VOL. 13 NO. 6,
AUGUST, 2026
E-ISSN 3027-1401
P-ISSN 3026-9148

African Scholar Publications & Research International
www.africanscholarpub.com

Journal of Arts and Sociological Research (JASR)

Islamic Teachings on Radicalism and Thuggery: A Mixed-Methods Study of the Role of Islamic Values in Addressing Youth Violence and Social Disorder

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DOI: https://doi.org/10.70382/ajasr.v13i6.0127

Abstract
This study examined Islamic teachings on radicalism and thuggery through a mixed-methods investigation of the role of Islamic values in addressing youth violence and social disorder in Sokoto State, Nigeria. The study was guided by three objectives: to examine the level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among members of society; to explore the perceptions of Islamic scholars, community leaders, and youths regarding the role of Islamic values in preventing radicalism and thuggery; and to identify strategies that Islamic institutions and community stakeholders can adopt to promote social order. A convergent parallel mixed-methods research design was adopted. The study involved a population of 1,250,000, from which 400 respondents were selected through a multistage sampling technique for the quantitative component, while 20 participants were purposively selected for qualitative interviews. Data were collected using the Islamic Values, Radicalism and Youth Violence Questionnaire (IVRYVQ) and a semi-structured interview guide. Quantitative data were analyzed using descriptive statistics, whereas qualitative data were analyzed using NVivo thematic analysis. The findings revealed a high level of awareness of Islamic teachings on peace, moderation, tolerance, and non-violence. Respondents further perceived Islamic values, religious education, and Islamic institutions as effective mechanisms for preventing radicalism and thuggery. The study also found that strengthening Islamic education, youth mentorship, empowerment programmes, community collaboration, and peace building initiatives are practical strategies for addressing youth violence and promoting sustainable social order. The study concluded that authentic Islamic teachings, when effectively implemented through collaborative institutional and community efforts, provide a sustainable framework for preventing radicalism, reducing youth violence, and fostering peaceful coexistence.

Keywords: Islamic teachings, radicalism, youth violence, social order.

Introduction

Islamic teachings fundamentally emphasize peace (*salam*), justice (*adl*), compassion (*rahmah*), moderation (*wasatiyyah*), and the preservation of human dignity as essential principles guiding individual and collective behaviour. Islamic scholars have consistently argued that the Qur'an and Prophetic traditions promote peaceful coexistence, mercy, justice, and social responsibility while rejecting unjust aggression, oppression, and harm to others (Kamali, 2015; Hashi, 2014). The principles of *wasatiyyah* (moderation) and *islah* (social reform) demonstrate Islam's preference for balance, dialogue, and reconciliation in resolving social conflicts (Al-Qaradawi, 2017). However, contemporary societies, particularly those affected by socio-economic difficulties, political instability, unemployment, and youth marginalization, continue to experience challenges associated with radicalism, violent extremism, gang activities, and thuggery (Horgan, 2019; Neumann, 2020). Although some violent behaviours are presented through religious narratives, scholars maintain that radicalization is not inherently caused by religion but often emerges through the interaction of ideological manipulation, identity struggles, social exclusion, weak community structures, and exposure to extremist networks (Kruglanski et al., 2019; Hafez & Mullins, 2015). Recent studies further reveal that young people's susceptibility to extremist attitudes is significantly influenced by social environment, identity development, grievances, peer networks, and exposure to radical narratives rather than religious belief alone (Kamenowski et al., 2021; Nivette et al., 2022).

