

JIBWIS AND THE DEVELOPMENT OF ISLAMIC EDUCATION IN KAZAURE LOCAL GOVERNMENT AREA, JIGAWA STATE (1985–2019)

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Abstract

This study examines the contributions of Jama'atu Izalatul Bidi'a Wa Iqamatis Sunnah (JIBWIS) to the development of Islamic education in Kazaure Local Government Area, Jigawa State, Nigeria, between 1985 and 2019. It explores the historical roots of Islamic education in Northern Nigeria, focusing on the reformist role of JIBWIS in promoting Qur'anic and Sunnah-based knowledge. The research adopts a qualitative historical approach, drawing on oral interviews, archival records, and secondary sources to trace the evolution of Islamic learning in the area. Findings reveal that JIBWIS has significantly expanded access to education through the establishment of Islamiyya schools, Qur'anic memorization centers, mosques, and social welfare programs. It has also contributed to women's education and community moral reorientation, thereby strengthening the socio-religious fabric of the region. Despite its achievements, the organization faces challenges such as financial constraints, opposition from other Islamic sects, and leadership disputes. The study concludes that sustainable funding, stronger leadership structures, and inter-group collaboration are essential to consolidating these gains and enhancing the long-term impact of JIBWIS on Islamic education in Jigawa State.

Keywords: JIBWIS, Islamic Education, Kazaure, Jigawa State, Da'awah, Reform Movement, Nigeria

1.0 Introduction

Islam has historically placed strong emphasis on knowledge as a means of guiding humanity toward truth and righteousness. The Prophet Muhammad (peace be upon him) and his companions established a strong educational foundation in Madina, which became the nucleus for the transmission of Islamic teachings and values. Over time, this educational system expanded across the Muslim world, including Africa, through trade, migration, da'awah (missionary activities), and scholarship. Education was not merely perceived as literacy but as a holistic system integrating spiritual, moral, and intellectual development.

In Nigeria, Islamic education predates the introduction of Western education by several centuries. It arrived around the fourteenth century, shaping the religious and cultural identity of Muslim communities, particularly in the northern region. Qur'anic schools, Islamiyya institutions, and higher Islamic learning centers played a vital role in producing scholars, judges, and community leaders who shaped the sociopolitical landscape of the region. The Jihad of Shehu Usman ibn Fodio in the early 19th century further strengthened Islamic education, establishing it as a central pillar of governance and social life in the Sokoto Caliphate and its emirates.

The post-independence era, particularly from the 1960s and 1970s, witnessed the emergence of various Islamic reform movements in Nigeria. These movements arose as responses to colonial influence, modernity, and perceived innovations (bid'a) in religious practice. Among them, Jama'atu Izalatul Bidi'a Wa Iqamatis Sunnah (JIBWIS), founded in Jos, Plateau State, became a major reformist organization advocating for the eradication of innovations and a return to the authentic teachings of the Qur'an and Sunnah. The movement quickly gained followers and established a presence across northern Nigeria.

The introduction of JIBWIS to Kazaure, Jigawa State in 1985 marked a turning point in the region's religious and educational landscape. JIBWIS not only emphasized spiritual revival but also focused on expanding access to Islamic education, constructing mosques and Islamiyya schools, and fostering community development. The Emir of Kazaure and several local scholars played crucial roles in facilitating the movement's establishment and growth. Over the years, JIBWIS has become a central institution influencing educational practices, community values, and social reforms in the area.

This study seeks to examine the contributions of JIBWIS to the development of Islamic education in Kazaure Local Government Area between 1985 and 2019. It explores the historical background of Islamic education, the emergence of JIBWIS, its educational programs, the challenges it faces, and its overall impact on the socio-religious structure of the community. By documenting these developments, the study contributes to understanding the role of faith-based organizations in educational development in northern Nigeria.

2.0 Literature Review

The literature on Islamic education and reform movements in Nigeria provides a broad framework for understanding the emergence and impact of JIBWIS. Scholars have extensively documented the spread of Islam across West Africa through trade, scholarship, and migration beginning as early as the seventh century. In Northern Nigeria, Islamic education became institutionalized through Qur'anic schools, Islamiyya schools, and higher learning centers that produced generations of Islamic scholars, judges, and administrators. These institutions played a pivotal role in shaping religious identity, governance, and social order in Hausa-Fulani communities.

