

## INVOLVEMENT OF MUSLIM ORGANIZATIONS IN EDUCATIONAL AND SPORTS ACTIVITIES IN NIGERIA

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### Abstract

**Background:** *The primary aim of the current research was to explore the involvements of Muslim organizations in Nigeria particularly in the field of education and sports. The major problem was addressed that how much Muslim organizations working in Nigeria were contributing to education and provision of sports activities. Methods:* This research employed a qualitative method. The eleven participants being administrative members of two organizations were declared as sample size. The tool used in the existing research contains interviews and documents analyses. Descriptive statistics and NVivo-10 both were employed to analyze the collected information as statistical approach. **Results:** Results of two Muslim organizations (Jama'atu Nasir Islam and NASFAT) showed which have made reliable and significant most especially in the field of education and sports. The existing study indicated that one of two organizations portrayed more quality activities of education and sports than the other. **Conclusion:** In summary, results of the research revealed that both Islamic organizations were aimed to uplift life standards of the community i Nigeria via promoting education and sports activities. These two of the organizations agreed to promote education and sports activities through building of new schools, converts to the religion of Islam, Financial assistance to needy, propagation of sports facilities, building of sports arenas, and Promotion of sports activities at grassroots level.

**Key Words:** *Muslim organizations; education; sports activities; Nigeria.*

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## **Introduction**

Jama'atu Nasir Islam (JNI) and Nasirul-Lahi-Fatih (NASFAT) as two Muslim organizations were selected due to working prevalently on education and sports activities and teaching them about their healthy life styles through sports participation in Nigeria. Ahmad (2012) declared Islam as one of the worldwide religion that demonstrate dominion of truth to total individuals as well as race. Religion Islam is as older as humans; similarly, it has been the single religion prior to appear before human-beings on the earth.

Jamilu (2001) contended that few of the foremost encounters fronting the most by Muslim NGOs embarking in education and sports in Nigeria is struggle in quality and insufficient funds to launch new schools enrich with sports infrastructure which are equally perceived by the Muslims and non-Muslims. The Islamic spirituality derives its essential concepts, norms, and values from Islamic revelation. Forms of religious rituals and spiritual practices highly mirror the instructions and examples found in the Sunnah of the prophet Muhammad (Peace Be Upon Him). What is most important in Muslim life is exploration and acquisition of knowledge. The Holy Prophet (PBUH) is reported to have said: "when a man dies, his deeds come to an end excluding these three matters; sadaqat jariyah (ceaseless charity); knowledge which is beneficial; or a virtuous descendant who prays for him". That is to say that the real Muslim acts and deeds contribute to a better future, whether in learning, scholarship, spiritual, and moral balance or uprightness. These are most of the things, the companions learnt from the Holy Prophet (PBUH) during his life time. Suleiman (1994) asserts that the main objectives were to educate the Muslims who were not literate in the basic teachings of Islam, inform the public, the pristine teachings and believes of Islam, providing standard textbooks for their students, refute the allegations and criticisms made against them and to explained the ideas of the reform with good physical posture providing them through sports participation.

Society cannot achieve its goals without developing healthy environment for sports activities at its all levels. Abbas (2011)

highlights that sports make available an outstanding platform for both males and females where they develop their confidence and improve their decision-making capabilities and management expertise for their imminent endeavors. Sports always produce nation builders. No doubt, sports performed a major role in several humans lives in Muslim countries (Qureshi & Ghouri, 2011). The sportsmen and sportswomen are signs of peace, prosperity, and integrity of the country.

Participation in sports is as much important as education for school going adolescents (Najam & Kausar, 2012). Especially, when they are getting progress in their beginning phase of life and becoming elders. However, demands of proper reassurance are needed for their sports activities even at school level so that they can refine their educational capabilities. Sarwar, Hussain, Mehmood, and Awan (2010) described that the standards of sports in Islamic schools of Nigeria are not appropriate according to the requirements. It is a need of society to promote adolescents' healthy activities at grass roots level indeed.

