

Citizenship Education for National Consciousness and Sustainable Development in Nigeria: Islamic Perspective

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Abstract: *There has been a growing interest in citizenship education since the early 1990s which led to concern widely discussed in national and international debates and conferences by governments, international organizations, and the civil community alike. Indeed, this interest in citizenship education in the Western world has been fostered by huge transformations, including the challenges of increasing multicultural societies, the breakdown of moral fabric, the democratic deficit, the decline of volunteerism in community activities, and also the changing role of women. It is, therefore, seen as a means of reshaping citizenship through citizenship education with religion and culture as essential for human freedom and peace worldwide. In Nigeria, the Federal Government through the Ministry of Education has taken necessary steps in ensuring that citizen education is taught right from the primary schools to the tertiary institutions for better understanding, assimilation, and comprehension of civic/citizenship education to enhance meaningful participation and peaceful co-existence in Nigeria. However, it has been observed that the mode of evaluation on the subject matter is a pen-and-paper system in which in most cases, students respond to questions after memorizing concepts. This negatively impacts the classroom teachings in such a way that, after examination, students easily forget everything they have learned and hence, portrays gross deficiency in the system. It is on this premise that, this paper examined the concept of citizenship and citizenship education from the Islamic perspective. A descriptive and historical survey was used to collect information in addition to the utilization of both primary and secondary sources of information. The paper, therefore, recommends among others that the Nigerian government could borrow a leaf from the practical approaches of Islamic history for better national consciousness and sustainable development in Nigeria.*

Keywords: *Citizen, Citizenship Education, Sustainable Development, Islamic perspectives*

Introduction

Citizenship education is a field that includes a wide range of philosophical, political and ideological perspectives, and pedagogical approaches, goals and practices. In the last two decades, there has been much discussion about the nature of citizenship and citizenship education in the realm of academia and policy-making around the world (Taylor et al 2008). In Nigeria, the Federal Government through the Ministry of Education has taken necessary bold steps by including citizenship education in the school curriculum. Schools are used to bring about efficient citizenship. While the school management should make sure that citizen education is taught right from the primary to the tertiary education levels for better understanding, assimilation and comprehension (Olapada et al., 2002).

However, as observed by Marinho (2009), the objective of citizenship education in Nigeria is invariably reduced to mere passing examination without the personal integration of ideals for active citizenship and the assessment usually fails to measure whether citizens practice democratic values in their relationships, attitudes and outlook.

Oyeleke (2011) sees citizenship education as the kind of education given to the citizens of a country to make them responsible people, capable of contributing meaningfully to the overall development of their country. Given these backgrounds, therefore, it presupposes that Nigeria, being a country that has different cultures, attitudes and interests would have had its citizens at the forefront in terms of societal development at all levels of human endeavours. Nevertheless, as lamented by Okwenu and Ayocho (1995) that Nigeria is endemic for corruption, bribery, violent crimes, drug addiction and spiritual and ritual killings in the country. In addition, the lack of morals and integrity is reflected in the rampant cases of fraud, stealing and robbery, nepotism, forgery, examination malpractices etc.

History of Citizenship Education

The focus on curriculum development by the government of Nigeria on citizenship education is comparatively low compared to arts, science and even technology. In November 1969 the National Curriculum Conference took place at the National Assembly, Hall Lagos. The Policy on the Curriculum was first published in 1977 and subsequent editions were published in 1981, 2004 and 2013. Nigeria education should be geared towards self-realization, better human relationships; self and national economic efficiency, effective citizenship, national consciousness, national unity" (recommendation 7) which maintained that "primary education should serve to help the child towards self-realization and to relate to others through mutual understanding, effective citizenship through civil responsibility, social and political awakening (Aderibigbe, 1972). The National Policy on Education gave credence and impetus to the incorporation of citizenship education into the curriculum. The National goals are:

