



Impact of Jalabi on The Teaching of Islamic Studies in Senior Secondary Schools in Ilorin Metropolis

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ABSTRACTS

The issue of Jalabi among teachers of Islamic studies in Ilorin metropolis is a socio-religious practice that needs to be properly scrutinized and checked due to the technicalities involved in the teaching-learning process, cultivation of good morals, discipline and character building which are the ultimate aims of the Islamic studies as enshrined in the National Policy on Education. The study examines the impact of Jalabi on the teaching of Islamic studies in senior secondary schools in Ilorin metropolis. A simple random sampling technique was used to sample 30 senior secondary schools across the three senatorial districts of the state and 260 teachers of Islamic studies as sampled in Kwara state. The researcher-designed questionnaire tagged "Impact of Jalabi on Teaching Islamic Studies Questionnaire (IJTISQ)" was used as an instrument for the study. Descriptive statistics in the form of tables and percentages were used to describe the demographic data of the respondents and analyze the results obtained from the questionnaire administered. The results showed that a majority of respondents agreed that teachers who engage in Jalabi neglect regular teaching and that it hinders teachers' effectiveness. Additionally, most respondents disagreed that Jalabi practices lead to impressive teaching of Islamic studies. The survey also found that Jalabi practices prevent Islamic studies teachers from marking students' assignments, tests, and other tasks. However, only a small percentage of respondents agreed that teachers who practice Jalabi fail students arbitrarily. This implies that the practice of jalabi among senior secondary school teachers negatively affects the teaching of Islamic studies in Ilorin. It was concluded that the commercialization of Jalabi practices among senior secondary school teachers of Islamic studies hinders effective and efficient teaching of the subject in Ilorin metropolis, Kwara state, Nigeria.

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1. INTRODUCTION

Musa and Ibrahim (2015) described the term “*Jalabi*” as a Yoruba domesticated Arabic word derived from a tri-consonantal Arabic word of “*Jim, Lam & Ba*”. To consider its morphological transformation, *Jalabi* can be morphologically transformed as *Jalaba-Yajilibu-Jalaban or Jalban*. The word *Jalaban or Jalban* possesses numerous meanings based on how it is used in the context. Among its meanings are to bring something closer, draw something nearer, earn a living, obtain something and bring about benefit, good luck or fortune to mention but few. Technically, Jamiu (2014) described *Jalabi* as an act of solving people’s spiritual, psychological, political, and economic problems using special prayers or herbs or through astrology (sand consultation). Ayuba (2013) also defined *Jalabi* as an act of healing physically or mentally challenged people with the aid of herbs, prayers and specially prepared concoctions. Musa and Ibrahim (2015) saw it as common socio-religious services like astrology, spiritual healing, charm-making and so on carried out by Yoruba clerics for their clients to bring fortune and protect against bad luck. Mustapha (2011) also defined the term *Jalabi* as the preparation of powerful charms for the protection against the devil, evil and misfortunes and to ascertain a high level of enhancement in life, prosperity and fortunes. In another vein, AbdulRahman (2022) described *Jalabi* as an act of reciting the whole Al-Qur’an or part of some selected fabricated prayers to seek worldly benefits or solve spiritual or psychological problems. With the above definitions, *Jalabi* can be viewed as a practice that contains the use of special prayers like recitation of the Holy Qur’an or any other recommended Islamic prayers to solve people’s problems or the application of herbs of different varieties to rescue people from problems or consultation of sand and astrological mathematical number before prescribing the type of *Sadaqah* (alms) or *Du’a* (prayer) to use in tackling the people’s problems. This was practised in Ilorin by the early scholars for free or without billing anybody compared to present scholars who have commercialized it (AbdulRahman, 2022).