Schools are considered as the home of academic growth where talents and personalities of students in sports are industrialized through sports participation as well (Rokita, 2005). The successes may not only become students healthier physically but also increase their determination and attention to sports and they may accomplish good grades in their academic potential. Sports participation at schools visualized an expectant inspiration on students in the expansion of personal drive, interest, and health in sports (Oldenkamp, 2012). Even though an individual has competitive abilities, it might be tough to achieve her/his objectives if the environmental setting is not supportive, helpful or has inadequate capitals. In any institute, there are a lot of amenities except teaching space that can make a beneficial to students' academic development through their sports participation. Participators and competitors must have an approach towards compulsory tangible and intangible social support capitals to participate and compete in sports. All over implementing quality educational and sports activities and providing the awareness about their physiquess across the board were analyzed.

The followings were main objectives of the existing research:

- i. To determine the scope of educational and sports activities by the Jama'atu Nasir Islam and NASFAT in Nigeria.
- ii. To examine the involvements of both organizations in the area of education and sports in Nigeria.
- iii. To investigate the comparison between both organizations regarding education and sports in Nigeria.

### **Methods and Materials**

Eleven respondents were interviewed personally and each of them willingly participated in this study. The interviews were carried out using video and tape recording and notes of observations based on the research questions. The aim of the current research was to provide an in-depth analysis on involvements of JNI and NASFAT Societies in Nigeria on educational and sports activities in Nigeria. This research focuses on five local government areas of Niger State on how these organizations contributed immensely in the field of da`wah especially in education vis a vis the Islamic and western education. Qualitative case study approach is choosing because it is the best suited to the conceptual framework of this research work.

Qualitative research was chosen in order to explore deeply the educational and sports activities of the Muslim organizations. Scholars have expressed different views about study design however, the contributions especially in the field of education and sports rendering assistance in the society with healthy life style by these organizations were looked into. The research was designed to examine these issues within the context of the JNI and NASFAT in Nigeria. The design of the qualitative study focuses on the following key factors: (a) the scope of educational and sports activities by these two Muslim organizations to humanity in Nigeria; (b) involvements of these organizations in the area of education and sports; (c) the similarity and the disimilarities between JNI and NASFAT in terms of quality educational and sports activities.

Miller (2008) provides a clear understanding on qualitative case study research, the methods used by the researcher should be suitable. That qualitative in-depth interviews, observations, and documents analyses

provide clear understanding which might not be gained by employing quantitative methods. Such data after being coded and analyzed can lead to insights and conclusions that have significant transferability value for all who are interested in learning more. The case study approach used is a clear indication of the Miller's view (Kumar, 2011).

In this research, the participants were eleven (11) executive members of the JNI and NASFAT in the following local government areas; Mokwa, Minna, Bida, Kontagora, and New-Bussa in Nigeria. In other words, four JNI branch Chairmen, one Amir and Administrative Secretary. While, on the side of NASFAT three chapter Chairmen, one Missioner and one Secretary are the participants in this study. Hence, it is a qualitative method in which eleven people were purposefully choosing (purposeful sampling) especially from executive members of JNI and NASFAT for the research interviews.

The pilot study which is also called feasibility study is simply refers to as a small study or mini version of the full scale as advance planned project in order to test the reliability of research questions. Pilot study was conducted on five of the respondents, who are also parts of the research respondents to check and observed any difficulty in the instrument used. The result of the pilot study was interesting as almost all the respondents found it in line with their education and sports activities in the state. Additionally, the interview process was evaluated for more similarity with the phenomenological approach.

Creswell (2014) and Jackson (2012) affirm that during qualitative data collection, the researchers ask questions by interviewing the participants and by writing the observations. These necessitates the need to converts these words to a computer document for analysis. Alternatively, the recorded data listened to the tapes to begin the process of analysis through transcription. The transcription is the process of converting audio-visual or tape recordings into text data for proper analysis in the software like NVivo software. Data collection tradition includes participants, observations, unstructured interviews and document analysis based on substantive questions. As such qualitative in-depth interview, observations, and produced data were used that lent to a

depth of understanding that might not have been gained via quantitative approach (Brogdan & Biklen, 2007).

This research study was conducted by sampling individual opinion through in-depth interview and observations with the eleven respondents especially the executive members of JNI and NASFAT as mentioned earlier in exploring the contributions of these two Muslim organizations on education and sports activities in Nigeria. The interview was conducted and involvements of these two Muslims organizations in the arena of education and sports involvements were explored with the cooperation of the respondents and the communities involved.