In response to these challenges, Islamic values and institutions have increasingly received scholarly attention as potential mechanisms for preventing youth violence and strengthening peacebuilding efforts. Researchers argue that authentic religious education, ethical formation, community participation, and responsible interpretation of Islamic teachings can provide alternative narratives capable of discouraging intolerance and violent behaviours (Aly, Taylor, & Karnovsky, 2014; Feddes, Mann, & Doosje, 2015). Islamic scholars, community leaders, and faith-based organizations have also been identified as important actors in promoting social cohesion, countering extremist narratives, and encouraging peaceful engagement among young people (Meinema, 2021). Evidence from community-based interventions indicates that Muslim-led civil society initiatives can contribute to counter-radicalization by strengthening dialogue, inclusion, trust-building, and constructive religious understanding (Schmid, 2021). Furthermore, youth peacebuilding research emphasizes that young people should not only be viewed as potential victims or perpetrators of violence but also as active contributors to social stability when provided with supportive religious, educational, and community frameworks (Anaya Jiménez & Robinson, 2022).

Despite the strong emphasis of Islamic teachings on peace, moderation, justice, compassion, and peaceful coexistence, the persistence of radicalism, youth violence, and thuggery in contemporary societies indicates a gap between authentic Islamic values and the behaviours exhibited by some individuals and groups. While Islamic principles provide moral and social frameworks capable of discouraging violence and promoting harmony, factors such as misinterpretation of religious teachings, socio-economic hardship, unemployment, peer influence, political manipulation, and weak community support systems continue to expose youths to violent tendencies. This situation raises critical questions regarding the extent to which Islamic teachings are understood, practiced, and utilized as instruments for preventing radicalization and social disorder. Therefore, there is a need for an empirical mixed-methods investigation to examine the relationship between Islamic values, religious awareness, socio-economic factors, and youth attitudes toward

radicalism and thuggery, while exploring how Islamic institutions and community stakeholders can contribute to sustainable peacebuilding and social stability.

Statement of the Problem

Islamic teachings provide a comprehensive ethical framework that promotes peace (*salam*), moderation (*wasatiyyah*), justice, tolerance, and the protection of human life, thereby offering valuable principles for preventing violence, resolving conflicts, and strengthening social cohesion. Islamic scholars emphasize that authentic Islamic teachings reject extremism, unjust aggression, and social disorder while encouraging compassion, dialogue, and peaceful engagement among individuals and communities (Kamali, 2015; Al-Qaradawi, 2017). However, despite these normative principles, contemporary societies continue to experience increasing cases of youth radicalization, violent extremism, gang activities, and thuggery, particularly in environments characterized by unemployment, poverty, weak social institutions, political manipulation, and identity-based grievances. Empirical evidence shows that young people involved in extremist or violent behaviours are often influenced by social exclusion, feelings of injustice, peer networks, and exposure to radical ideologies rather than religious teachings alone (Hafez & Mullins, 2015; Kruglanski et al., 2019). For instance, the continued activities of extremist groups such as Boko Haram and affiliated violent networks in parts of Nigeria have demonstrated how vulnerable youths can be recruited through ideological manipulation, economic deprivation, and community-level grievances despite the peaceful orientation of Islamic teachings (Onuoha, 2020; Thurston, 2018). Similarly, recent studies reveal that misinformation about religious doctrines and inadequate access to authentic Islamic education can contribute to distorted interpretations of religious concepts among young people, creating conditions for intolerance and violent tendencies (Adnan & Amaliyah, 2021; Kamenowski et al., 2021). The consequences of this situation include loss of lives, insecurity, social fragmentation, disruption of education and economic activities, and weakened trust among community members. Although Islamic institutions, scholars, and faith-based organizations have the potential to provide moral guidance, counter-extremism education, and peacebuilding interventions, limited empirical research has examined how Islamic values are understood and applied in reducing youth violence and social disorder. Therefore, this study seeks to address this gap through a mixed-methods investigation of the role of Islamic teachings and institutions in combating radicalism and thuggery, while generating evidence-based strategies for promoting peaceful and cohesive societies.

