

## **Inferiority Complex in Students of Islamic Studies in Yoruba Region of Nigeria and Implications on Islamic Studies Pedagogy**

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### **Abstract**

Across Nigerian tertiary institutions, Islamic Studies is one of the prominent studies in humanities and social sciences. This is due to its quadratic leanings towards religion, sociology, ethics and anthropology. Despite these extensive leanings however, higher studies in Islam is ignorantly perceived and conceived by a mass Yoruba Nigerians as exclusive training for clerical duties in mosques and Muslim evangelism. This derogatory perception has overtime built inferiority complex in students of Islamic studies in Yoruba region of Nigeria as they query their professional relevance beyond religious evangelism in the society. This paper therefore seeks to measure the preponderance of this trait in Islamic students of Yoruba region of Nigeria and investigate its implications on Islamic pedagogy. The paper uses descriptive research method, adopts questionnaire survey design for data gathering and frequency counts and percentages for analysis. It uses multistage sampling for random selection of respondents cutting across extant tertiary institutions in Yoruba region of Nigeria. The paper submits inferiority complex is often extant in students who were offered Islamic Studies without applying for it and argues lack of career focus, economic relevance of Islamic studies and ignorance of course contents are factors responsible for inferiority complex in Islamic studies undergraduates, and this has affected the efficiency and passion for Islamic pedagogy in Nigerian universities.

Keywords: Inferiority complex, Islamic studies, undergraduates, pedagogy, Nigeria, Yoruba, university

### **Abstrak**

Di seluruh perguruan tinggi Nigeria, Studi Islam adalah salah satu studi terkemuka di bidang humaniora dan ilmu sosial. Hal ini disebabkan oleh kecenderungan kuadratnya terhadap agama, sosiologi, etika, dan antropologi. Terlepas dari kecenderungan yang luas ini, studi Islam yang lebih tinggi secara tidak sadar dianggap dan dipahami oleh sebagian besar warga Yoruba Nigeria sebagai pelatihan eksklusif untuk tugas-tugas ulama di masjid dan penginjilan Muslim. Persepsi yang merendahkan ini telah lama membangun rasa rendah diri di kalangan mahasiswa studi Islam di wilayah Yoruba, Nigeria, ketika mereka mempertanyakan relevansi profesional mereka di luar penginjilan agama di masyarakat. Oleh karena itu, makalah ini berupaya untuk mengukur dominannya sifat ini pada siswa Islam di wilayah Yoruba, Nigeria dan menyelidiki implikasinya terhadap pedagogi Islam. Makalah ini menggunakan metode penelitian deskriptif, mengadopsi desain survei kuesioner untuk pengumpulan data dan penghitungan frekuensi serta persentase untuk analisis. Penelitian ini menggunakan pengambilan sampel multistage (multistage sampling) untuk pemilihan responden secara acak yang melintasi institusi-institusi tersier yang masih ada di wilayah Yoruba, Nigeria. Makalah tersebut menyampaikan bahwa rasa rendah diri sering kali terdapat pada mahasiswa yang ditawarkan Studi Islam tanpa mendaftar dan berpendapat bahwa kurangnya fokus karir, relevansi ekonomi dari studi Islam dan ketidaktahuan terhadap isi mata kuliah merupakan faktor-faktor yang bertanggung jawab atas rasa rendah diri pada mahasiswa sarjana studi Islam, dan hal ini telah mempengaruhi efisiensi dan semangat pedagogi Islam di universitas-universitas Nigeria.

Kata Kunci: Kompleks inferioritas, studi Islam, sarjana, pedagogi, Nigeria, Yoruba, universitas

## **BACKGROUND**

Higher education was introduced to Nigeria in 1934 through the establishment of Yaba Higher College (Jaja, 2013). This was followed by the creation of a new college at Ibadan with affiliation to University of Oxford in 1948. This allowed Nigerians who desired to pursue higher education achieve their dream without necessarily travelling out of the country. In a short time, the establishment of University of Nsukka and the metamorphosis of the Oxford-affiliated College into a full-fledged university further consolidated higher education studies in the country. With the established universities, Nigerians started receiving training in different areas of education. However, most of these varsities were segmented into just three faculties; Arts (humanities), sciences and Social/management Sciences, hence courses that could be studied were very few.