2.1 Concept of Education

Education is widely recognized as the process of transmitting culture, values, and knowledge across generations. From a sociocultural perspective, education helps societies preserve moral codes, develop human capital, and promote cohesion. In Islamic thought, education (ta'lim) and knowledge (ilm) occupy a sacred status. The first Qur'anic revelation, "Read in the name of your Lord who created," emphasizes literacy, reflection, and learning as the foundation of human development. Classical Islamic scholars such as Al-Ghazali and Ibn Khaldun underscored the transformative power of education for both individual and society.¹

2.2 Concept of Islamic Education

Islamic education focuses on transmitting Islamic beliefs, moral conduct, and intellectual traditions rooted in the Qur'an and Sunnah. Historically, it was delivered through Qur'anic schools, Islamiyya institutions, and madrasas that functioned as both religious and community centers. These institutions not only imparted religious knowledge but also taught practical skills, jurisprudence, and community leadership.² The Jihad of Shehu Usman ibn Fodio in the early nineteenth century solidified the place of Islamic education as a state-supported system.³ It fostered a culture of literacy in Arabic and promoted Islamic scholarship throughout the Sokoto Caliphate, including Kazaure Emirate.

2.3 JIBWIS and Islamic Reform

The emergence of Jama'atu Izalatul Bidi'a Wa Iqamatis Sunnah (JIBWIS) in the late 1970s marked a major phase in Islamic reform in Nigeria. Scholars have described JIBWIS as a Sunni revivalist movement aimed at eradicating religious innovations (bid'a) and returning to scriptural orthodoxy.⁴ Unlike Sufi orders such as Qadiriyya and Tijaniyya, JIBWIS emphasizes direct engagement with the Qur'an and Hadith, rejecting practices not explicitly rooted in these sources. Its activities include da'awah (public preaching), establishing Islamiyya schools, promoting female education, and advocating moral and social reforms.⁵ JIBWIS has become one of the most influential Islamic movements in Northern Nigeria, particularly in the areas of education and da'awah. It has built schools, mosques, and training centers for scholars and imams. Its educational programs have contributed to increased literacy, religious awareness, and community mobilization, especially in Jigawa, Kano, Bauchi, and Plateau States.⁶ Scholars also note that the movement has had to navigate tensions with other Islamic groups and negotiate its place within Nigeria's plural religious landscape.⁷

2.4 Empirical Studies on Faith-Based Education

Several studies emphasize the role of faith-based organizations in supplementing government efforts in education. Islamic movements like JIBWIS have provided alternative educational models that integrate moral instruction with formal learning.⁸ These initiatives have been particularly effective in rural and semi-urban areas where state-funded education is inadequate.⁹ In Jigawa State, JIBWIS schools have served as centers of both religious and civic education, shaping moral values and producing a new generation of educated Muslims committed to religious and social development.

3.0 Methodology

This study adopts a qualitative historical research design aimed at exploring the contributions of JIBWIS to the development of Islamic education in Kazaure Local Government Area between 1985 and 2019. A historical approach is appropriate because it allows for the reconstruction of past events, examination of documentary evidence, and interpretation of

their impact on contemporary educational developments. This methodology emphasizes contextual understanding of JIBWIS as both a religious and educational movement.

3.1 Research Design

The qualitative historical method relies on descriptive and analytical techniques to examine data derived from both primary and secondary sources. The emphasis is not on statistical generalization but on depth, context, and interpretation. Through this method, the study traces the evolution of JIBWIS activities in Kazaure and their educational significance.

3.2 Data Sources and Fieldwork Period

Three main types of data were used in this research:

- **Archival records:** Historical documents, organizational records from JIBWIS offices, mosque registers, Islamiyya school reports, local government archives, and newspaper clippings covering 1985–2019.
- **Oral interviews:** Semi-structured interviews with JIBWIS founding members, Islamic scholars, Emirate council representatives, teachers, and community elders who witnessed the movement's growth.
- **Secondary sources:** Books, journal articles, theses, conference papers, and other literature on Islamic education and reform movements in Nigeria.