Objectives of the study

The broad objective of this study is to examine the influence of Islamic teachings on radicalism and thuggery, with particular emphasis on the role of Islamic values in addressing youth violence and social disorder through a mixed-methods approach. Specifically, the study seeks to:

1. Examine the level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among members of the society.
2. Explore the perceptions of Islamic scholars, community leaders, and youths regarding the role of Islamic values in preventing radicalism and thuggery.
3. Identify the strategies through which Islamic institutions and community stakeholders can utilize Islamic teachings to address youth violence and promote social order.

Research Questions

The following research questions were raised to guide the study

1. What is the level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among members of the society?
2. How do Islamic scholars, community leaders, and youths perceive the role of Islamic values in preventing radicalism and thuggery?
3. What strategies can Islamic institutions and community stakeholders adopt to utilize Islamic teachings in addressing youth violence and promoting social order?

Islamic Teachings

Islamic teachings represent a comprehensive moral and social framework that guides individual conduct, interpersonal relations, and community development through principles such as peace (*salam*), justice (*adl*), compassion (*rahmah*), moderation (*wasatiyyah*), and mutual responsibility. The essence of Islamic teachings emphasizes the preservation of human dignity, peaceful conflict resolution, respect for diversity, and the avoidance of unjust harm to others. The concept of *wasatiyyah* particularly promotes a balanced and moderate approach to religious practice, discouraging extremism, intolerance, and excessive interpretations of religious obligations (Kamali, 2015). Similarly, Islamic ethical scholars argue that the Qur'an and Prophetic traditions provide a foundation for social harmony by encouraging dialogue, forgiveness, and cooperation among people regardless of differences (Hashi, 2014). However, contemporary challenges emerge when religious concepts are misunderstood, selectively interpreted, or manipulated for political and ideological purposes (Aly, Taylor, & Karnovsky, 2014; Kruglanski et al., 2019).

Radicalism

Radicalism refers to the adoption of extreme ideological beliefs that seek fundamental social, political, or religious transformation and may, in some cases, support the use of violence to achieve desired objectives. Although radical ideas are not always violent, radicalization becomes a major security and social concern when individuals or groups embrace intolerance, reject peaceful coexistence, and justify harm against perceived opponents (Horgan, 2019). Recent empirical research indicates that radicalization is a complex social process influenced by multiple interacting factors, including identity crises, social exclusion, grievances, unemployment, peer networks, and exposure to extremist propaganda rather than religious beliefs alone (Nivette et al., 2022). In Nigeria, the activities of Boko Haram and related extremist networks provide practical evidence of how vulnerable youths can be mobilized through ideological manipulation, economic hardship, and community grievances. Research shows that extremist groups have exploited social vulnerabilities, weak governance structures, and limited opportunities for young people to recruit members and sustain violent campaigns (Onuoha, 2020).

Thurggery

Thuggery, on the other hand, refers to organized or individual acts of intimidation, violence, harassment, and criminal behaviour, often associated with youth gangs, political violence, and social disorder. Unlike ideological radicalism, thuggery is frequently driven by immediate social, economic, or political incentives, including unemployment, poverty, peer influence, political patronage, and weak law enforcement mechanisms. In many developing societies, youth involvement in violent groups has been linked to feelings of exclusion, lack of economic opportunities, and manipulation by influential actors seeking personal or political advantage (Adebayo, 2021). For example, Nigeria has experienced recurring cases of youth gang activities, political thuggery, and communal violence, where unemployed

and vulnerable youths are sometimes recruited to carry out acts of intimidation and disorder (Abdullahi & Suleiman, 2022).