The existing research followed the guidelines of Creswell (2009) for its data analysis process which are organizing and formulating the data for analysis. It comprises organization of document and writes out the text, narrate the whole data to find a universal logic of the information and to reproduce on the global sense. Then data goes through the procedure of coding to organize the data prior to transporting. The procedure of coding was employed to recognize explicit themes with sub-themes and provision of solid justification to choose it. One of the most advantages using NVivo software is having the data in slighter meaningful parts which is concurrently settled into precise themes prior to use for analysis in NVivo-10 software.

### **Results and Discussion**

Catering the educational and sports activities by the two Muslim organizations (JNI and NASFAT) was one of the scopes discovered in this research. The respondents dwell much on this factor in order to put the menace of begging in the society to a halt. Then, this group of people supposed to be assisted either in education or sports activities through educational and sport policies by the Government of the state. It was made to understand that the society is so perverted to the extent that many stick to begging which actually emanated from the non-provision of adequate facilities either for education or sports activities due to bad governance in the country by the past and the present regimes.

**Table 1:** *Results of research question 1*

| Sources | Q1. What the scope of educational and sports activities by the Jama'atu Nasir Islam and NASFAT in Nigeria? | References Coverage |
|---------|--|---------------------|
| NsM1    | Propagation of facilities for sports activities  | 0.87%               |
|         | Having more converts to the religion of Islam  | 0.84%               |
| NsC2    | Propagation of facilities for sports activities  | 1.56%               |
|         | Having more converts to the religion of Islam  | 2.31%               |
| NsC3    | Propagation of facilities for sports activities  | 2.17%               |
|         | Having more converts to the religion of Islam  | 1.09%               |
| NsS4    | Propagation of facilities for sports activities  | 0.53%               |
|         | Having more converts to the religion of Islam  | 0.67%               |
| JNS5    | Propagation of facilities for sports activities  | 1.43%               |
|         | Having more converts to the religion of Islam  | 0.88%               |
| JNA6    | Propagation of facilities for sports activities  | 1.60%               |
|         | Having more converts to the religion of Islam  | 2.51%               |
| JNC7    | Propagation of facilities for sports activities  | 2.52%               |
|         | Having more converts to the religion of Islam  | 3.95%               |
| JNX8    | Propagation of facilities for sports activities  | 2.50%               |
|         | Having more converts to the religion of Islam  | 0.62%               |
| JNK9    | Propagation of facilities for sports activities  | 1.35%               |
|         | Having more converts to the religion of Islam  | 2.35%               |
| JNB10   | Propagation of facilities for sports activities  | 1.18%               |
|         | Having more converts to the religion of Islam  | 0.91%               |
| NsC11   | Propagation of facilities for sports activities  | 2.39%               |
|         | Having more converts to the religion of Islam  | 3.30%               |

From the table above, it is cleared that all respondents discussed the themes therein as the scope of educational and sports activities by Jama'atu Nasir Islam and NASFAT in selected local government areas of Niger State.

The table 2 below shows the themes identified and discussed in relation to involvements of Jama'atu Nasir Islam and Nasirul-Lahi-Fatih organizations of Nigeria in the field of education and sports. The themes identified are building of schools, building of sports arenas. Some of which are attached with Islamic schools and sports arenas to the

students and their sports trainings.

**Table 2: Results of Research Question 2**

| <b>Source</b> | <b>Q2. What are the involvements of Jama'atu Nasir Islam &amp; NASFAT in the area of education and sports in Nigeria</b> | <b>Reference Coverage</b> |
|---------------|--|---------------------------|
| NsM1          | Building of schools  | 6.27%                     |
|               | Building of sports arenas  | 1.07%                     |
| NsC2          | Building of Mosques  | 1.07%                     |
|               | Building of sports arenas  | 7.91%                     |
| NsC3          | Building of schools  | 7.49%                     |
|               | Building of sports arenas  | 1.95%                     |
| NsS4          | Building of schools  | 11.00%                    |
|               | Building of sports arenas  | 0.80%                     |
| JNS5          | Building of schools across the board   | 13.64%                    |
|               | Building of sports arenas  | 1.65%                     |
| JNA6          | Building of schools  | 5.46%                     |
|               | B Building of sports arenas  | 1.40%                     |
| JNC7          | Building of schools in the communities   | 7.00%                     |
|               | Building of sports arenas across the communities   | 6.21%                     |
| JNX8          | Building of schools in the communities   | 5.92%                     |
|               | Building of sports arenas  | 4.31%                     |
| JNK9          | Building of schools across the communities   | 4.82%                     |
|               | Building of sports arenas across the communities   | 2.69%                     |
| JNB10         | Building of schools and employment of teachers   | 1.34%                     |
|               | Building of sports arenas  | 2.55%                     |
| NsB11         | Building of school under construction  | 3.03%                     |
|               | Building of sports arenas  | 8.60%                     |

The above table represents the involvements of the two organizations in the field of education and sports to enlighten society and highly educated based on their principles.