Fieldwork and data collection took place between March 2019 and July 2020, including visits to Kazaure, Dutse, and Hadejia for archival searches and interviews.

3.3 Sampling Technique and Sample Size

A purposive sampling technique was employed to select participants with deep knowledge of JIBWIS activities. The sample comprised:

- 10 founding members and early adherents
- 7 Islamic scholars (including retired imams and khadis)
- 6 teachers from Islamiyya schools
- 3 Emirate officials and palace representatives
- 4 civil-society actors involved in education and welfare programs

This resulted in 30 in-depth interviews. Selection criteria included direct involvement with JIBWIS activities, years of residence in Kazaure, and availability to participate.

3.4 Data Collection Instruments

- **Semi-structured interview guide:** Covered topics such as the history of JIBWIS in Kazaure, establishment of schools and mosques, funding and administration, da'awah activities, women's education, challenges, and prospects. Each interview lasted between 45 and 90 minutes.
- **Document analysis checklist:** Used to extract key dates, names, and events from mosque registers, school enrollment records, minutes of meetings, and government correspondence.
- **Observation notes:** Field visits to selected schools and mosques were documented to capture present infrastructure and ongoing activities.

3.5 Data Management and Analysis

- **Transcription:** Audio-recorded interviews were transcribed verbatim. Where participants did not consent to recording, detailed notes were taken and cross-checked with respondents.

- **Coding:** Transcripts and documents were coded using thematic coding. Initial (open) codes were generated inductively from the data; these were then grouped into axial categories and aggregated into key themes (e.g., institutional development, female participation, funding, inter-group relations).
- **Triangulation:** Findings from interviews were triangulated with archival documents and secondary literature to enhance validity.

3.6 Trustworthiness and Rigor

To ensure credibility and reliability, the study employed:

- **Member checking:** Key informants were given summaries of findings to verify accuracy.
- **Peer debriefing:** Draft findings were discussed with two independent researchers familiar with Nigerian Islamic movements.
- **Thick description:** Contextual details were provided to support transferability of insights to similar settings.
- **Audit trail:** Records of data collection, coding decisions, and analysis memos were preserved for transparency.

3.7 Ethical Considerations

Ethical clearance was obtained informally from community leaders and formally through institutional oversight where applicable. Key ethical measures included:

- **Informed consent:** Participants were briefed on the study's purpose and consented to interviews.
- **Confidentiality:** Names of some participants were anonymized where requested.
- **Voluntary participation:** Respondents could decline questions or withdraw at any time.
- **Data storage:** Digital recordings and transcripts are stored on an encrypted drive accessible only to the researcher.

3.8 Study Limitations

The study acknowledges several limitations:

- **Recall bias:** Reliance on oral histories means some dates and details may be affected by memory lapses.
- **Documentation gaps:** Archival records were incomplete for some early years (1985–1990).
- **Selection bias:** Purposive sampling favored those with positive engagement in JIBWIS; dissenting voices may be underrepresented.

Despite these limitations, triangulation and methodological rigor mitigate some biases and provide a robust historical account of JIBWIS contributions to Islamic education in Kazaure

4.0 Findings and Analysis

This section presents the findings of the study based on historical records, archival documents, oral interviews, and secondary literature. It analyzes the historical background of Islamic education in Kazaure, the advent of JIBWIS, its contributions to educational development, and its broader impact on the community between 1985 and 2019.

4.1 Historical Background of Islamic Education in Kazaure

Islam has been a central part of life in Kazaure since the early nineteenth century when the emirate became integrated into the Sokoto Caliphate. Islamic learning originally centered on mosque-based Qur'anic schools (makarantarallo), where children learned to read and recite

the Qur'an, memorize short surahs, and study basic fiqh (jurisprudence). Oral interviews with elderly mallams and palace officials confirmed that before the 1980s, most educational activities were informal, focusing on spiritual discipline rather than structured curricula.

Archival documents and local chronicles show that after the establishment of Kazaure Emirate by Emir Ibrahim Dantunku in 1819, successive emirs supported the building of mosques and Qur'anic schools. These institutions produced respected Islamic scholars who became judges, imams, and advisers to the emirate council. Colonial rule (1903–1960) introduced Western education but did not displace Islamic learning, as the British indirect rule preserved traditional religious structures.