Role of Islamic Values and Institutions in Preventing Youth Violence and Promoting Social Order

Islamic values provide important ethical and social mechanisms for preventing youth violence and strengthening peaceful coexistence through the promotion of (1) moral discipline and character development, (2) moderation and rejection of extremist interpretations, and (3) social responsibility and community solidarity. Islamic teachings encourage values such as compassion (*rahmah*), patience (*sabr*), justice (*adl*), brotherhood (*ukhuwah*), and peaceful dispute resolution, which can shape youths' attitudes away from aggression, hatred, and social disorder. Through proper religious education, Islamic institutions such as mosques, Islamic schools, and community organizations can provide young people with authentic religious understanding and positive identity formation. For instance, studies on Islamic-oriented youth interventions indicate that religious education and value-based approaches can contribute to reducing susceptibility to violent extremist narratives by improving critical understanding of religious concepts and strengthening social belonging (Langner & Zschach, 2022). Similarly, Anaya Jiménez and Robinson (2022) emphasize that religious communities should view youths as potential peacebuilders rather than only as individuals vulnerable to violence, noting that youth participation in faith-based peace initiatives can enhance social cohesion and community resilience. For example, Beaujouan and Rasheed (2022), through interviews with religious and community actors in Nineveh Province, Iraq, found that religious institutions played significant roles in peace education, countering extremist narratives, and rebuilding community resilience after prolonged conflict.

Islamic institutions also contribute to maintaining social order through (1) counselling and mentorship of youths, (2) dissemination of peaceful religious messages, (3) community engagement, and (4) collaboration with social stakeholders in preventing violence. Islamic scholars and religious leaders often serve as trusted sources of guidance who can challenge misinterpretations of religious teachings, discourage intolerance, and promote responsible citizenship among young people. Empirical studies suggest that counter-radicalization efforts are more effective when they incorporate trusted community and religious actors who understand local contexts and can address ideological and social vulnerabilities simultaneously (Schmid, 2021). In Nigeria, where youth unemployment, social exclusion, and insecurity have contributed to vulnerability among some young people, faith-based approaches that combine religious instruction with social support and community participation have been identified as important components of peacebuilding strategies (Onuoha, 2020).

Zaduqisti, Mashuri, Zuhri, Haryati, and Ula (2020) conducted an empirical study titled "On Being Moderate and Peaceful: Why Islamic Political Moderateness Promotes Outgroup Tolerance and Reconciliation" in Indonesia. The findings revealed that a stronger understanding of Islamic moderation significantly predicted greater tolerance and support for reconciliation because participants who embraced moderate Islamic values were more likely to develop inclusive identities and peaceful attitudes toward others.

Anwar, Fakhruddin, Faqihuddin, Sudirman, and Romli (2024) conducted a study titled "Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities" in Indonesia to assess students' awareness and perceptions of tolerance-oriented Islamic teachings, particularly regarding moderation, respect for diversity, and resistance to violence. The researchers employed a quantitative descriptive survey design. The study found that the majority of students demonstrated a high level of awareness and positive understanding of Islamic teachings related to tolerance,

moderation, and peaceful interaction, with 87.82% of respondents reporting very positive perceptions of tolerance education.

Meinema (2021) conducted an empirical study titled "Countering 'Islamic' Violent Extremism? The Implementation of Programs to Prevent Radicalization by Muslim-led Civil Society Organizations in Malindi, Kenya" in Kenya. The study employed a qualitative case study research design using interviews. The findings revealed that Islamic institutions and community stakeholders utilized strategies such as religious dialogue, youth mentorship, community awareness campaigns, social inclusion programmes, and contextualized religious education to challenge extremist narratives and strengthen peaceful identities among young people. The study further found that locally trusted religious actors were more effective in addressing youth vulnerability because they combined Islamic moral teachings with social support and community engagement.

Williams, Horgan, and Evans (2016) conducted an empirical evaluation titled "Evaluation of a Multi-Faceted, U.S. Community-Based, Muslim-Led CVE Program" in the United States. The study adopted a mixed-methods evaluation design. The findings showed that effective prevention strategies included community education, Islamic awareness training, youth engagement activities, volunteerism, multicultural programmes, and collaboration between religious leaders, social service providers, and security stakeholders. The study revealed that Muslim-led initiatives were valuable because they created trusted spaces where community members could discuss concerns, improve awareness of radicalization risks, and develop positive civic identities.

