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An abstract graphic featuring a wireframe sphere on the left, with lines radiating from its right side across the page. The background consists of several horizontal stripes in gold, black, and white.

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FROM THE EDITOR-IN-CHIEF

The Unilorin Journal of Lifelong Education (UJLLE) is a publication of the Department of Adult and Primary Education, University of Ilorin, Ilorin. The Department is strategically positioned to provide teacher education for children and adults. Knowing that the scope of its mandate extends from cradle to grave, beginning with childhood and ending with adulthood, it was considered appropriate to associate the main publication of the Department with Lifelong Education. As is the tradition of academic publications, UJLLE welcomes well researched articles from scholars in academic institutions and practitioners in the fields.

Whereas it is traditional for academic units of the university to publish regularly, the UJLLE is borne out of the need to address the gap of developing lifelong education to give the best to learners and professionally trained teachers at every stage by training institutions. Our effort is therefore not to just replicate what is considered conventional. Rather, publication of improvement driven research is focused and promoted in every sense.

This maiden edition of UJLLE marks a watershed of particular contributions to thoughts, ideas and innovations to shape policies and practices in life long education in the entire world and Nigeria particularly. At this beginning point, the scope of publications is national in outlook. It has been a challenging responsibility for the Editorial Board to pioneer this publication and by so doing lay a good foundation for a great future.

I therefore welcome researchers to the contributions of the Department to progress of knowledge in lifelong education.

Professor Henry O. Owolabi

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RELIGIOUS EDUCATION FOR SUSTAINABLE DEVELOPMENT: ISLAMIC PERSPECTIVE

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Abstract

Religious education is a study that cultivates the right knowledge of service and worship of God, the supernatural. Religious education apart from inculcating the right values, moral excellence and social responsibility is still beneficial for sustainable development which is desirable by every society irrespective of size and stage of development. Specially, Islam essence of education is to develop it adherent to realize his status as khalifatulahi to whom Allah has promised the authority of the universe. The research type is historical having its focus on religion and education, sustainability and development, purpose of education, Islam and Education, Islam and sustainable development, concept of religion, contribution of various religious organisation e.t.c. Religious education, specifically, Islamic views as regard sustainable development cut across various institutions such as education, banking, economy empowerment, and political as well as commercial realm. Conclusions are drawn that religious education if properly display contributes to spiritual and sustainable development such as building of schools, hospitals, financial institutions et-cetera there by generating income for citizen. It also make people leaves in peace and harmony Muslims non-Muslims, ability of a Muslim to understand the essence of human creation and knowing Allah. Also, establishment of various institutions and other places of work thereby generating income for sustainability, recommendations are made that Religious education curriculum must be updated as to encompass aspect of religious entrepreneurship skill leading to sustainable development.

Keywords: Religious education, Sustainable development, Islamic perspective

Introduction

Both religion and education are some of the most important tools of enlightenment, reformation, development, and character building. Although to the atheists, religion to them means addictive or opium of the people which make people to be physically or psychologically dependent on something while education is the means to guarantee a useful being i.e. it makes ones to be independent. To the religionist, religion is means of salvation and a life of bliss both here and in the mundane. Even though, a sound system of education leaves no aspect of human endeavour untouched, but more often than not, there is less emphasis on the spiritual and moral aspect of man at the expense of his materials needs. While other aspects such as social, political and economic aspect are given utmost importance and recognition, the moral aspect is highly neglected, relegated and emphasized willingly or unwillingly due to the impact of controversialists. The resultant effect of this intellectual display is the numerous crises in the material life of man in all its ramification weather social, political, economy or otherwise. The strange thing is that most of the social evils are the creation of the educated people. Such people have no value or good behaviour, to them education means achievement, success and material acquisition. This is not the Islamic view of education as opposed to this worldly and materialistic view of education. Some people

believed that Islamic system of education have no regard for worldly life and its responsibility, this is not true, the Qur'an and the tradition of the prophet teaches us to be responsible and have a good, happy, moral, social, institutional and sustainable life.