As more universities were established, areas of studies were expanded and prospective students were allowed more freedom of choice in their area of interest. To this effect, there were more courses as more faculties and departments were established across the institutions. One of these courses is Islamic Studies.

By and large, despite the relevance of every course of study offered by these universities, there is a subconscious superiority grading of these courses in the country. Students pursuing a degree in medicine, engineering and law are on top of the ladder as these courses are believed to be hot-cake courses because their degree-holders are easily employed and highly paid. This is a silent approval of an average Nigerian in the Nigerian literacy circle. At the bottom of the ladder are courses believed to be not so relevant in Nigerian society because their degree-holders have limited places to explore their expertise and because they are less paid at sectors where they can work. One of the courses at the forefront of this suffering is Islamic Studies and this status affects the study of Islamic studies and the students of Islamic studies.

## **Islam in Nigeria (with emphasis on Yoruba region)**

As common to most African societies, most Nigerians were animists prior to the advent of Islam in the region. They worshipped idols, spirits, and celestial bodies amongst other things as gods. Though most primitive Nigerian societies believed in the existence of one supreme God, they also believed the supreme God could not be directly communed with except through their self-made earthly gods which they believed to be associates of the Supreme God. This practice continued till about twelfth century when Islam was introduced to the country. Islam had already spread to North Africa from the Middle East and from there spread to ancient West African empires like Ghana, Songhai, Mali, Kanem-Borno, etc. through migrant traders (Onwubiko, 1977, p.67-68; Odanye, 1994, p.61). This was the first foundation of Islam in Nigeria as descendants of some of these ancient empires would later be geographically regarded as Nigerians. The spread of Islam at this stage was however very low as majority still continued with their traditional religions and fetish ways till the Uthman Dan Fodio *jihād* of the early nineteenth century which consolidated the practice of Islam particularly in the Northern Nigeria. Though the direct influence of Uthman Dan Fodio Jihad was hardly felt in the spread and practice of Islam in the Yoruba region of Nigeria, he was influential through his writings and teachings which most early Yoruba Muslims found helpful in their religious practices.

Historians differ on the spread of Islam to Yoruba region of Nigeria due to lack of proper documentation for a long time in Yorubaland (Abbas, 2013, p.8). However, there is no doubt that the spread was multi-faceted and multi-factored. The most significant is its attribution to efforts of Mali

traders who were exchanging articles of trade with Nigerian traders in the Yoruba region. The traders did not just exchange their articles, but also exchanged their religious ideas and as a result some Yoruba Nigerians accepted Islam. This appears to be most significant as the early Yoruba Muslims were even nicknamed *elesin-Male* (adherents of Mali's religion) (Afolabi, 2015, p.53). Today, Islam has spread to all nooks and cranny of the Yoruba region of Nigeria.

### **Islamic studies in Nigeria**

Islam is a religion of knowledge and a religion that prioritizes the spread of knowledge. To this effect, Islam has always spread vis-à-vis its teaching and learning (Adeyemi, 2016, p.198). With the introduction of Islam to Nigeria, the study of Islam through teaching and learning of Arabic and Islamic studies accompanied the spread. The medium of instruction of this study was a bi-lingual mode of Arabic and indigenous language of the involved learner and teacher. It was with this method that scholars like Al-Maghili contributed immensely to the teaching and learning of Islamic Studies in the African region, including Nigeria. However, Islamic studies at this point took an informal mode of teaching.

The introduction of formal Islamic studies education and its integration into Nigerian education curriculum was one of the fruits of the expansion of education contents to accommodate salient areas for community development. The most significant was the effort of Abdullah Bayero in ensuring Islamic Religious Education gets integrated to Nigerian national curriculum. Subsequently, it became an examinable subject at O'Level (through its recognition under West African Examination Council [WAEC]) (Azeez & Adeshina, 2013, p.180). This move was also facilitated by the 1983 National Policy on Education of the Federal Republic of Nigeria which allows the study of Arabic and Islamic Studies across all levels of education (Adeyemi, 2016, p.200). The subject is taught across primary schools as Islamic Religious Knowledge (IRK) or Islamic Religious Studies (IRS) or as one of the triadic segments of Religion and National Values. Today, students can study Islamic Studies up to University level.