Methodology

The study adopted a mixed-methods research design. The population of the study comprised 1,250,000 participants, including Muslim youths, Islamic scholars/imams, community leaders, and relevant stakeholders across Sokoto State. Using Taro Yamane's formula, a sample size of 400 respondents was selected for the quantitative component through a multistage sampling technique, involving stratified and simple random sampling to ensure representation across selected local government areas. For the qualitative component, 20 participants comprising Islamic scholars, community leaders and youth representatives were purposively selected for in-depth interviews. Data were collected using a researcher-developed instrument titled "Islamic Values, Radicalism and Youth Violence Questionnaire (IVRYVQ)", containing 10 items structured on a four-point Likert scale, divided into sections covering awareness of Islamic teachings on peace and moderation, perceptions of radicalism and thuggery and the role of Islamic institutions in promoting social order. The instrument was validated by three experts in Islamic Studies, Sociology, and Measurement and Evaluation in Usmanu Danfodiyo University, Sokoto State. A Content Validity Index (CVI) of 0.82 was established. A pilot study was conducted among 40 respondents outside the study area to determine the clarity and suitability of the instrument, while reliability was established using Cronbach's Alpha coefficient, which yielded a reliability index of 0.85. Data collection involved administering questionnaires to sampled respondents and conducting semi-structured interviews with selected Islamic scholars, community leaders and youths. Quantitative data were analyzed using descriptive statistics (mean and standard deviation) to determine the level of awareness and understanding of Islamic teachings on peace, tolerance, moderation and non-violence. Qualitative data from interviews were analyzed using thematic analysis, involving transcription, coding, categorization and identification of major themes relating to the role of Islamic values, institutional interventions and strategies for preventing youth violence and social disorder.

Results

Research Question One: What is the level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among members of the society?

Table 1: Level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among members of the society.

Sno	Item Statements	N	Mean	Std. Deviation	Remarks
	Islam promotes peace among people.	400	3.23	0.85	High Level
	Islam encourages tolerance and respect for others.	400	3.20	0.84	High Level
	The Qur'an and Sunnah prohibit unjust violence.	400	3.25	0.86	High Level
	Islam teaches moderation and rejects extremism.	400	3.17	0.83	High Level
	Understanding Islamic teachings can reduce youth violence.	400	3.12	0.84	High Level
	Islamic values promote kindness, forgiveness, and social harmony.	400	3.23	0.84	High Level
	Misunderstanding Islamic teachings can encourage radical behaviours.	400	3.12	0.87	High Level
	Islamic education promotes peaceful attitudes among youths.	400	3.23	0.85	High Level
	Islamic scholars help promote peace and discourage violence.	400	3.17	0.85	High Level
	Islamic teachings on moderation discourage youth involvement in thuggery.	400	3.19	0.85	High Level
	Grand Mean	400	3.19	0.85	High Level

Source: Field Survey, 2026

The findings presented in the table indicate that respondents demonstrated a high level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence. All the ten statements recorded mean scores above the criterion mean of 2.50, with values ranging from 3.12 to 3.25, indicating general agreement among respondents. The highest-rated item was "The Qur'an and Sunnah prohibit unjust violence" with a mean score of 3.25, suggesting that respondents strongly recognized the Islamic prohibition of unjust violence. This was followed by "Islam promotes peace among people" and "Islamic values promote kindness, forgiveness, and social harmony" with mean scores of 3.23 each. The overall grand mean of 3.19 further indicates that members of the society possess substantial awareness of Islamic values that promote peaceful coexistence and discourage radicalism, extremism, and youth involvement in violent activities such as thuggery. The standard deviation values (0.83–0.87) show a relatively low variation in respondents' opinions, indicating consistency in their responses. Therefore, the result implies that Islamic teachings are widely perceived as promoting peace, moderation, and social order among respondents.

Research Question Two: How do Islamic scholars, community leaders, and youths perceive the role of Islamic values in preventing radicalism and thuggery?