By the late 1970s and early 1980s, Islamiyya schools began to emerge in response to increasing demands for structured religious education. These schools were community-funded and often affiliated with local scholars or mosques. Female participation was limited, and curricula were not standardized. This was the environment into which JIBWIS entered with a more organized educational strategy.

4.2 Advent of JIBWIS in Kazaure (1985–2019)

Jama'atu Izalatul Bidi'a Wa Iqamatis Sunnah (JIBWIS) was formally introduced to Kazaure in 1985. Oral interviews with key informants revealed that Alhaji Isma'il Suleiman and Sheikh Aliyu Umar Maigari were among the first local adherents to embrace the movement's reformist message. The Emir of Kazaure, Alhaji Ibrahim Adamu, granted early support to the group, providing access to land for mosques and schools and protecting it from opposition by other religious groups.

The early years were marked by tensions with members of Sufi orders such as the Qadiriyya and Tijaniyya, who perceived JIBWIS teachings as critical of their devotional practices. However, sustained da'awah campaigns, organized sermons, and the personal involvement of respected scholars gradually increased community acceptance.

By the mid-1990s, JIBWIS had established multiple Islamiyya schools and mosques across Kazaure town and neighboring villages. Archival records show that the movement registered officially with the local government, which facilitated access to certain development grants and collaboration with state education officials.

4.3 Key Educational Contributions of JIBWIS

JIBWIS made several significant contributions to the expansion and modernization of Islamic education in Kazaure:

- 1. Establishment of Islamiyya Schools and Qur'anic Centers:**

Between 1985 and 2019, JIBWIS established dozens of Islamiyya schools at both primary and secondary levels. These schools combined Qur'anic memorization with Arabic literacy, Islamic jurisprudence, and moral instruction. Archival records show an increase from just three JIBWIS-affiliated schools in 1987 to more than forty by 2019.

- 2. Promotion of Female Education:**

JIBWIS actively encouraged women's participation in religious learning. Several interviewees emphasized the role of Hajiya Aisha Najib Hussaini Adamu (the Emir's wife), who established women's Islamiyya classes within the palace and later expanded them to community schools. This initiative marked a shift from traditional gender norms and contributed to higher female literacy rates in the emirate.

3. Infrastructure Development:

The movement built and maintained mosques across Kazaure Emirate, serving both religious and educational functions. Funds for these projects came from community donations, zakat, waqf, and occasional state support. Many mosques doubled as evening Islamiyya centers.

4. Da'awah and Moral Reorientation:

JIBWIS organized regular preaching sessions, seminars, and outreach programs targeting youth and rural communities. Interview data revealed that these activities led to increased Qur'anic literacy and reduced engagement in un-Islamic practices, according to community leaders.

5. Scholarship and Human Capacity Development:

JIBWIS sponsored promising students to pursue further studies in Islamic universities, particularly in Saudi Arabia. Graduates of these programs returned to Kazaure as imams, khadis, and teachers, thereby sustaining the movement's educational work.

6. Social Welfare Activities:

JIBWIS mobilized funds to support orphans, widows, and accident victims. It established zakat committees to collect and distribute alms. These activities not only addressed community needs but also enhanced the organization's legitimacy.

4.4 Community and Institutional Impact

The findings indicate that JIBWIS has transformed Islamic education in Kazaure from an informal, mosque-based system into a structured network of Islamiyya schools and religious institutions. Its emphasis on Qur'an and Sunnah attracted a younger generation seeking religious knowledge aligned with global reformist trends.

Community members, especially women and youth, gained broader access to Islamic learning, contributing to increased literacy rates and moral awareness. The emirate's political leadership also benefited from closer collaboration with a religious organization that promoted stability and education.

However, interviews also highlighted some tensions. While many supported the organization's reforms, others viewed JIBWIS as too critical of traditional Sufi practices. These tensions occasionally led to disputes over mosque control and leadership roles. Despite these challenges, the movement maintained a strong grassroots base and continued expanding educationally.