### **Concept of Inferiority Complex**

One of the dynamics of life is its diversification. People are classified to divergent strata across different spheres. The constant element however regardless of the sphere is the presence of two ends; like the top and bottom, right and left and front and back. This reality led to the presence of social measurement of what is good and what is bad, what is positive and what is negative, and precisely, what is superior and what is inferior. Particularly on superiority/inferiority dichotomy, it is a reflection of the way Man feels towards a phenomenon. Superiority is a feeling of approval of the quality of the subject-matter while inferiority is a feeling of discontent with the quality of the subject-matter. According to Sharma and Ranjan (2017, p.460) inferiority complex is "a lack of self-worth, a doubt and uncertainty, and feelings of not measuring up to standards." This feeling is referred in contemporary research discourse as "lack of covert self-esteem" (Sharma and Ranjan 2017, p.460). Jayapaul (2015, p.1) in his own words says it is "the conscious or unconscious feeling that one is not as good as others." This means an individual who has the trait of inferiority complex may sometimes not be aware he possesses the trait. It is therefore a feeling (regardless of one's consciousness of it) when one's behaviour or thinking implies other people are better than one. It is a degrading feeling about what one does or who one is. It is a state of dissatisfaction about oneself because one feels there are better people. For instance, despite the prospects of China, it once felt inferior towards the West as submitted by Forster (2017, p.923).

According to Alfred Adler, inferiority is innate as Man naturally feels it from childhood. Adler argues child is continuously confronted with the struggle to defeat his childhood (which is accompanied

by an inferiority feeling of weakness, inability to walk, inability to talk, inability to think, etc.) and move to adulthood by gradually defeating these inferiorities. Hence, a child naturally possesses the inferiority complex feeling but spends his entire childhood trying to be victorious over the struggle. This feeling gets transferred to other stages of life as Man compares himself with others at the same stage and it may manifest in one's career specialization.

On career path, people generally and students specifically are concerned on their employability (Bozionelos et al., 2016 p.137; Forstenlechner, Selim, Baruch, & Madi, 2014, p.45; Harms & Brummel, 2013, p.21) and this affects their perceptions of themselves right before they complete their studies. While this concern is shared by students across areas of specialization, it is more telling on students of humanities who have to struggle with a business oriented world after graduation considering the increase in demand for professional expertise in business, education, healthcare and STEM (Science, Technology, Engineering and Mathematics). This is why Campion (2018, p.435) argues that humanities are in crisis, and this includes renowned education institutions like Harvard as reported by Joseph Barrett that "far fewer Harvard students express interest in majoring in the humanities, a field with weaker job and pay prospects than the hard sciences" Levitz J and Belkin D (2013). Louvel S (2007, p.291) also opines there is a struggle for graduates of humanities in the labour market and Delany E (2013) and Merle Jacob & Leila Jabrane (2018, p.1719) submit the discipline is under strain due to lack of funding and the unfavourable government policies in the global marketplace. This has gone so bad that "even highly gifted and relatively successful writers, artists and musicians generally are not able to earn a living from their talents" Gutting G (2013). While this remains a challenge of the entire discipline of humanities, Islamic Studies as a division of the discipline in southwest Nigeria is suspected to be embattled by more commercial challenges. The socio-economic variables influencing Nigerian labour market manifest some limitations for graduates of Islamic Studies and this opens the windows of inferiority complex in students and graduates of the course.

## **Summary of findings**

### **Demographic Background of the respondents**

Due to COVID-19 pandemic, the research questionnaire was administered online with a target of fifteen (15) universities. A total of fifty-one respondents responded across seven of the targeted Universities as at the time of this analysis. The highest number of respondents was from University of Ilorin which was twenty-four (24), followed by University of Ibadan and Olabisi Onabanjo University which both have eight (8) respondents each. Other universities include Al-Hikmah (1), Lagos State University (1), Tai Solarin University (6) and University of Lagos (3)

Out of the fifty-one respondents, 31 (60.8%) study purely Islamic Studies, 9 (13.7%) study Islamic Studies education, 8 (15.7%) study Religious Studies with Islamic Studies major and 5 (9.8%) combine Islamic Studies with another course.