Education is perceived by Danmole (2005) is an instrument of change and national development. He opined that education is the vehicle for cultural and economic transformation. This concept is often expressed not only by educational historians but also by sociologist and psychologist who study education (Danmole,2008). Education is a process and the medium for the acquisition of relevant knowledge, skill and attitudes for survival in a changing world. In all human societies particularly the modern ones, education remains one of the most powerful instrument for both development of man and transmission of human society (Labo-Popoola, Bello and Atanda). On the relevance of education, Jaiyeoba (2009), citing Raji (2004) described education as both a social and private good. It is an investment of yielding benefits that have some externalities.

Education and training is the main instrument available to government and community to prepare individual for a rapidly changing, increasingly demanding world of work, to improve their employability. Okugbeni(2013) asserted that education enhances the capabilities of an individual. It is a mechanism for enabling active citizenship; thus those who are denied of the rights to education face the possibilities of limited chances in the future. Islamic education is defined as the process by which the values spelt out in the holy Qur'an and traditions of the prophet Mohammed are handed over down from generation to generation.

Sustainability according to Longman dictionary means ability to sustain, to maintain, or keep something in existence. Sustainability can therefore be seen as a mechanism which can be used to hold, to maintain, to provide or keep something in existence. Sustainable development is development that meets the need of the present without compromising the ability of future generation to meet their own needs. Sustainable Development is a concept that refers development where emphasis is shifted from short term economic gains to a more long term approach where there is balance between economic the environment, and society rather than a piece meal approach. Development of this type is a complex process of interaction between public authorities, civil society and the private sector. Sustainability has a similar meaning as sustainable development, but it is used when the focus is mere narrow such as sustainability within companies or the sustainability of specific project. In this regard, the researcher intended to give account of how religious education has provided sustainable development with specific emphasis on Islamic education.

Development in terms relates to the idea of growth in quality and quantity, it is the process by which something increases in size and space structure and shape. It refers to the changes in time and space. As applied to education, it refers to the changes that have taken place in the policy and practice of education in all the countries of the world: the growth of educational institutions, the growth in enrolment and numbers of schools and students at various levels of education. The growth in the member of the teachers and other supporting staff, changes in curriculum, changes and improvements in the methods and resources for teaching (Jekayinfa, 2008). The policy and practice of education in Nigeria is subjected to constant review leading to improvement in quality growth and there are numerous tertiary institutions which cut across universities, (Both private and public), Polytechnics and Colleges of education among others.

Despite all these increase and growth it cannot still certify the increasing number of candidate seeking for admission. Schools, both primaries and secondary are very numerous with increasing number of teachers and non-teaching staff. The government is making effort to improve on the quality of

education as the courses offered at these institutions are being accredited from time to time. The curriculum of various disciplines must also be subjected to constant review as improve on previous one. The government can still do better in rendering assistance on provision of teaching resources as to create avenue for quality teaching. The researcher is also interested in relaying how religious education has improved or change other sections such as politics, economy and others. The purpose of education is to produce a useful citizen, a useful citizen is useful both to himself and the society in which he lives and generally, to the world community. If there is one aim of education, it is to become useful as a human being (Jekayinfa and Kolawole, 2008). The ultimate goal of Islamic education is to build up the individual who will act as Allah's khalifat or at least put him on the path that leads to such an end (Abdullah, 1982) in other words, Islamic education aims generally at leading an individual to acquire the necessary qualifications worthy of a khalifah. Basically, such an individual, supposedly delegated by Allah to do His will on earth, should be faithful, committed and devoted to Ibadah i.e. the worship and service of Allah (Abdullah, 1982) Sustainable development is therefore better achieved through education. It is in line with this that education is seen as the greatest investment that should be made by a country so as to record a fast and effective national development in area of religion, economic, political and human resources.

