.
4. Personal development: Teaching religious values develops positive thinking and increases religious and cultural awareness among people, and works to improve their behavior and relationship with the people around them, and motivates them to achieve success in various areas of their lives.

5. Contributing to building society: Teaching religious values can help build a strong and cohesive society, characterized by cooperation and solidarity among its members, and works to achieve peace and social stability.

4. ISLAMIC HERITAGE AND BASIC EDUCATION TO DEFEATING EXTREMISM IN SCHOOLS

The political response to the threat of extremism nowadays has focused on law, security and intelligence. Although the problem is beginning to get out of hand, this one-size-fits-all response, which includes anti-government policies in schools, appears to be repeating itself in a radical way. The implementation of security and surveillance policies in society not only creates the risk of restricting people's rights, but also of isolates Muslims from the larger society. This is not inconsistent with the interpretation of Islam that extremists use in the complaints of some Muslims. Anti-extremism laws create fear among teachers and students, the best solution is to create a long-term education system that supports Muslim communities in addressing the rise of religious extremism among their members. The root of the problem is the dominance of an indoctrinatory teaching and learning about Islam. This has led to the confinement of Islamic knowledge to the illegal transfer of precious texts. This form of Islamic education is used by extremist employers in both majority and minority Muslim communities. Islam has a rich tradition of critical scholarship and shares the prophetic teachings of the Abrahamic religions that require constant self-examination, so that believers can remain steadfast in their faith.⁷

5. MEANING OF RELIGIOUS EXTREMISM

Extremism is associated with a form of religion that involves an extreme interpretation of Islam. A combination of complex individual or collective needs, peer pressure, and personal grievances – including Islamophobia – have led some young Muslims to adopt extremist views. This is due to formal and informal teaching practices that use narrow religious content that form the ideology of religious fundamentalism. The results can leave people vulnerable to negative influences, and can be used to legitimize hatred. Teachers in schools

have been asked to look for signs of extremism, and to address this, we need to challenge teaching practices, including those found online. We need to equip young Muslims with Islamic religious knowledge that combines intellectual skills with cultural understanding to help them engage intelligently and confidently in matters relating to religion and the rest of society. Unfortunately, to date, neither Muslim communities nor education policymakers have shown interest in promoting such types of education.⁸

I have been working for a long period of time on how Arabic and Islamic education can bring about religious “affinity” among young Muslims in Nigeria. Our work describes three types of “religiosities.” The first is clear religious identity, which is mostly observed among women and young people who want to affirm the importance of Islam rather than merely affirm it; the second is “proselytization,” where Islam functions only as a culture; and the third is “foreclosed”, which makes people vulnerable to extremist voices. In response, we have developed a comprehensive and thoughtful Islamic education program to meet the needs of Muslim students in Nigeria. A number of Muslim scholars have now been trained in this program. Evidence shows that it provides a useful model for addressing the root causes of radicalization among young Muslims, and allows for direct action at the community level. Beyond primary prevention, this project should also be part of the rehabilitation of returning Boko Haram fighters and others who have some kind of Islamic indoctrination.

The comprehensive religious education provided by many community schools will complement this approach by enabling students, including young Muslims, to develop a good understanding of Islam and its contemporary discourses. Rather than surveillance, schools need to encourage collaboration between religious education teachers and Muslim educators. This will help students gain more knowledge about Islam and develop the capacity of Muslim students to challenge their religious interpretations. There is currently a lack of specific Muslim teacher training programs and community education management for various Islamic educational institutions in Nigeria. In collaboration with universities and relevant agencies, Muslim communities need to develop curricula and standards for teaching

Islam in various Islamic educational settings including schools and mosques. A special body could be established to monitor the systems, especially for teaching Islam in prisons.

Presently, there are a number of highly skilled professionals responsible for teaching and maintaining community education in various Arabic and Islamic educational institutions in Nigeria. In collaboration with universities and relevant authorities, the Muslim community needs to establish an educational system and standards for teaching Islam in various Islamic learning venues, including madrasas and mosques. A professional body can be formed to monitor regulations, especially with regard to Islamic teaching in prisons. Islamic extremism can be defeated through strong and skilled local intervention. The fight against extremism must involve a balanced and long-term educational response where Muslim communities, without bias, can join a broader civic and academic movement to address it.⁹

6. IMPACT OF NEW ARABIC AND ISLAMIC CURRICULUM ON ERADICATING RELIGIOUS EXTREMISM: A RECOMMENDATIONS FROM OTHER COUNTRIES

Many countries and institutions have implemented new curriculum systems in place Islamic knowledge to fight extremism effectively, showing various ways and strategies, for example, in Saudi Arabia, the Ministry of Education has developed a revised curriculum that emphasizes critical thinking, adaptability, and patience. This initiative includes updating textbooks that promote a correct understanding of Islam, focusing on the principles of peace and coexistence while lying radical interpretation. The curriculum encourages students to engage critically with religious texts and teaching, promoting a deep understanding of Islamic values that reject violence and extremism.