Under the distribution of respondents according to level of education, 30 (65.2%) respondents are final year students, 13 (28.3%) respondents are 300L students, 2 (4.3%) respondents are 200L and 1 (2.2%) are 100L students. Similarly under sex, the male respondents are more than female respondents as both are 34 (66.7%) and 17 (33.3%) respectively.

### **Level of Inferiority Complex in Islamic Studies students**

In order to check the extent of inferiority complex trait in Islamic studies students, respondents were asked questions on how they began studying Islamic studies, how their study is sponsored, how they feel towards their study and how they perceive people feel towards their studying of Islamic Studies. These responses were analysed using frequency counts and percentages.

28 (56%) of the respondents applied willingly and directly for Islamic Studies while seeking admission, 19 (38%) of the respondents were offered Islamic Studies in place of the course they originally applied for while seeking admission, 1 (2%) respondent applied directly for Islamic Studies because of his low UTME (admission examination) score and 1 (2%) study Islamic studies out of parental choice for him. This shows Universities in Yoruba region of Nigeria offer admissions for a course like Islamic studies without candidates applying for it as in the case of 38% of our respondents. This is discovered to have strong negative bearing on the course as some of the respondents appealed Universities desist from such practices.

On the measurement of personal feelings towards Islamic studies as respondents' course of study, 44 (86.3%) of the respondents answered they are passionate about Islamic studies, while just 3 (5.9%) are not passionate and 4 (7.8%) are not sure if they are passionate or not. Similarly, 45 (88.2%) of them intend not to seek admission for another course before completing their studies, 30 (58.8%) of them intend not to seek admission for another course after completing their studies, 43 (84.3%) of them say they can advise their children/siblings to study Islamic studies and 42 (82.4%) of them believe being an Islamic Studies student does not hinder them from running for political offices in their institutions' students' unions. All these indicate there is no significant negative feeling in most students of Islamic Studies towards their course of study.

However, responses to some other questions indicate there are still elements of negative feelings towards the course. For instance, when the respondents were asked if they would be studying Islamic Studies if they had other options while seeking admission, 14 (29.4%) of them said they would not, and 4 (7.8%) said they are not sure if they would. Similarly, when respondents were asked if they think some of their coursemates would change their course if they had more choices while seeking admission, 41 (80.4%) of them affirmed 'yes'.

Respondents were also asked about what they make of people's opinions which can affect their overall feeling towards their course of study. 28 (54.9%) of the respondents affirmed people ask them where they can work with their Islamic Studies degree in a derogatory way OFTEN, 17 (33.3%) of them affirmed SOMETIMES, 4 (7.8%) of them affirmed RARELY and 2 (3.9%) affirmed NEVER. This reflects people who are not in the field of Islamic Studies look down on Islamic Studies students.

In order to check how elements of inferiority complex that may be extant in some students of Islamic studies can affect the Islamic Studies pedagogy, respondents were asked if they worry about getting employed because they study Islamic studies. Of all the respondents 16 (31.4%) affirmed they worry OFTEN, another 16 (31.4%) affirmed they worry SOMETIMES, 3 (5.9%) affirmed they RARELY worry while 16 (31.4%) affirmed they NEVER worried. This indicates most students of Islamic Studies actually query their relevance in Nigerian labour market though they are not conscious that they do as reflected in some of their other responses

Summarily, the gathered data indicates inferiority complex truly exists in some students of Islamic students, but the number is not significant. However, we feel the number is not significant due to the number and category of respondents that filled the questionnaire. The majority of respondents are students who willingly and directly applied for Islamic Studies, hence it is understandable while they do not have inferiority complex.

Furthermore, we observe the inferiority complex that exists in some students of Islamic Studies is largely attributable to perspectives of outsiders (people that are not in the field of Islamic Studies) who look down on the studying of Islamic Studies. This is particularly obvious from some of the sampled responses as given in the following when respondents were asked about their experience from outsiders on their course of study;