- (a.) free and democratic society.
- (b.) a just and egalitarian society.
- (c.) a united, strong and self-reliant nation.
- (d) a great and dynamic economy; and
- (e) a land of bright and full opportunities for all citizens (NPE, 2004). The two recommendations and the national goals formed the basis of citizenship education in Nigeria. When the curriculum was fully developed into a rational package, Social Studies, taught in Primary and Junior Secondary Schools, was designed to cater for aspects of citizenship education (FGN 2007). In essence, the specific objectives of Social Studies include promoting a broader understanding of the physical, economic, social, and cultural environments, developing, encouraging and strengthening pupils' enquiring minds and helping teachers and pupils discover what is good and

unique in the physical, social, economic and cultural traditions which hitherto have been neglected. It is noteworthy that the curriculum addresses some fundamental issues regarding the learning of citizenship education that include operational definitions of citizenship, mode of acquisition, fundamental rights and duties of citizens, and national symbols. The main reasons why citizenship education is been introduced in schools are, firstly to counteract a widespread feeling of disinterest in the political process and community life as expressed by a record level of voter abstention in elections; and secondly, to address social discontent and misgivings (Omere, 1999).

Importance of Citizenship Education in Nigeria

In a nutshell, the importance of citizenship education cannot be overemphasized as stated by Ikwumelu (1984), Oladape et al., (2002) that "Citizenship education is for the realization of self and national economic efficiency, civil responsibility and the promotion of socio-political awakening. Furthermore, Nigerian Citizens must know and imbibe the types of value that would contribute to the progress of the society. Thus, citizenship education aims at teaching the knowledge and skills necessary for responsible living". They further opined that citizenship education is political literacy requires an understanding of key political and social issues, and the possession of the necessary skills and values for effective political participation in the broadest sense Citizenship education is important because it builds character and develops the soft skills such as communication, initiative, social interaction and teamwork. In Democratic settings, it needs active, informed and responsible citizens; citizens who are willing and able to take responsibility for themselves and their communities and contribute to the political process (Tatevik, 2016).

Some of the characteristics of a good citizen respect for the law, responsible actions, Moral behaviour, patriotism and loyalty to the political regime and its leader while the civic participation of a good citizen includes among others- volunteering, community service, caring for the environment and natural resources, caring for public facilities, charity work, engaging in decision making through governance and voting and also influencing policy matters through various actions i.e. petitioning and conducting peaceful protests etc (Muhammad, 2013).

Obstacles to Citizenship Education in Nigeria

The noble idea behind the introduction of citizenship education in Nigeria is faced with some serious challenges, especially in terms of realizing its curriculum content for a better Nigeria. Below are some of the identified bottlenecks to the successful implementation of citizenship education in the country:

- i. The course content of citizenship education is loaded with overlapping concepts and topics which ultimately brings misunderstandings among scholars or curriculum implementers. Many concepts and topics are assumed to be borrowed or integrated into the course from other social sciences. This has made it somehow uninteresting to many would-be scholars and teachers alike. Such prominent concepts like respect, loyalty, obedience, rule of law, democracy, nationalism, authority, power etc are all prominent features of other social sciences courses such as social studies, political science, and government.
- ii. Difficulty in selecting appropriate teaching methods.
- iii. Inadequate instructional resources.
- iv. Impunity and elderly misconduct: The case of impunity has become a national disgrace in Nigeria where people commit all sorts of crimes and go freely with it. This has affected the national psyche and also contributes towards dismantling the legitimacy of

- the state, particularly before the common man (Hanson, 2010). In Nigeria, instances have shown where a public office holder will siphon the national wealth beyond common sense but such a person will be rewarded with a chieftaincy title and celebrated like a national hero.
- v. Challenges to national integration: Nigeria is going through the most hazardous and turbulent periods of its co-existence. The spate of religious and inter-tribal conflicts, the high rate of unemployment poverty and restiveness among the youths, and the scourge of militancy and insurgency which results in the taking of arms against the legitimate authority of the state is torn in the flesh of its nationhood.
 - vi. the global phenomenon of terrorism as described in Sampson and Onuoha, (2011) and Achumba et al (2013) has created serious divisions among Nigerians which has threatened its co-operate existence to date. This has genuinely affected the implementation of effective citizenship education in the country.
 - vii. Glorification and approbation of ill-gotten wealth enhance the rise and spread of corruption in Nigeria. Thus, corruption has invariably affected the goodwill and hope of the ordinary youths in Nigeria including their commitment and loyalty to the fatherland (Shuaibu et al., 2020).
 - viii. Marinho (2009) and Omere,(1999) also observed that the teaching of civic education lacks in-depth and teaching methods that were traditional, teacher-centred with little or no practical application in the school ethos and practices. This negatively impacts the classroom teachings such that after examination, students easily forget everything they have learnt even if they have performed averagely or brilliantly well during examinations. This portrays gross deficiency in the system.