The qualitative data obtained from interviews with respondents comprising Islamic scholars, community leaders, and youths were analysed using NVivo thematic analysis. The coding process generated three major themes: (1) Islamic values as a foundation for peace and moral discipline, (2) religious education as a tool for preventing radicalization, and (3) the role of Islamic institutions in youth guidance and social order. Under the theme of Islamic values as a foundation for peace and moral discipline, respondents emphasized that principles such as tolerance, compassion, justice, patience, and moderation provide moral guidance capable of discouraging violence and social disorder. One Islamic scholar explained:

"Islam teaches peace, mercy, and respect for human life; anyone who truly understands Islamic teachings will not support violence or thuggery."

Similarly, a community leader stated:

"The values of patience, forgiveness, and brotherhood in Islam help young people control anger and avoid actions that can destroy society."

Youth respondents also acknowledged the influence of Islamic values, with one stating:

"When youths understand the peaceful message of Islam, they are less likely to join groups that promote violence or criminal activities."

The second and third themes identified through NVivo analysis focused on the role of religious education and Islamic institutions in preventing radicalism and thuggery. Respondents indicated that Islamic scholars, mosques, and community-based religious organizations play important roles in correcting misconceptions, mentoring youths, and providing constructive alternatives to violent behaviours.

An Imam noted:

"Many young people are influenced by wrong interpretations of religion; continuous Islamic education and proper guidance can protect them from extremist ideas."

A youth leader further stated:

"Religious institutions should organize programmes that combine spiritual guidance with youth empowerment because unemployed youths are easily influenced by negative groups."

Community leaders also highlighted the need for collaboration between Islamic institutions, government agencies, and community stakeholders, explaining that

"preventing thuggery requires both moral education and social support for young people."

The NVivo thematic analysis therefore revealed that respondents view Islamic values not only as religious principles but also as practical social tools for promoting tolerance, reducing radical tendencies, guiding youth behaviour, and strengthening social order. The findings suggest that effective utilization of Islamic teachings requires authentic religious education, proactive mentorship, youth engagement programmes, and community partnerships.

Research Question Three: What strategies can Islamic institutions and community stakeholders adopt to utilize Islamic teachings in addressing youth violence and promoting social order?
The qualitative data collected from respondents (Islamic scholars, community leaders, and youths) were analysed using NVivo thematic analysis. The analysis generated four major themes: (1) strengthening Islamic religious education and awareness, (2) youth mentorship and empowerment programmes, (3) community dialogue and collaboration, and (4) proactive roles of Islamic institutions in peacebuilding. Under the theme of strengthening Islamic religious education, respondents emphasized that authentic knowledge of Islamic teachings is essential for correcting misconceptions and preventing extremist interpretations. An Islamic scholar stated:
"The best way to prevent radicalism is to teach young people the true teachings of Islam because ignorance allows wrong individuals to manipulate them."

Similarly, a community leader explained:
"Mosques and Islamic schools should provide regular lessons on peace, tolerance, and moderation rather than focusing only on rituals."

Youth respondents also supported increased religious awareness, with one stating:
"When youths understand that Islam rejects injustice and violence, they will not easily accept messages that encourage fighting or hatred."

The second major theme identified through NVivo analysis focused on youth mentorship, empowerment, and community collaboration as strategies for utilizing Islamic teachings to address violence and social disorder. Respondents argued that religious guidance should be combined with practical support systems, including skills acquisition, employment opportunities, counselling, and youth engagement activities. A youth leader noted:
"Religious advice is important, but youths also need opportunities and support; an idle young person can easily be influenced by negative groups."

An Imam further explained:
"Islamic institutions should create mentorship programmes where young people can receive moral guidance and develop positive life goals."

Community stakeholders also emphasized collaboration among Islamic leaders, parents, government agencies, and security organizations, with one respondent stating:
"No single institution can solve youth violence; religious leaders and community members must work together to build a peaceful society."