1. **Respondent 1:** "People belittled the course a lot"
2. **Respondent 2:** "A day someone said to me; out of all courses in University so you can only study Islamic studies."
3. **Respondent 3:** "When friends keep asking what will I do with my degree in Islamic Studies?"
4. **Respondent 4:** "People asking me and my friend why we chose the course and saying we must have chosen it because we were not qualified for 'esteemed courses'. To them, Islamic Studies is a 'ridiculous course of study' which students only go for when they have low marks in their entrance examinations."
5. **Respondent 5:** "Some Muslims in other fields considered studying Islamic studies as a wasting of money."
6. **Respondent 6:** "My people do respect me, as they know that I am good in all other fields, but it always surprises me when some say: '*Alfa*, you ought to be studying another course with this your knowledge and wisdom.'"
7. **Respondent 7:** "It was when a member/student of a faction of Muslims approached me and my mates, condemning our lecturers as orientalist, and concluding that it's better for us to study Theatre Arts than Islamic studies."
8. **Respondent 8:** "Once, an acquaintance mockingly said she'd refer me to her friend's father that is building a school for employment (because she had concluded there is no other place I can be employed)."
9. **Respondent 9:** "Hmmmmm just series of questions from people where will u work after this your course?"
10. **Respondent 10:** "It was when I was told I cannot work anywhere with my degree."
11. **Respondent 11:** "Downgrading and creation of fear of unknown in my mind such as unemployment."

From the foregoing samples, it is obvious people (including Muslims) find it hard to accept Islamic Studies deserve to be studied as a course in the university. Hence, people look down on Islamic Studies and this factor inferiority complex in 'accidental students' of Islamic Studies (i.e. students who did not really intend to study Islamic Studies but were forced into Islamic Studies as discovered from our survey). This at the end affects Islamic Studies pedagogy as it lends credence to some of the problems highlighted by Adeyemi (2016, p199-200); inadequacy of qualified teachers, unavailability of suitable textbooks, etc. that bedevil the efficiency of Islamic Studies.

## **CONCLUSION**

Inferiority complex is a feeling of not measuring up to others' standards. It exists in few students of Islamic Studies most especially those who were offered Islamic Studies in their universities despite applying for another course. This feeling of inferiority is however not because there is no substance in the course, but because people who are studying another course look down on them. Non-Islamic

Studies students in the Yoruba region of Nigeria find it hard to accept Islamic Studies is worthy of being studied.

As could be inferred from our research, reasons why people look down on students of Islamic Studies which result to inferiority complex in some Islamic Studies students is a triad; lack of career focus, economic relevance of Islamic studies and ignorance of course contents.

Some students who did not apply for Islamic Studies but were forced into it do not really have a career focus in Islamic Studies. When such students meet outsiders who perceive Islamic Studies negatively, they get distracted and manifest inferiority complex. Some of our respondents even disclosed that they sometimes have difficulty telling their acquaintances their course of study in University.

The Nigerian labour market also does not really have a thriving sector where career professionals in Islamic Studies can reap enviable economic proceeds of their studies. With a course like Islamic Studies, the potential workplace in Nigeria is a school where such a graduate can teach or the military where they can serve as Imams. Even institutions that have direct bearing to Islamic Studies such as Hajj commission, Shariah Court, Islamic Banks, religious department of Media Houses, etc. do not limit their recruitment of human resources to students of Islamic Studies.

Lastly, outsiders who are not familiar with the contents of Islamic Studies believe studying Islamic Studies is like going to university to learn how to pray and fast. But this is wrong as Islamic Studies comprises of multiple areas of academic studies. These include Islamic History, Quran Sciences, Hadith Sciences, Islamic Jurisprudence, Islamic Socio-Economic System, interreligious studies, etc. Islamic Studies is even so comprehensive that it is a whole faculty which comprises of sub-specializations that can be independently studied as a course at some International Universities. Even a European university, University of Oxford has an independent college (Oxford College of Islamic Studies) where students can study different areas of Islamic Studies.

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## Appendix

### QUESTIONNAIRE

#### Inferiority Complex in Islamic Studies' Undergraduates of South-western Nigeria and Implications on Islamic Studies Pedagogy

##### Demographic Data

Demographic characteristics (institution, age, level of education, sex and marital status) of the respondents were analysed using frequency counts and percentages and the result is as presented in the following tables.