Citizenship Education as a Tool for National Consciousness and Sustainable Development

The imperativeness of citizenship education for national consciousness and sustainable development in Nigeria cannot be underestimated because; with it the following advantages could be deduced:

- i. Citizenship education helps learners to develop self-confidence and successfully deal with significant life changes and challenges such as bullying and discrimination.
- ii. It gives the citizenry a voice in the life of their schools, in their communities and society at large.
- iii. It enables the citizenry to make positive contributions by developing the expertise and experience needed to claim their rights and understand their responsibilities.
- iv. It helps to produce motivated and responsible learners, who relate positively to each other, to staff and the surrounding community.
- v. It helps to create an active and responsible citizenry, willing to participate in the life of the nation and the wider world and play its part in the democratic process; among others.
- vi. It prepares the citizens for the challenges and opportunities of adult and working life.
- vii. It helps the citizens to contribute to their communities and also makes them active and supportive in terms of contributing to neighbourhoods and community development.
- viii. It helps in the understanding of key political and social issues, and the possession of the necessary skills and values for effective political participation.
- xi. It encourages every Nigerian to be patriotic, nationalistic, honest and desirous of Peaceful co-existence in society (Oladape et al., 2002).

Influence of Islam on Citizenship Education

The term *muwaṭana* in Arabic is derived from the root word *وطن* "*waṭan*" which refers to the homeland or any place where a human being permanently lives or *awṭantu* when a person moves to another land taking it as his/her homeland. In other (9) words, the *waṭan* i.e. homeland, is flexible in Arabic and a person may have various *awṭān* i.e. homelands. It also refers to constancy and permanency (Aḥmad, d.395 AH/1004 CE). It occurs once in the Quran in the plural form where Allah says: ‘Indeed, God has given you victory in many *mawaṭin* (Qur’an 9: 25). The word *mawaṭin* in this verse signifies the places where human beings or other living creatures may live or where a certain event takes place but communicatively it refers to the battles of the Prophet, e.g., *Badr*, *al-Khandaq*, etc., in which God gave victory to Muslims over their pagan enemies (AbdulḤay,2018).

The Qur’an also uses other terms to express kinds of belonging to a certain location, such as *diyārdār* the singular form of *diyār*). It refers to one's house, location, or country. For instances in which this term occurs in the Quran, see the Quran, 7: 78; 59:9 and *al-balad* (the town). Other terms also include *masking*, dwelling, locations, and remnants of houses that belong to past nations. It is from this root that modern Arabic derive the verbative —*muwaṭin*, which connotes:

- (a) A person whose two parents is a citizens.
- (b) A member of a certain country who enjoys the right to political participation or
- (c) Someone with the right to participate in judicial functions and office.

The word *muwaṭana*-citizenship has only come to usage recently; it refers to a bundle of entitlements and obligations, which constitute individuals as full-fledged members of a socio-political community, providing them with access to resources. As such, a person originally becomes a member of a certain nation or country when his/her parents are both citizens or by nationalization. The term used for *muwaṭana* is- citizenship, which signifies a relationship between an individual and a state to which the individual owes allegiance and in turn is entitled to its protection. It is a civic entity including the rights guaranteed by the state and the duties performed by the citizens, who are all autonomous and equal in status. Consequently, the concept of citizenship in modern usage is identical to that of nationality. In this regard, nations follow one or both of the following two rules:

- (a) **place of birth** provides that any person born within a country boundary is a citizen regardless of the nationality of the parents
- (b) **Blood relationship** provides that a child's citizenship is determined by his parents' nationality regardless of his place of birth (AbdulḤay,2018).