Historically, *Jalabi* can be traced back to the beginning of the establishment of Yoruba land in general and Ilorin in particular. AbdulRahman (2022) stated that the act of waging war against idol worship in Ilorin by Islamic preachers during the early period paved the way for the application of different weapons to defeat the disbelief that dominated the land by then. He added that scholars at this time suffered numerous challenges from traditional religion adherents therefore they committed themselves adamantly to certain prayers to overcome the mysterious power of idol-worshippers and among the prayers adopted were either odd or mixed prayers. This was primarily adopted to excel and, with the assistance of Allah, they eventually did. He further claimed that after these scholars gained victory over their enemies and established Islam in Yoruba land, they did not dispose of the materials where the prayers were documented and rather compiled them in a book named “*Kundi*”. *Kundi* is a book containing a variety of prayers from different sources. It is used by early scholars to tackle different problems in Yoruba land. However, the early scholars are blameless in the use of the *Kundi* prayer book and the like because the knowledge available by then was very scanty

which deprived them of the opportunity to systematically differentiate Islamic recommended prayers and others.

Salisu (2013) observed that the practice of *Jalabi* in Yoruba land in general and Ilorin in particular later metamorphosed into foretelling, future saying and the like. He added that Yoruba culture believes in penetrating the future before starting anything through unusual means. They visit clerics to consult sand, water or any other method which is similar to *Ifa* oracle consultation predates Islam. Qadir (1986) stated that the custom of foretelling through the means of soothsaying and astrology that has gained ground among the young clerics in Ilorin and Yoruba land is categorized under paganism which Islam condemned. Salisu (2013) added that preparation of sacrifice (*Eboruru*), incantation and application of ritual symbols is another popular prescription used by young clerics in Ilorin.

The length covered by the operation of *Jalabi* among the Muslim clerics in Yoruba land and particularly in Ilorin has gone beyond the fundamental principle of Islam. It has extended its tentacles to other principles that contradict Islam through the application of human detrimental materials. More worrisome, is the practice of *Jalabi* among teachers of Islamic studies in secondary schools in Ilorin metropolis. The teachers of Islamic studies were seen fully engaging in *Jalabi* within and outside the school environment. This act greatly hurt the performance of teaching and learning of Islamic studies. Similarly, the teachers were seen to give priority to *Jalabi* than effective and efficient teaching and learning of Islamic studies. Therefore researchers from different areas of discipline have worked on it locally and internationally. For instance, Musa (2015) worked on the origin and evolution of the phenomenon of *Jalabi* and its socio-religious impacts in Yoruba land, Nigeria. Musa and Ibrahim (2015) investigated *Jalabi* practice: a critical appraisal of a socio-religious phenomenon in Yorubaland, Nigeria.

Salisu (2013) conducted research on Islam between syncretism and orthodoxy: A reflection on customary practices ('Adah/'Urf) among the Muslims in South Western Nigeria. Also, Balogun (2011) studied syncretism beliefs and practices among Muslims in Lagos State, Nigeria; with special reference to the Yoruba-speaking people in Epe. Oloruntele (2009) worked on evil forces and shirk among Yoruba Muslims in Nigeria with special reference to Ilorin City. Similarly, Adu-Gyamfi, Teikilla, Nyaaba, Kuusaana, Darkwa and Tomdi (2020) researched Muslim Healers and Healing: An ethnographic study of Aboabo community of Ghana. Along the same line, Kpobi, Swartz and Omony (2019) carried out research on traditional herbalists' methods of treating mental disorders in Ghana.

To the best of the researchers' knowledge, none of the previous studies have worked on the impact of *Jalabi* on the teaching of Islamic studies in senior secondary schools in Ilorin metropolis. This is the knowledge gap, part of which the present research intends to fill. The main purpose of this study was to examine the impact of *Jalabi* on the teaching of Islamic studies in senior secondary schools in Ilorin metropolis. Specifically, the study will examine the Impact of *Jalabi* practices on the performance of teachers of Islamic studies in Ilorin metropolis. The Research Question is to observe what is the impact of *Jalabi* practices on the performance of teachers of Islamic studies in Ilorin metropolis?