Discussion of findings
Findings in table 1 revealed that members of the society demonstrated a high level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence. The high awareness level suggests that Islamic teachings are widely perceived as a source of moral guidance capable of discouraging radical attitudes, youth violence, and social disorder. This finding is consistent with the view of Kamali (2015), who emphasized that the Islamic principle of *wasatiyyah* (moderation) promotes balance, tolerance, peaceful interaction, and rejection of extremist interpretations. Therefore,

strengthening authentic Islamic education and awareness programmes can further enhance the role of Islamic values in promoting social harmony and preventing violent behaviours.

The finding revealed that Islamic scholars, community leaders, and youths perceived Islamic values, religious education, and Islamic institutions as essential mechanisms for preventing radicalism, reducing thuggery, and promoting peaceful social behaviour. This indicates that principles such as tolerance, compassion, justice, moderation, and respect for human life are considered effective in shaping positive attitudes among youths and discouraging violent tendencies. The finding further suggests that Islamic institutions have an important responsibility in providing proper religious guidance, correcting misconceptions, mentoring youths, and supporting community peace-building efforts. This finding agrees with Meinema (2021), who observed that Muslim-led civil society organizations can contribute to preventing violent extremism through religious education, social inclusion, dialogue, and community-based interventions. Therefore, effective utilization of Islamic values through religious institutions and community engagement can serve as a valuable strategy for strengthening social order and reducing youth violence.

The finding revealed that Islamic institutions and community stakeholders can effectively address youth violence and promote social order by strengthening Islamic education, providing youth mentorship and empowerment programmes, encouraging community collaboration, and implementing peacebuilding initiatives. The finding also suggests that collaboration among Islamic scholars, parents, community leaders, and relevant agencies is essential for guiding youths toward responsible behaviour and peaceful coexistence. This finding supports the view of Anaya Jiménez and Robinson (2022), who argued that faith-based institutions and community partnerships play a vital role in empowering young people as agents of peace by promoting dialogue, inclusion, and active participation in peacebuilding efforts.

Conclusion

The study concluded that Islamic teachings provide a strong foundation for preventing radicalism, reducing thuggery, and promoting peaceful coexistence within society. The high level of awareness and understanding of Islamic teachings on peace, tolerance, moderation, and non-violence among respondents indicates that these values are widely recognized as essential principles for fostering social harmony. Furthermore, the perception of Islamic scholars, community leaders, and youths that Islamic values, religious education, and Islamic institutions are effective tools for preventing youth violence underscores the significant role of faith-based guidance in shaping positive behaviour. The study also concludes that strengthening Islamic education, youth mentorship, empowerment programmes, community collaboration, and peace building initiatives can enhance the capacity of Islamic institutions and community stakeholders to address youth violence and promote sustainable social order. Therefore, the effective application of authentic Islamic values, supported by collaborative community efforts, remains a practical and sustainable approach to building a peaceful, secure, and morally responsible society.

Recommendation

Based on the findings of the study, the following recommendations were made;

1. Islamic institutions should strengthen peace-oriented religious education by organizing regular sermons, seminars, youth workshops, and community enlightenment programmes that emphasize Islamic teachings on peace, tolerance, moderation, justice, and non-violence in order to sustain the high level of awareness and prevent the spread of extremist ideologies.

2. Islamic scholars, community leaders, and relevant government agencies should establish structured youth mentorship and empowerment programmes that combine authentic Islamic moral guidance with vocational training, counselling, entrepreneurship, and life-skills development to reduce youths' vulnerability to radicalism, thuggery, and other forms of violent behaviour.
3. Community stakeholders should promote collaborative peacebuilding initiatives by fostering partnerships among Islamic institutions, families, schools, security agencies, civil society organizations, and local communities to implement coordinated programmes that encourage dialogue, conflict resolution, social inclusion, and the effective application of Islamic values in promoting social order and peaceful coexistence.

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