Citizenship in Islam is based on the principles of the religion of Islam itself. The starting point in Islam's vision

of citizenship is its regard for the human race, the Quran declared
 وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
 وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation (Q17:70).

Again, Islam speaks less of human rights and more of human duties. With this approach Islam links human rights to the obligations to God as in the following:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

If anyone slew a person whether it be murder or for spreading mischief in the land- it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people (Quran 5:32).

The Qur'an maintains that Allah (SWT) created Adam as His representative on earth. Therefore, in Islam, mankind is made morally responsible for caring for the planet and promoting good conduct. The character of a Muslim therefore, is based on four important aspects of human life which are: developing and protecting spiritual life in society, disseminating religious as well as secular education, acting for justice in every sphere of social, economic, and political life, and, finally, promoting solidarity with all groups of needy people who are forgotten, neglected or marginalized Ramadan (2004). A Muslim thus, is a Muslim regardless of where he or she happens to be situated and as echoed by the Prophet (SAW):

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

The best among you is the one who behaves best toward people"(Sahih al-Bukhari, Hadith No.3559 Vol.4).

Furthermore, to be a Muslim is to act according to the teachings of Islam, no matter what the surrounding environment, since there is nothing in Islam that commands a Muslim to withdraw from society to be closer to God. In the Quran, believing is essentially linked with behaving well and doing well in the wider society. Moreover, Prophet Muhammad (SAW) never ceased to draw attention to this dimension of Muslim identity, and its authenticity entails the possibilities that one has of acting according to what one is and according to what one believes by attempting to excel in the practice of the religion (Islam) Ramadan (2004).

Generally, it is on the bases of these that, Muslims are called to face the communal dimension of the Islamic way of life that highlights the collectiveness of Islam. This communitarian aspect of the four practical pillars of Islam demonstrates a development in the sense of belonging i.e. *Prayer* establishes connections with other Muslims in a specific place, while *zakat*, or charity, enlarges the circle of social relations, for charity is often spent on the needy people in the area where it is raised. *Fasting*- that develops the broader feeling of spiritual communion with the poor of the whole world and lastly, Muslims joined together in the annual *pilgrimage* to Mecca, symbolizing the individual and group belonging of the *Ummah* (Ramadan, 2004).

In the observation of Kishani and Salehi (2013), there are many signs about the components of citizenship and citizenship education in the Qur'an enshrouded in some of the '*Ayat*' (verses). These verses are laws for human life i.e. social, cultural, political and economic needs. These '*Ayat*' may be referred to as the component of citizenship and citizenship education in Islam. Kishani and Salehi (2013) further listed some of the characteristics of citizenship as follow:

(i) Peaceful co-existence:

In Education, it focuses on giving to individuals' attitudes, knowledge and skills which has three dimensions i.e. local, national and global dimension. Conventionally today, the global world is interconnected, therefore, living together peacefully has become a moral, social and political imperative which depends on the survival of humankind. Qur'an 25:63 emphasized this by saying:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace"

(ii) Coming together for alliance and living together:

Qur'an 3:103 recommended unification of humankind where it says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
'and hold you fast to God's bond together and do not scatter'

Citizenship education in Islam is a major aim of Islamic education and therefore, recommends living together and avoidance of divergence. Again, loyalty is also an important social aspect of Islam as indicated in remaining faithful to something /somebody and supporting them or always reminding of national political principles, or being loyal to law, principles and local, national and international covenants as in Qur'an 5:1 that:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

O you who believe! Fulfil (all) obligations.

(iii) Justice:

In education, justice focuses on the equality to give attitudes, knowledge and skills to the individual and also teach them justice and equality as implied in Quran5:8 and Qur'an 7:199 respectively:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

O you who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that you do.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Hold to forgiveness; command what is right; but turn away from the ignorant (Q7:199).

(iv) Responsibility:

Responsibility is another important element of citizenship education in Islam, the Qur'an says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

'and fulfil the covenant, surely the covenant shall be questioned' (Q17:34).