2. LITERATURE REVIEW

2.1. Features, Activities and Components of Jalabists

The third group of *Jalabist* is those categorized under those that employ the use of sand consultation, prescription of sacrifices and so on. According to Salisu (2013), Muslim clerics that commercialize *Jalabi* nowadays adopt, on some occasions, the use of sand consultation (*Iyeye lulu*), rosary, water, some Mathematical values (*Khatimi*) and a host of others before prescribing for their customers the forms of sacrifice (*Eboruru*), alms (*Sara*), to be given out or the type of prayers they will do. In the same vein, Ayuba (2013) observed that young Islamic clerics nowadays have developed a series of knowledge of applying the use of plants, animals, human parts and supernatural forces to prevent sickness or seek worldly materials. In corroborating this submission, Salisu (2007) stated that Yoruba Muslims (especially women) deem it essential to probe into the causes of higgledy-piggledy of life such as; nightmares, childlessness, loss in business, natural disaster to mention a few through the aide of ***Jalabists*** or traditional diviners and the usual solutions suggested is sacrifice.

2.2. Commercialization of Jalabi Among the Teachers' of Islamic Studies In Ilorin Metropolis

Commercialization of *Jalabi* simply means the act of practising *Jalabi* as a job. According to Shittu (2012), Muslims cannot eschew the mess associated with *Jalabi* practice unless they can bring our youths under effective control because the corollary of any practice carried out under uncontrolled measure is immorality, corruption and destruction. The act of commercialization of *Jalabi* among the teachers and young clerics in Ilorin nowadays is getting to a situation whereby no law can out-rule the practice or condemn it. AbdulRahman (2022) in condemning the act noted that the practice has for long metamorphosed into herbalist and ritualist among the Muslim clerics in Yoruba land which Ilorin's clerics and Islamic studies teachers take the larger share. He further noted that those clerics and teachers of Islamic studies who commercialize *Jalabi* will in the long run vandalize the practice by applying unlawful materials or substances in the name of showing kindness and assistance. Immorality and irreligiousness prevail among the teachers of Islamic studies both young and adult scholars while showcasing how far they have gone in vandalizing the religious devotions and practice in the society and their perpetual emphasis on materialism and popularity magnifies every day while the value of religion is increasingly being washed away and swept aside (Balogun, 2012).

Regarding the type of family where these teachers or clerics come from Egbon et al (2009) submitted that parents at homes and religious community leaders (teachers of religious studies) in schools failed to portray good practices of religious culture which hurt the religious teachings and practices among the students or youths in the society. Haque et al (2020) findings revealed that too many young clerics or teachers from broken families are prone to exploit their members or students to satisfy their unmet needs or desires through ungodly means. Rahman (2008) added that such act tends to put society into social chaos and violent

crime. He further noted that poor school management, ignorance of true religious teachings, indiscipline, poor salary structure, no prompt payment of salary, religious doctrines and high rate of criminal activities in the society are the indications that foster the proliferation of young clerics in fraud (Rahman, 2008).

2.3. Why Teachers' of Islamic Studies Commercialize *Jalabi* in Ilorin Metropolis

After long time observation, consultation and interaction with the teachers of Islamic studies on the reasons for engaging in *Jalabi* in Ilorin Metropolis, six fundamental reasons were itemized to be the rationale behind teachers' involvement in the commercialization of *Jalabi*, these are High level of illiteracy among the teachers, ignorance of religious teachings, poverty, irregular payment of salary, poor salary structure and doctrinal factor.

Illiteracy which is described as decrease nowadays turns out to be a good norm among teachers, old and young in our society while to some education is considered as a scam. A great number of teachers and students lack adequate knowledge and moral guidance which resulted in the high rate of teachers' and youths' involvement in immoral ways of accumulating wealth and thousands of teachers and school-age youths are either drop-out or half-baked scholars. Salleh (2009) explained that the Prophet Muhammad (May Allah's peace and blessings be upon him) categorically stated that education in Islam is a lifetime process, which begins from the cradle to the grave. He added that education is a process of preparing an individual to realize himself on earth and thereby contribute meaningfully to the reconstruction and development of his society to live a meaningful life in this world and be rewarded in the hereafter. It is very unfortunate that many teachers and Muslim youths this time around view teaching and studying as a waste of time instead of prioritising commercialising *Jalabi* as a highly reliable lucrative profession.