5.0 Challenges Facing JIBWIS

Despite its remarkable contributions to Islamic education and community development in Kazaure, JIBWIS has faced a range of challenges that have affected the scope and sustainability of its activities. These challenges can be broadly categorized into financial, religious, organizational, and socio-cultural constraints.

5.1 Financial Constraints

One of the most persistent challenges reported by JIBWIS officials and community members is inadequate funding. The organization relies heavily on voluntary contributions, zakat, and occasional support from well-wishers. Unlike formal state institutions, JIBWIS does not receive regular government subventions. This irregular funding stream limits its ability to:

- Pay teachers' salaries consistently;
- Maintain and expand school buildings and mosque infrastructure;
- Purchase adequate teaching and learning materials;
- Support scholarship programs and da'awah activities.

Interviewees noted that financial shortfalls sometimes lead to the closure of smaller Islamiyya schools in rural communities. This is particularly problematic in an environment where many families cannot afford private school fees.

5.2 Tensions with Other Religious Groups

The early years of JIBWIS in Kazaure were marked by doctrinal disputes with members of Sufi brotherhoods such as the Qadiriyya and Tijaniyya. These groups viewed JIBWIS's reformist stance—especially its criticism of certain traditional practices—as a direct challenge to their authority. Oral testimonies and archival records reveal that:

- There were several confrontations over the use of mosques;
- Disputes arose regarding the celebration of Mawlid (Prophet's birthday);
- Some community members resisted JIBWIS activities in their neighborhoods.

Although many of these tensions have since moderated through dialogue and coexistence, they occasionally resurface during religious festivals and political periods. These conflicts have also influenced community perceptions of JIBWIS, at times slowing the spread of its educational programs.

5.3 Leadership and Organizational Challenges

Another significant obstacle concerns internal governance and leadership dynamics. Rapid expansion has made it difficult for JIBWIS to maintain uniform administrative structures. Key issues include:

- Leadership disputes at the local level over mosque and school management;
- Limited formal training for administrators in financial and institutional management;
- Weak documentation of activities and programs, which affects transparency and institutional memory.

Interviews with senior members revealed that occasional factionalism within the organization disrupts its ability to plan and execute programs effectively, particularly when there are disagreements over appointments or resource allocation.

5.4 Socio-Cultural Resistance

Although JIBWIS has made notable progress in promoting education, some community segments have been slow to embrace its reformist agenda. Resistance stems from:

- Deep attachment to traditional Sufi practices and local customs;
- Skepticism toward structured female education in conservative households;
- Perceptions that JIBWIS teachings are "too strict" or "foreign influenced."

This socio-cultural resistance has at times created divisions within families and neighborhoods, limiting enrollment in some Islamiyya schools and affecting attendance at da'awah activities.

5.5 Youth Materialism and Changing Social Values

A recurring theme in interviews is the growing materialism and secular orientation among youth, which some respondents believe undermines the moral foundation of Islamic education. Modern distractions such as entertainment media, social media, and urban

migration have reduced young people's participation in religious study circles. Teachers and imams noted that many students now prefer Western-style education or vocational pursuits, often at the expense of sustained engagement with Islamiyya programs.

5.6 Policy and Regulatory Constraints

JIBWIS also faces external challenges linked to government regulations. The lack of a clear policy framework for faith-based education in Jigawa State often creates administrative hurdles for:

- Registering new Islamiyya schools;
- Securing permits for expansion projects;
- Integrating religious education into formal state curricula.

This ambiguity sometimes results in overlapping responsibilities and misunderstandings between JIBWIS leaders and education officials.

6.0 Discussion

The findings of this study reveal that JIBWIS has played a transformative role in the development of Islamic education in Kazaure Local Government Area since its arrival in 1985. Its contributions extend beyond mosque construction and da'awah activities to include structured education, female literacy, and social welfare. This aligns with broader patterns observed in northern Nigeria, where faith-based organizations have historically complemented or substituted state educational initiatives, especially in rural and underserved communities.

6.1 JIBWIS and the Expansion of Faith-Based Education

The establishment of Islamiyya schools and Qur'anic memorization centers by JIBWIS reflects a broader trend in which Islamic movements seek to institutionalize learning as a means of religious revival. These schools represent a hybrid model: they retain traditional Qur'anic pedagogy while incorporating elements of structured classroom teaching and standardized curricula. This mirrors developments in other northern states where JIBWIS has established a strong educational footprint.