##### Distribution of the Respondents by Institution

1. Institution	Frequency	Percentage (%)
Al-Hikmah University Kwara State	1	2
Lagos State University	1	2
Olabisi Onabanjo University, Ogun State	8	15.7
Tai Solarin University of Education	6	11.8



University of Ibadan	8	15.7
University of Ilorin	24	47.1
University of Lagos	3	5.9
<b>Total</b>	<b>51</b>	<b>100</b>

<b>2. Nature of study:</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Pure Islamic Studies	31	60.8
Islamic Studies Education	9	13.7
Religious Studies (with Islamic Studies Major)	8	15.7
Islamic Studies Combined with another course	5	9.8
<b>Total</b>	<b>51</b>	<b>100</b>

<b>3. Level of education</b>	<b>Frequency</b>	<b>Percentage (%)</b>
100L	1	2.2
200L	2	4.3
300L	13	28.3
400L	30	65.2
<b>Total</b>	<b>46</b>	<b>100</b>

<b>4. Sex</b>	<b>Frequency</b>	<b>Percentage</b>
Male	34	66.7
Female	17	33.3
<b>Total</b>	<b>51</b>	<b>100</b>

<b>5. How did you start your studies?</b>	<b>Frequency</b>	<b>Percentage (%)</b>
I applied willingly and directly for Islamic Studies while seeking admission	28	56
I applied directly for Islamic Studies while seeking admission because of my UTME score	1	2
I was offered Islamic Studies in place of the course I originally applied for	19	38
My parent/guardian chose Islamic Studies for me	1	2
Others	1	2
<b>Total</b>	<b>50</b>	<b>100</b>

<b>6. How are you sponsored?</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Through my parent/guardian (and they are indifferent to my course)	41	83.7
Through my parent/guardian (but they do not like my course)		
Through self-sponsorship because my parents do not have money	3	6.1
Through self-sponsorship and parent/guardian sponsorship	2	4
Through my parents with their full interest	1	2
Through my parents and they are very much happy with it	1	2
Through self-sponsorship because my parents are not interested in Islamic Studies		
Through scholarship	1	2
Others		
<b>Total</b>	<b>49</b>	<b>100</b>

<b>Personal feelings towards your course of study</b>	<b>Yes</b>	<b>No (%)</b>	<b>Not sure</b>
7. Are you passionate about Islamic Studies as your area of	44 (86.3)	3 (5.9)	4 (7.8)

specialization?			
8. Would you be studying Islamic Studies if you had other options while seeking admission?	32 (62.7)	14 (29.4)	4 (7.8)
9. Would you attempt to seek admission for another course BEFORE you complete your studies?	3 (5.9)	45 (88.2)	3 (5.9)
10. Would you attempt to seek admission for another course AFTER you complete your studies?	13 (25.5)	30 (58.8)	8 (15.7)
11. Do you think some of your coursemates would change their course if they had more choices while seeking admission?	41 (80.4)	7 (13.7)	3 (5.9)
12. Can you advise your children/siblings to study Islamic Studies?	43 (84.3)	4 (7.8)	4 (7.8)
13. Do you think being an Islamic Studies student is a disadvantage for a student vying for an office in the student union or your faculty?	8 (15.7)	42 (82.4)	1 (2)
** Do you think people who look down on students of Islamic Studies know the contents of the course?	1 (2)	43 (84.3)	7 (13.7)

<b>People's opinion of your course</b>	<b>Often</b>	<b>Sometimes</b>	<b>Rarely</b>	<b>Never</b>
14. Do people ask you where you can work with your Islamic Studies degree in a derogatory (shameful) way?	28 (54.9)	17 (33.3)	4 (7.8)	2 (3.9)
15. Do you worry about getting employed after graduation because you study Islamic Studies?	16 (31.4)	16 (31.4)	3 (5.9)	16 (31.4)
16. Do you feel inferior to others because you study Islamic Studies?	4 (7.8)	7 (13.7)	7 (13.7)	33 (64.7)
17. Are you looked down upon because you study Islamic Studies?	10 (19.6)	16 (31.4)	11 (21.6)	14 (27.5)
18. Do you feel uncomfortable to tell people that you study Islamic Studies?	6 (11.8)	8 (15.7)	6 (11.8)	31 (60.8)
19. Do you find it difficult to attend some gatherings or participate in some activities because you study Islamic Studies?	2 (3.9)	11 (21.6)	9 (17.6)	29 (56.9)
20. Do you fear people may not respect you because you study Islamic Studies?	1 (2)	10 (19.6)	5 (9.8)	35 (68.6)
21. Do you feel uncomfortable to discuss issues from Islamic Studies perspective amongst your friends?	3 (5.9)	3 (5.9)	8 (15.7)	37 (72.5)
22. Do you feel uncomfortable living with students from other Departments?	1 (2)	4 (7.8)	3 (5.9)	43 (84.3)
23. Do you think students of other Departments feel comfortable living with you?	26 (51)	14 (27.5)	6 (11.8)	5 (9.8)