Ignorance of religious teachings is another cankerworm accelerating the involvement of the teachers, youths and adults in commercializing *Jalabi* in our society. The teachers' manifestation of immorality and their engagement in promoting irreligious acts showcase their ignorance of authentic ways of practising this religion. It is said in Arabic literature that, "have not never gives". This applies to the level of misguidance these vulnerable youths inherited from their teachers. Onuoha (2014) stated that ignorance of the full teachings of the religion influenced teachers' and young peoples' adoption of illegal means to get wealth such as the commercialization of *Jalabi* practices among teachers and youths in schools, particularly in Ilorin metropolis. Furthermore, it is widely observed that the wrong transmission of religious messages and teachings had resulted in teachers' involvement in commercialising *Jalabi* practices in Ilorin metropolis. Onuoha (2014) claimed that if we have had a good understanding of Islam, we could have had an ideal society instead of following corrupt teachers or scholars that defraud people in the name of *Jalabi*.

Poverty is another problem that pushes the teachers of Islamic studies, youth and adult scholars to engage in the commercialization of *Jalabi* practices in Ilorin metropolis. Aliyu (2019) quoted Sheikh Kamaldeen Al-Adabi (1st Mufty of Ilorin, Nigeria) noted that the integration of Western education with Arabic and Islamic education was to create a chance

for Muslim scholars to get employment as teachers from the government, to ameliorate the level of poverty among them and to barricade them from searching wealth through unlawful means. Onuoha (2014) submitted that widespread of poverty in Nigeria has contributed to a fast-growing population of corrupt teachers and youths. Places like Ilorin, Lagos and Abeokuta to mention a few have accommodated a great number of *Jalabists* and at the same time witnessed the worst cases attached to them. Onuoha (2014) concluded that youths from poor homes or those who were not brought up by their biological parents including those from broken homes, abandoned and orphans and those who are in the custody of a cleric or others—are the most vulnerable ones.

3. METHODOLOGY

This study was descriptive survey research. The researcher-designed questionnaire tagged “Impact of *Jalabi* on Teaching Islamic Studies Questionnaire (IJTISQ)” was used as an instrument for this study. A simple Random sampling technique was used to select 260 teachers of Islamic Studies and 30 senior secondary schools as samples for this study. The instrument used for data collection was validated by three experts in Test & Measurement who found it appropriate for this study. The reliability of the instrument was determined using the test re-test reliability technique within a two-week interval. The scores of the two tests were correlated using Pearson’s Product Moment Correlation (PPMC). The value of the correlation coefficient obtained was 0.87. Two research questions were answered and analyzed using the simple percentage. Similarly, the instrument was personally administered by the researcher to all the 260 teachers of Islamic Studies having sought permission from all the principals of the sampled schools in Ilorin metropolis. Twenty items were designed for the respondents to react to by ticking “Yes” or “No”.

4. RESULT AND DISCUSSION

Table 1: Gender Distribution of the Respondents

No.	Sex	Frequency	Percentage (%)
1.	Male	228	87.7
2.	Female	032	12.3
Total		260	100

Table 1 above shows that out of 260 Islamic studies teachers sampled 228(87.7%) respondents were male teachers while 32 (12.3%) them were female teachers. This implies that the population of Male teachers of Islamic studies was more than their Female counterparts. The underrepresentation of female teachers in the field of Islamic studies could potentially have several implications. Firstly, it may lead to a lack of diverse perspectives and role models for students, as they are predominantly exposed to male teachers in the subject. This could inadvertently reinforce traditional gender roles and perpetuate stereotypes about certain subjects being more suitable for men than women. Moreover, female students might

feel less encouraged to pursue careers in Islamic studies or related fields if they do not see enough female representation among their teachers.

The gender disparity observed may also suggest the existence of gender bias within the education system or societal expectations. It is essential to explore whether hiring practices, promotions, or other opportunities within the teaching profession are influenced by gender biases, consciously or unconsciously. The overrepresentation of male teachers in Islamic studies raises questions about how this might affect the teaching approach and classroom dynamics. Research has shown that teachers' gender can influence their teaching style and interactions with students. Therefore, the predominance of male teachers might shape the learning environment in ways that could impact the experiences of both male and female students differently.