In line with the literature on Islamic reform movements, the success of JIBWIS in education demonstrates how religious organizations can act as agents of social change when state structures are weak or underfunded.⁽¹⁾ In Kazaure, JIBWIS filled a critical gap by providing affordable religious education at a time when public education was experiencing resource constraints.

6.2 Reformist Ideology and Social Transformation

JIBWIS's educational activities are closely tied to its reformist ideology, which emphasizes a return to the Qur'an and Sunnah while rejecting perceived innovations (bid'a). This ideology influenced not only the content of religious instruction but also community attitudes toward certain cultural and devotional practices. The movement's critique of Sufi rituals, for example, created initial tension with Qadiriyya and Tijaniyya groups but eventually fostered a more plural religious landscape in Kazaure.

Several interviewees described how JIBWIS's presence led to increased religious literacy, stricter moral codes, and greater emphasis on personal piety. This confirms previous studies which note that reformist movements in northern Nigeria often reshape moral orders and communal identities through education.⁽²⁾

6.3 Gender and Educational Access

A notable outcome of JIBWIS's educational work has been the expansion of female access to Islamic education. By creating women's Islamiyya programs and encouraging female participation, JIBWIS has contributed to gradual shifts in gender norms in a traditionally conservative environment. This aligns with broader scholarship on faith-based education, which highlights its role in increasing women's literacy and religious participation.⁽³⁾

However, some resistance remains due to cultural and generational differences. Older community members and more conservative families sometimes perceive structured female education as unnecessary or as undermining traditional domestic roles. Nevertheless, interview data suggests growing acceptance, particularly among younger families and urban households.

6.4 Tensions and Negotiations in the Religious Field

The tensions between JIBWIS and established Sufi groups highlight the complex nature of religious pluralism in northern Nigeria. Such conflicts are not unique to Kazaure; similar patterns have been documented in Kano, Bauchi, and Plateau States.⁽⁴⁾ These tensions often revolve around competing claims to religious authority and legitimacy rather than doctrinal content alone.

Importantly, the findings suggest that these tensions have also led to institutional negotiations, where emirate authorities, traditional rulers, and religious leaders mediate disputes to preserve social harmony. This has contributed to a degree of coexistence between JIBWIS and other Islamic groups in recent years.

6.5 Institutional and Policy Implications

The growth of JIBWIS as an educational actor raises critical questions about the relationship between the state and faith-based organizations. While JIBWIS operates independently, its schools and programs influence broader educational outcomes in Jigawa State. The lack of clear regulatory frameworks sometimes creates tension between state education officials and religious institutions. Similar challenges have been observed in other contexts where faith-based schools operate parallel to formal state systems.⁽⁵⁾

A more structured partnership—through curriculum alignment, teacher training, and funding support—could enhance the quality and sustainability of these schools. This would also address some of the funding and regulatory challenges identified in this study.

6.6 Sustainability Challenges and Opportunities

While JIBWIS has achieved considerable success, its reliance on community donations makes its programs vulnerable to economic fluctuations. In periods of financial hardship, schools may close or reduce operations. However, the strong community trust enjoyed by JIBWIS offers an opportunity for more sustainable funding mechanisms such as waqf (endowments), zakat institutionalization, and public-private partnerships.

Furthermore, youth engagement remains a pressing issue. As modernization and digital culture reshape aspirations, JIBWIS may need to adapt its educational strategies—integrating vocational training, digital literacy, and community service—to retain youth interest and ensure the relevance of Islamic education.

7.0 Conclusion

This study examined the contributions of Jama'atu Izalatul Bidi'a Wa Iqamatis Sunnah (JIBWIS) to the development of Islamic education in Kazaure Local Government Area,

Jigawa State, between 1985 and 2019. Using a qualitative historical approach based on archival research, oral interviews, and secondary literature, the study explored the movement's emergence, educational initiatives, community impact, and the challenges it faces.