**What is the most PLEASING experience you have had because you studied Islamic Studies?**

Nothing so far
Know more about the religion of islam
Theologian are most powerful in English grammar

Satisfactory
The fact that I was able to learn more about Islam, and moreover, it's a very pleasant course to me
Being a student of Islamic Studies, I have series of pleasing experience most especially when there is need to address a conflict that was caused by religious extremism. People will feel satisfied when someone that studies Islamic Studies in a university discusses it.
Been honoured amongst the learned Islamic Clerics
The fact that it helps me understand my religion better and as a female student of Islamic studies, a lecturer from another department saw me when I went to deliver something in his office he was very pleased to see my way of dressing and upon knowing my course he said and I quote " I'm proud and happy. We need people like you in Islamic studies ". Since that day, I was more happy with my course and determined to make the best out of it in sha Allaah.
I have applied for diverse and competitive white collar jobs of which I was invited for interview despite studying ISS. I have worked excellently in a multidisciplinary environments
Sharing Islamic ethics in the campus
None
It give more enlightenment in Islamic perspective
I'm being exposed to Islam as a religion more by studying Islamic studies
It expose me to how mankind should behave in society but morally, physically, psychologically and other good virtues
The love of understanding the words of Allah
Being under the tutelage of Prof M.A Bidmos in causes the rise and fall of abasid and Islamic ethics
Attending Seminars or conference organised by prestigious Lectures from the department
Being like a friend/brother to my lecturers
I'm pleased whenever I'm in a religious gathering
Respect
The fact that I get to know more about my religion
I have help some leadership post and I performed excellently there
Allah blesses me beyond imagination, as I am teaching studies in my school without certificate on it. Alhamdulillah
I always stand out among my peers whenever any matter arises. That is because I don't just attempts situations philosophically, but also Islamically.
The study of Islamic studies enlighten me more about the religion of Islam.
It is a total way of life
The belief that Islamic studies students are all pious
Other students are free to trust me with their valuables
When I engaged in a debate with some Christian friends, portraying the versatility and universality of Islamic knowledge.
As a muslim, learning more about my deen and be able to see from a scholar's perspective
Respect for being clergy
Teaching my families the religion as it should be
Waow.....well Alhamdulillah I feel so great studying this course because I never thought I could be the welfare of my Faculty, I started from my department but most of my colleagues started advising me not to feel inferior & make sure I go for a post in the faculty and to my surprise most students in d faculty support me, can't even explain the feelings Wallahi, I feel honoured, appreciated, blessed and excited it happens to be the best memories of my life that I don't even imagine Wallahi.
The most pleasing experience I had in study Islamic studies is that I got to know whom I am in terms of brilliancy

I did a combined course at faculty of law with law students and I scored the highest score. I was honored among them all.

Inferiority and been sentimental from other students

**What is the NASTIEST experience you have had because you studied Islamic Studies?**

None

Nil

failing woefully because I can neither read nor write Arabic

nothing

Not really

Time

People belittled the course a lot

A day someone said to me "out of all courses in University so you call only study Islamic studies.

I don't recall

When friends keep asking what I will do with my degree in Islamic Studies

Being somehow to my fellow people who we have high mission in study most potential courses in our environment.

People asking me and friend why we chose the course and thinking we fear we won't enter for "esteemed courses", because they didn't expect us using our jamb mark to enter into that "derogatory course". The mark could make us enter for law or something like that. I had 261 and my friend had 281

Lack of MANY employment opportunities as I could wish

having deep knowledge of Quran and Hadith

The road have been though and rough

None

Some Muslims in other fields considered studying Islamic studies as a wasting of money

Some ignorant questions some people asked that what did you want to use the course to do

Scornful

My first Arabic exam....fucking confused

When I was ask to present my CV

My people do respect me, as they know that I good in all other Fields Shaa, but funny part if is that, some usually say: Alfa you ought to study other course with this experience of yours.