In Malaysia, the Islamic Religious Education System for Schools includes elements on multiculturalism and mutual understanding. The curriculum promotes tolerance and mutual respect between students of different races and religions, which reflects the diverse culture of Malaysia heritage as strength. It includes activities that encourage discussion and collaboration between students from

different communities, and strengthen the understanding of unity and solidarity.¹⁰

In the UK, programs such as the 'Understanding Islam' curriculum has been developed by The Islamic Institute and Research Academy (iERA) aims to provide comprehensive and comprehensive understanding Islam for Muslim and non-Muslim students. This program focuses on optimization global values of peace, compassion, and justice, while dealing with the interpretation of religious extremism inscription. It encourages critical thinking and discussion among students, encouraging them to challenge Radical ideologies also contribute positively to their communities.

In Indonesia, the Ministry of Religious Affairs implemented the 'Character Building Program in Islamic schools (madrasah) that combine Islamic teachings with public and social responsibility. This curriculum emphasizes the values of tolerance, respect for diversity, and social justice. Equipping students with knowledge and skills in order to be responsible and ethical. It includes community service projects and extra curricula projects that promote interfaith dialogue and cooperation, which promote the culture of peace with one another.

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These research studies show the different ways some countries and institutions are taking to integrate values of tolerance, peace, and coexistence in the Islamic curriculum. By highlighting these proactively, teachers and policy makers can draw valuable lessons and best practices to inform their own efforts to prevent extremism through education.

7. PEDAGOGY AS A MEANS OF ERADICATING RELIGIOUS EXTREMISM

Different teaching methods are used to teach Islamic knowledge and their purpose address radicalization effectively.¹² The common method is:

7.1 PARTICIPATORY AND COLLABORATIVE LEARNING: which encourages collaboration and critical thinking among students.

This method often involves group discussions, debates, and role-playing exercises to explore and challenging radical ideologies through the lens of Islamic teachings. By engaging students actively in learning process, teachers can give them the opportunity to develop their own interpretation of religious books and principles, promoting a deep understanding of the Islamic message of peace and tolerance.

7.2. CONTEXT MAPPING: Another effective teaching method is context mapping, which includes the integration of Islam teaching to contemporary issues and real life situations.¹³ This way helps students understand how Islamic values and principles can be used in their daily lives for improvement harmony between the community and the fight against extremism. Academics can use case studies, current events, and multimedia resources to illustrate the relevance of Islamic teachings in dealing with modern challenges, intellectual development of empathy and responsibility among students.

7.3. TECHNOLOGY ENHANCED METHOD: The use of technology enhanced learning is increasingly linked to Islamic education.¹⁴ Online platforms, multimedia, and digital resources Simulations can provide interactive and interactive learning experiences that appeal to today's technology students. These tools can be used to explore complex issues related to radicalization and student empowerment to critically analyze and evaluate information from multiple sources.

7.4. ROLE MODELING: role modeling is another effective method of learning where teachers themselves set the example Islamic values of tolerance, respect, and compassion in their interactions with students.¹⁵ By incorporating these principles, teachers can motivate students model these values and attitudes in their lives, promoting positive and inclusive learning the environment. interactions with students.¹⁶ By incorporating these principles, teachers can motivate students model these values and attitudes in their lives, promoting positive and inclusive learning the environment.

7.5. EXPERIENTIAL LEARNING METHOD: Experiential learning method, such as community service projects and religious field trips sites, can provide students with a useful opportunity to use

their knowledge and skills in development peace and understanding in their community.

By using these various learning methods, Islamic teachers can create energy and strength an inclusive learning environment that encourages students to resist extremist ideologies and contribute good for the community according to the principles of Islam.

8. Conclusion and Results:

Having mentioned some negative impact of religious extremism among youths in Nigeria, as well as some factors that led to the religious extremism among youths in schools, the researcher believes that there are many best and practical solutions that would help towards eradicating such practices among youths. Despite the fact that Arabic and Islamic education programs aimed at countering extremism, also provide valuable insight into effective strategies and the methods. One of the best practices is to:

- Incorporate critical thinking techniques into Arabic and Islamic curricula. Studies have shown that programs that encourage students to critically study and evaluate religion teachings and their impact on everyday issues are more effective in dealing with extremist ideologies. By developing critical thinking, students have the ability to question and challenge radical ideas narratives, and providing a deeper understanding of Islamic principles of peace and tolerance.

- Another good practice involves promoting dialogue and mutual understanding. Educational programs that emphasizes the significance of unity between Islam and other religions, and importance of Religious tolerance and coexistence have been shown to reduce prejudice and improve community cohesion. These activities provide practical opportunities for students to use their knowledge and skills in solving problems community challenges and improving peacekeeping operations. Involving parents and community members in educational activities can enhance them effect.

- Professional development and capacity building projects to teachers is essential to ensure that they are provided with skills and

knowledge necessary to effectively implement the curriculum aimed at combating extremism. Training programs that provide teachers with resources, guidance, and collaboration opportunities can assist in developing their ability to engage students in meaningful dialogue and promote positive social change.

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