The findings reveal that JIBWIS has been a transformative religious and educational force in Kazaure. It emerged during a period of growing demand for structured religious education and state underinvestment in the education sector. By establishing Islamiyya schools, mosques, Qur'anic memorization centers, and da'awah programs, JIBWIS has significantly expanded access to Islamic education for both men and women. Its emphasis on scriptural authority and moral discipline has also contributed to shaping religious identity and communal values.

Moreover, JIBWIS's initiatives have not only increased literacy and religious awareness but also provided social welfare support, including zakat distribution and assistance to vulnerable groups. The organization's promotion of female education marks a major shift in local educational patterns, aligning with broader trends in faith-based education across northern Nigeria.

However, the study also found that JIBWIS faces multifaceted challenges: unstable funding, tensions with other religious groups, leadership disputes, socio-cultural resistance, youth disengagement, and weak policy integration. These factors limit the movement's ability to fully realize its educational goals. Addressing them requires both internal organizational reform and strategic external partnerships with government, donors, and other Islamic organizations.

In theoretical terms, this study underscores the important role of faith-based movements in complementing formal education systems in northern Nigeria. JIBWIS has effectively filled educational gaps, provided moral guidance, and influenced community development. In practical terms, the findings highlight the need for more structured collaboration between religious movements and the state to ensure quality, sustainability, and inclusivity in education.

In sum, JIBWIS's journey in Kazaure reflects how religious reform movements can serve as powerful agents of educational and social change. Its experiences also offer valuable lessons for policymakers, religious leaders, and development actors seeking to strengthen faith-based education in Nigeria and similar contexts.

8.0 Recommendations

Based on the findings and analysis of this study, the following recommendations are proposed to strengthen the role of JIBWIS in Islamic educational development and to enhance the sustainability, inclusiveness, and effectiveness of its programs in Kazaure and beyond.

8.1 Strengthen Organizational Capacity and Leadership

- Institutionalize governance structures within JIBWIS to reduce leadership disputes and ensure accountability in decision-making.
- Introduce capacity-building programs for administrators and school managers, particularly in areas of financial management, record keeping, and program evaluation.

- Develop clear internal policies to guide school operations, teacher recruitment, and curriculum development.

8.2 Diversify and Stabilize Funding Mechanisms

- Establish waqf (endowments) and structured zakat funds to provide sustainable financing for schools, mosques, and social welfare programs.
- Encourage partnerships with philanthropists, local businesses, and development agencies to support infrastructure and educational initiatives.
- Explore income-generating activities that align with Islamic principles to reduce reliance on irregular donations.

8.3 Enhance Educational Quality and Curriculum Development

- Review and standardize Islamiyya curricula to ensure consistency and quality of instruction across schools.
- Integrate modern subjects such as literacy, numeracy, vocational skills, and digital literacy while maintaining a strong Qur'anic and Hadith foundation.
- Invest in teacher training and continuous professional development to improve pedagogy and classroom management.

8.4 Strengthen Collaboration with Government and Other Stakeholders

- Work with state education authorities to formalize and recognize JIBWIS schools within the broader educational framework.
- Seek collaborative agreements with **Ministry of Education** and religious affairs boards to harmonize curricula, share resources, and access teacher training programs.
- Participate actively in inter-faith and intra-faith dialogues to reduce sectarian tensions and promote peaceful coexistence.

8.5 Expand Access and Inclusivity

- Increase efforts to promote female participation in Islamic education through dedicated women's Islamiyya schools, scholarship schemes, and community sensitization.
- Extend JIBWIS educational programs to underserved rural communities through mobile da'awah teams and satellite schools.
- Provide financial support or subsidies for low-income families to ensure equitable access to education.

8.6 Engage Youth and Modernize Learning Approaches

- Introduce youth-oriented programs that blend religious education with vocational training, entrepreneurship, and digital literacy.
- Utilize social media and other digital platforms to make Islamic education more accessible and appealing to younger audiences.
- Encourage youth leadership and participation in JIBWIS educational planning and activities.

8.7 Strengthen Documentation and Research

- Establish a documentation unit to keep proper records of JIBWIS activities, programs, and achievements.
- Encourage academic research and partnerships with universities to assess impact and develop evidence-based strategies.
- Create archives and publications that preserve the historical development of JIBWIS for future reference.

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