The gender disparity in the population of Islamic studies teachers has implications that extend beyond the field of education. It highlights the need for a more comprehensive examination of gender dynamics in society and the importance of promoting gender equity and inclusivity in all professions, including teaching. Educational institutions should review their recruitment and hiring policies to ensure that they are fair, unbiased, and prioritize diversity. Encouraging the hiring of more female teachers in Islamic studies can help create a more balanced teaching staff and provide female students with diverse role models. Offering professional development opportunities for both male and female teachers can help them enhance their skills and expertise in teaching Islamic studies. This can positively impact their effectiveness in the classroom and contribute to a more inclusive and engaging learning environment.

Schools and communities should actively encourage female students to pursue their interests in Islamic studies and other related fields. Providing mentorship programs and support networks can empower young women to overcome gender stereotypes and pursue careers in traditionally male-dominated professions. Promoting awareness and challenging gender stereotypes within the education system and society at large is crucial. Everyone involved in education, from policymakers to teachers and parents, must work together to create an environment that values and respects the contributions of individuals regardless of their gender. The significant gender disparity among Islamic studies teachers raises important questions about gender equity, representation, and biases in the teaching profession. Addressing this issue is not only vital for creating a more inclusive and diverse teaching workforce but also for empowering female students and promoting equitable opportunities in education and beyond.

Table 2: Impact of Jalabi on the Performance of the Respondents

No.	Items	Frequency			
		Yes	%	No	%
1.	The practice of <i>Jalabi</i> impacts negatively the teaching of Islamic Studies	237	91.2	23	8.8
2.	<i>Jalabi</i> practices discourage teachers from teaching Islamic Studies	223	85.8	37	14.2
3.	<i>Jalabi</i> practices distract teachers from effective teaching of Islamic Studies	245	94.2	15	5.8
4.	<i>Jalabi</i> practices endanger the performance of teachers of Islamic Studies	126	48.5	134	51.5
5.	Teachers who engage in <i>Jalabi</i> are always absent in school	68	26.2	192	73.8
6.	<i>Jalabi</i> practices usually deny teachers from teaching students regularly	187	71.9	73	28.1
7.	Teachers who engage in <i>Jalabi</i> always perform woefully in classroom	178	68.5	82	31.5
8.	<i>Jalabi</i> practices arouse the interest of the teachers in teaching Islamic Studies	57	1.9	203	78.1
9.	<i>Jalabi</i> practices do not allow teachers of Islamic Studies marking students' assignments, tests and others	189	72.7	71	27.3
10.	Teachers' who engage in <i>Jalabi</i> fail students arbitrarily	38	14.6	222	85.4

Table 2 shows that 237 (91.2%) of the respondents agreed that the practice of *Jalabi* impacts negatively on teaching of Islamic studies while 23 (8.8%) of the respondents disagreed. 223 (85.8%) of the respondents agreed that *Jalabi* practices discourage teachers from teaching Islamic studies while 37 (14.2%) of the respondents disagreed. 245 (94.2%) of the respondents agreed that *Jalabi* practices distract teachers from effective teaching of Islamic studies while 15 (5.8%) of the respondents disagreed. 126 (48.5%) of the respondents agreed that *Jalabi* practices endanger the performance of teachers of Islamic studies while 134 (51.5%) of the respondents disagreed. 68 (26.2%) of the respondents agreed that teachers who engage in *Jalabi* are always absent from school while 192 (73.8%) of the respondents disagreed.