(v)Rationality: The use of one's thinking faculty and the human senses is a vital tool for human survival at both the individual level and the corporate level. Many verses in Qur'an made emphases on the need for humans to utilize their thinking caps to get maximum benefits in this world Hereafter, the Qur'an says:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

Surely in the creation of the heavens and...There are signs for a people having understanding (Quran, 2:164).

(vi)**Education:** as Qur'an 20:114 that:

وَقُلْ رَبِّ زِدْنِي عِلْمًا

But say, "O my Lord! Advance me in Knowledge".

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And our lord do thou send among them a messenger, one of them,
who shall recite to them, the signs, and teach them the book and
the wisdom, and purify them, thou art the all-mighty, the all-wise.

It is worthy of mention that, the root of the Islamic educational system (citizenship education) can be traced back to the early days of Islam when Prophet Muhammad (SAW) used to sit among his companions to expound the injunctions of the Qur'an and to instruct them in the teachings of Islam. His *Majlis* (Assembly) set the pattern for educational instruction during the subsequent centuries.

It will therefore be appropriate to bring forth the narrative of the Islamic tradition to lend legitimacy to citizenship and citizenship education in Islam i.e. an episode from the Prophet's (SAW) life wherein he drafted the constitution of Madinah at the inception of his *Hijrah* (Migration) outlining the rights and responsibilities of pagans, Jews, Christians and Muslims living in Medina then which is described as the 'the world's first written multicultural constitution (Aslan, 2010).

The citizens of Medina at that time the Prophet (SAW) moved to Madinah (in the year 622 AH) were in three categories, namely (i) the *Muslims*, consisting of the *Muhajirun* (The emigrants) who were the minority group in Medina (Yathrib) when the Prophet Muhammad took the first census after arriving in Medina. (ii), The *Ansar*(The helpers) - a combination of the Aws and Khazraj tribes and the *Arab polytheists*. Out of a total of 10,000 residents of Medina, the Muslim population was 1,500, Arab polytheists were 4,500 (Yildirim, 2010) (iii) and the Jews- consisting of three small clans: BanûQaynûqâ ', BanûNadlîr, and BanûQurayzhah who were about 4,000 people (Djaelani, 1997). Indeed, for the first time in the history of Madinah, people from different geographical origins, ethnicities and backgrounds in totality worked together and identified themselves as one particular social group.

To realize a unified Madinah society, the Prophet (SAW) made a written agreement called *Sahîfah* (Patchment) which is historically referred to as the "Document", "An Agreement", "The Constitution of Medina", *Dustûr al-Madînah* or Madinah Charter. It was a road map that the Prophet (SAW) and his followers developed to bring about a civilized society that was acceptable to all social groups of a pluralistic pattern that is democratically agreed upon among the three groups of Madinese people. The Medina Charter is the first political document that contains formulations based on the principles of the collective agreement to build a formidable society. In the Constitution of Medina, we see how the Prophet sought to organize society on the principles of fairness, equality and justice wherein each religious, social and economic sector 'cooperate to ensure law and order', where social security was granted to all despite their religious religious-social differences. The Prophet (SAW) in this wise was seen as a man who promoted tolerance and social cohesion and a liberal society(AbdulHay (2018) and Madjid (1999).

It is also worthy to mention that, in Madinah, Islamic education continued with the erection of the first educational institution i.e. *Masjid* in which the Prophet (SAW) provided education and teaches Islam, strengthened the unity among the Muslim community and despite his preoccupation with defensive and precautionary measures, the Prophet (SAW) find time to enlighten the community to eradicate illiteracy among the citizenry. These can be seen wherein he appointed Said bn al-'As to teach reading and writing and also asked the literate prisoners (who were captured

after the Battle of *Badr*) to teach ten children of Madinah how to read and write as a ransom for their captivity (Hafiz, & Salleh, 2010).