The conversion generated a lot of controversy between the Muslims and the Christians all over the State and even the Country at large. In essence, many non-Muslims have been converting in years gone-by including pastors of Churches but this generated a lot of problem



threatening with litigations against the Muslims. All the respondents agreed with the promotion of sports activities at the grassroots level. Doi (2007) describes that participation in sports activities creates an optimistic environment and healthy aspects as well.

**Table 3:** *Results of research question 3*

| <b>Source</b> | <b>Q3. How did compare Jama'atu Nasir Islam &amp; NASFAT regarding education and sports in Nigeria</b> | <b>References Coverage</b> |
|---------------|--|----------------------------|
| NsM1          | Financial assistance to the new converts   | 2.40%                      |
|               | Promotion of sports activities at grassroots level   | 5.56%                      |
| NsC2          | Financial assistance to the new converts   | 4.72%                      |
|               | Promotion of sports activities at grassroots level   | 3.68%                      |
| NsC3          | Financial assistance to the new converts   | 4.61%                      |
|               | Promotion of sports activities at grassroots level   | 2.45%                      |
| NsS4          | Financial assistance to the new converts.  | 6.92%                      |
|               | Promotion of sports activities at grassroots level   | 3.57%                      |
| JNS5          | Financial assistance to the new converts   | 5.66%                      |
|               | Promotion of sports activities at grassroots level   | 1.76%                      |
| JNA6          | Financial assistance to the new converts   | 4.06%                      |
|               | Promotion of sports activities at grassroots level   | 2.79%                      |
| JNC7          | Financial assistance to the new converts   | 4.86%                      |
|               | Promotion of sports activities at grassroots level   | 4.09%                      |
| JNX8          | Financial assistance to the new converts   | 5.19%                      |
|               | Promotion of sports activities at grassroots level   | 6.25%                      |
| JNK9          | Financial assistance to the new converts   | 11.71%                     |
|               | Promotion of sports activities at grassroots level   | 7.98%                      |
| JNB10         | Financial assistance to the new converts   | 5.53%                      |
|               | Promotion of sports activities at grassroots level   | 3.28%                      |
| NsB11         | Financial assistance to the new converts   | 8.16%                      |
|               | Promotion of sports activities at grassroots level   | 6.94%                      |

The findings from current research have its implications as Mahmud and Sha (2009) asserted in line with the above theme that aside from education and sports objectives, it is a pillar of mankind which legislated to achieve some goals in the society. In other words, the good practice of the Prophet (PBUM) management witnessed the success of his education and healthy lifestyle through participation in sports

activities to entire mankind. It was observed that both the education and sports provides life and management guidance for human beings in conduct of lives as a whole.

### **Conclusion**

Conclusively, the research has successfully addressed the research questions that were established. The findings also show the potential to carry out further research subsequent to current research. This research attempted to investigate both Jama'atu Nasir Islam (JNI) and Nasirul-Lahi Fatih Society of Nigeria (NASFAT) with their contributions especially educational and sports activities to humanity in some selected local government areas in Nigeria. Similarly, many Islamic organizations in Nigeria have been contributing to the education and sports sectors through their activities in the state. These Muslims organizations also deem it fit to help the less privileged in the society in areas like provision of cash and food items with provision of healthy lifestyle through sports participation. However, these organizations brought major contributions like establishment of schools, catering for less privileged ones, and good health in the society. Finally, for Nigeria to be a great nation, strong, and reliable in the midst of committee of nations, especially the Organization of Islamic Countries (OIC), then peace and unity should be given a chance especially through educational and sports activities. In other words, the Muslims should put aside their personal and selfish interest. In essence, all Muslim organizations in Nigeria should shun sects and all other worldly division and embrace unity, progress, peace, justice, love, fairness, tolerance, and sportsmen spirit to have smooth educational and sports programs at all times.

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