People often asking me 'Why Islamic studies'

Godliness

When a member/student of a faction of Muslims approached me and my mates, condemning our lecturers as orientalist, and concluding that it's better for us to study performing art than Islamic studies

Not having too much back up when issues happen, or seeing you as an inferior person with no brain

None yet

Once an acquaintance mockingly said she'd refer me to her friend's father that is building a school for employment.

Hmmmm just series of questions from people where will u work after this your course this n that.

When I was told that where can I work with my degree

Downgrading and creation of fear of unknown in my mind such as unemployment

**Do you have anything you would like to say further?**

No
Nothing
None
Nothing more
There should be improvement in Islamic Studies Courses and specialisations. For instance, it is believed that Islam has solution to every problem facing human being. Therefore, there should be specialisation like Islam and Sociology, Islam and Medicine, Islam and Governance, Islamic Finance, Islam and International Relations etc. This, I think will bring more relevance to the course. Wa salam.
Our predecessor in the field of Islamic studies should encourage our young and coming islamist that a better future await them and they should not look down on theirselves in any situation they may be.
Islamic studies is a very nice course and entails every other courses in an islamic way be it Shari'ah, arithmetic, sociology, medicine, aqeedah to mention just few. With Islamic studies, you'll have an overview of all other courses. I'll say it a course one should be proud of because, while others learn their area alone, we study all areas and aspect of life.
Islamic studies is a broad field that encapsulates all other field of studies
Not at all
Nothing
There is need to upgrade the study of Islamic studies in Nigeria and introduce/compulsory the study of Arabic with it because is not fair enough for Islamic studies student who can read Quran and read Arabic language a little bit. Also the work against Islam by the Christians in the department where it is combine with CRS in terms of appoint the excos of the department by the staff and students.
Nothing much, but islamic studies is a cool course to study and it should be encouraged in our ummah. And our islamic studies syllabus should be upgraded.
Islamic studies syllabus need to be redefined, overhauled and rechecked in order to be consistent with what Islam really entails. For example, Aqeedah courses need to be inculcated to the syllabus, Arabic language should be thought deeper than before because you can comfortably graduate from Islamic studies and still not understand Arabic, which is something bad taking considering the lofty position that Arabic language holds in our noble religion.
no
The government should provide better offer for islamic studies students
Pls Unilorin should stop giving out Islamic studies as a course to those who are not interested. It's really a threat to the moral and spiritual aspect of Islam. Thank you.
Those that have studied Islamic studies and are at the higher position should pave way for the upcoming Islamists, because, being a graduate of Islamic studies, people who do not understand the con and pros of the course look down on it and jeopardizes the personality of the adherent.
The course is best studied on basis that "I want to do it Not it's the course I was given.
I truly love Islamic Studies
In case, of next Time include masters degree to it, because I am doing my Masters degree, but I marked 400level shaa. We need to enlighten people to see Islamic studies as a worthy course like medicine, law and others. Finally, I wish you success. TIJANI T. I.
Don't be shy to have knowledge of your religion as hobby
I love Islamic studies because I can think from all perspective
Focus and determination is the key.Any course worth studying, its worth studying dilligently
Nothing much but the future is bright
I think the curriculum needs to be adjusted to favour the students after school

Studying Islamic studies helps one to know and understand one's religion better. However, the prevailing sociopolitical and economic condition of the country makes it little important.

Being a islamic studies student is a privilege i will never regret having. Many see us as people without knowledge but we see islam as a whole while being rational but some muslims will call us philosophers because we always think things through before we do. Jazakumullahu khairan

Proud of being Islamist

I love the course as it beings me closer to Almighty Allah, when i was in 2001 and had a chance to change my course i told my mum I'm enjoying it and to let me complete it. Alhamdulillah, i didn't regret studying islamic studies at all, the problem is in the educational system which has made the course look like a remnant.

Well,I just pray Allah crown my effort and bless me with good work because it was my father that imposed this course on me and I did it willingly and and am happy I did his wish because it's something am happy about today

I love Islamic Studies.

<https://forms.gle/SZ4DACfDfcyEKYFfA>