Similarly, he also appointed classes in *Suffah* (an enclosure connected to the Prophet's Mosque in Madinah) where reading, writing, knowledge of Islamic law, memorization of Chapters of the Qur'an, *Tajwid* (the science of Qur'an recitation) and other Islamic sciences were taught under the direct supervision of the Prophet (SAW) himself. In addition, teachers were also sent by him from Madinah to important centres for educational enlightenment while the provincial governors (state governors) were made responsible for the organization and control of local schools, the appointment of Inspectors of education who checks officers in the various districts and provinces looking after the educational institutions.

In essence, inferences can also be drawn from the Prophetic tradition (Hadith) as he was most aware of the individual abilities of those around him and thus, would employ instructional strategies contextually and not necessarily rely on one method but taught in many different ways (Rahman, 2014). These gestures were extended more even after the demise of the Prophet (SAW) by his successors i.e. the *Sahabah*, the *Tabi'in* and those who follow after them, for example in the area of citizenship education, the first successor of the Prophet (SAW) Abubkr bn Abi Quhafa (RA) made effort for the gathering of the Qur'an from the memories of men for documentation and socially settled the issue of custody of the child (to the mother of the child) by two contending spouses (Sallabi, 2004:157). During the second *Khalifah* time-Umar bn Khattab (R.A), it was reported that he used to consult (*Shurah*) with other senior *Sahabah* whenever he want to appoint a governor or any other position of leadership (Sallabi, 2004:441) and is always keen on equality of all before the law i.e. the story of Jabalat bn Ayham, One of the Bani Ghassan King and a Poor Man is a good example of equality before the law (Sallabi, 2004:132-133) and not only that, he also listened to complains of the masses against their leaders i.e. the complaints of people of Hims against their governor (Said bn 'Amir al-Jumahiyy) and made the answer their queries publicly (Sallabi, 2004: 475-476). The third *Khalifah* Uthman bn Affan (R.A) was noted for the standardization of the Qur'an into one Volume and had made an effort to spread its uniform readings to all the Islamic provinces (states) all over the world (Bukhari, Hadith N.4987, Kitab-Fadail al-Qur'an). Last, but not least, the fourth *Khalfah* Ali bn Abi Talib (R.A.) exercised every effort and patience humanly possible to prevent and reduce the carnage of civil strife within and outside Islamic empires (Sallabi, 2004).

Conclusion

Citizenship Education (Civic education) is a process of educating citizens on their rights, duties and responsibilities to empower and motivate them to identify what area(s) of governance (political, economic, social and so on) they can effectively participate in along with what they can do to influence governance, thereby improving the quality of governance at the federal, state and local levels (Ololi and Ololi, 2000). However, in a scenario wherein the citizens are meant to engage in theoretical and abstract education about their rights and responsibilities at all levels, the desired goals of a Nation would only be a mirage and therefore unattainable. This is more so why in Nigeria, most Nigerian citizens (especially the youths who are the most populous) are unaware of how to and the need to participate in all levels of governance to influence the structure for better and sustainable development of all and sundry.

Islam on the other hand has since its inception, made it clear that governance of whichever style and structure must be people-oriented and their participation via *Shurah* (consultations) as a necessary tool for good and effective governance and not only that, it must also be morally accountable. The Prophet (SAW) thus, set the pace by involving every citizen in governance

administratively and otherwise and the aftermath was unprecedented; later his companions also followed the same footsteps down to the present day.

Recommendation

Based on the discussions, the following recommendations were made:

- i. The government should make the individual student whether Christian or Muslim learn both Christian religious studies and Islamic Studies at the primary and junior secondary schools and beyond.
- ii. Teachers are shouldered with the responsibility of setting the tone for effective citizenship development in school as such they should try as much as possible to live an exemplary life for learners to emulate.
- iii. Citizenship education should be made a course at all levels of education in Nigeria. For instance, a critical look at the course content of citizenship education for NCE students would reveal that the course has been designed to have all-round developed individuals who would be emotionally stable enough to adapt to the ever- changing the world, and initiate good Ideas that will enhance national growth and development.
- vi. Nigerian government could borrow a leaf from the practical approaches of Islamic history for better national consciousness and sustainable development in Nigeria.

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