Furthermore, 187 (71.9%) of the respondents agreed that teachers who engage in *Jalabi* always neglect to teach students regularly while 73 (28.1%) of the respondents disagreed. 178 (68.5%) of the respondents agreed that *Jalabi* practices hinder teachers' effectiveness while 82 (31.5%) of the respondents disagreed. 57 (21.9%) of the respondents agreed that teachers who engage in *Jalabi* practices perform impressively in teaching Islamic studies while 203

(78.1%) of the respondents disagreed. 189 (72.7%) of the respondents agreed that *Jalabi* practices disallow Islamic studies teachers from marking students' assignments, tests and others while 71 (27.3%) of the respondents disagreed. 38 (14.6%) of the respondents agreed that Islamic studies teachers who practice *Jalabi* fail students arbitrarily while 222 (85.4%) of the respondents disagreed in Ilorin Metropolis, Kwara State, Nigeria. This implies that the practice of *Jalabi* among senior secondary school teachers negatively affects the teaching of Islamic studies in Ilorin, Nigeria.

The findings from Table 2 indicate a clear consensus among Islamic studies teachers that *Jalabi* practices have a negative impact on the teaching of the subject in Ilorin Metropolis, Kwara State. Teachers agree that *Jalabi* leads to neglect of regular teaching, hinders their effectiveness, and distracts them from their core responsibilities. These results emphasize the need for interventions to address the issue of *Jalabi* in the teaching profession. Educational authorities and school administrators should take steps to raise awareness about the detrimental effects of *Jalabi* practices and implement measures to discourage its prevalence. Professional development programs and workshops can also be organized to equip teachers with effective teaching strategies and emphasize the importance of adhering to ethical teaching practices.

Additionally, fostering a culture of accountability and professionalism among teachers can play a vital role in mitigating the impact of *Jalabi* on the teaching of Islamic studies. By promoting transparency, open communication, and a focus on students' academic growth, educators can create a positive and conducive learning environment. Overall, addressing the issue of *Jalabi* is crucial for ensuring the quality of education and fulfilling the ultimate aims of Islamic studies, which are centered on cultivating good morals, discipline, and character building among students. Through concerted efforts, the negative impact of *Jalabi* on teaching in Ilorin Metropolis can be minimized, allowing for a more effective and efficient educational experience for students.

5. CONCLUSION

This paper examined the impact of *Jalabi* on the teaching of Islamic studies in senior secondary schools in Ilorin metropolis. It was concluded that the commercialization of *Jalabi* practices among senior secondary school teachers of Islamic studies hinders effective and efficient teaching of the subject in Ilorin metropolis, Kwara state, Nigeria. The study on the impact of *Jalabi* among teachers of Islamic studies in Ilorin metropolis has shed light on the socio-religious practice and its consequences on the teaching-learning process, as well as the cultivation of good morals, discipline, and character building, which are the primary objectives of Islamic studies as outlined in the National Policy on Education. The findings from the study suggest that the majority of respondents agreed that teachers who engage in *Jalabi* tend to neglect regular teaching, leading to a hindrance in teachers' effectiveness. Moreover, most respondents disagreed that *Jalabi* practices result in impressive teaching of Islamic studies. Additionally, the survey revealed that *Jalabi* practices prevent Islamic studies teachers from performing essential tasks such as marking students' assignments and tests. The implications

of these results are significant as they highlight the negative effects of Jalabi on the teaching of Islamic studies in senior secondary schools in Ilorin. The commercialization of Jalabi practices among teachers has been found to hinder effective and efficient teaching of the subject.

To address this issue, it is crucial for educational authorities, school administrators, and the larger community to recognize the adverse effects of Jalabi and take appropriate measures to curb its prevalence. This could involve organizing workshops and training sessions for teachers to understand the importance of adhering to the regular teaching-learning process and dedicating ample time and effort to students' academic growth. Furthermore, efforts should be made to promote a culture of transparency, accountability, and professionalism among teachers of Islamic studies. Encouraging teachers to focus on their core responsibilities and maintain ethical standards in their profession will ultimately contribute to improved teaching and learning outcomes. In conclusion, tackling the issue of Jalabi in the teaching of Islamic studies in senior secondary schools is vital for the holistic development of students and the preservation of the true essence of Islamic education. By addressing this practice, educators can ensure that students receive quality education, grounded in good morals, discipline, and character-building as intended by the National Policy on Education.

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