The Concept of Religion

Religion means the belief and worship of a supernatural controlling power, especially God the Almighty. It is a particular system of faith and worship. Religion is a fundamental set of beliefs and practices generally agreed upon by a group of people concerning the obedience and worship of the divine. It is regarded as the most powerful of all agent of socialization that is capable of correcting the shortcomings of all other agents. This is because religious rules and regulations are not man-made but a code of conduct authored by the Supreme Being. Rasheed (1999) quoted some scholars such as Pereto, Lenin, Freud and Engel (n.d) on what religion means. They 'saw religion as the product of mental reflection of economic interest; biological needs or class experiences of deprivation'. Tylor (n.d) defines it as 'the belief in Spiritual Beings'. The conceptual exploration of Pereto, Lenin, Freud and Engels look at the utilitarian values of religion while Taylor's postulation accepts religion as a special communication that transcends the ordinary, a clever attempt at closing the gulf between man and the metaphysical forces. Religion, according to Bell (n.d) is also

"A set of coherent answers to the core existential questions that confront every human group, the codification of these answers into a creedal form that has significance for its adherents, the celebration of rites which provide an emotional bond for those who participate, and the establishment of an institutional body to bring into congregation those who share the creed and celebration, and provide for continuity of these rites from generation."

Critical as this postulate is, it is an opinion from a sociologist as against Marxist's class perspective with the conclusion that religion is the 'opium of the masses'. Even within the political nexus, a conceptual clarification of religion will see it as a means to political power and governance where religious law will be the guiding principles. So also there is going to be an integration of ethics, creeds and doctrines on the meaning of religion if a Christian or Muslim or a Sango adherent is asked to conceptualize religion. Religion according to Rasheed (1999) is pathetically seen as a subjective, emotional, psychological and spiritual link between man and the elements in the cycle of life. From the perspective of phenomenon of man's existence, it is the foundation of man's numerous phenomena. It is man's culture as well as his moral principles of generation and regeneration. It is a social engagement as it

is a complete way of social habitation, common understanding, peaceful co-existence and a thorough reflection of this 'world' and the 'next world'.

Islam and Education

Islam is a comprehensive way of life. It is a complete code of life that covers every aspect of an individual's life; it provides a way for every walk of life, social, moral, economic and political both national and international. Islam is a universal religion for all times and all places. It offers successful solutions to all human problems, spiritual as well as temporal, sacred as well as secular. Islam is one of the most vital and dynamic, progressive and scientific religion.

Islam attaches much importance to education and that is why knowledge is said to be the life wire and pillar of Islam. As such, Islam, as a way of life is not meant for the ignorant. According to some Muslim scholars the aim of education is to facilitate balance growth of the total personality of man through the training of man's spirit, intellect, rational self, feeling and bodily sense. The faith impacted to Muslims must be such that fate is infused on to the whole of his personality and creates in him an emotional attachment to Islam. This enables him to follow the Qur'an and Shariah and govern with the Islamic system of values willingly and joyfully, so that he may proceed to the realization of his status as khalifatullahi to whom Allah has promised the authority of the universe. It was on this aim given by Muslim scholars that Lemu (nd) opined that Islamic concept of education therefore should foster a deep awareness of the divine presence in the universe. In this respect, social and natural sciences and humanities are of the same value and serve the same purpose, for when taught properly, each subject will make the learners heart feel greatness of Allah and consequently fear and love for Him.

A typical example of sustainable development is the seven point agenda of the peoples' Democratic Party (PDP) as identified by President Umar Yar'adua. They are security, agriculture, gainful employment, national security power and energy, transportation to mention but a few.

Sustainable Development

Oyeshola (2008) described sustainable development as 'a way of life and approach to social and economic activities for all societies, rich and poor which is compatible with the preservation of the environment.' From the above definition, it could be deduced that for development to be regarded as sustainable, the present generation has to make provisions for the generations to come. This implies that they should be good managers of the available resources and also be conscious of the environment. Sustainable development is thus a process of development which is equitable and sensitive to ecological and environmental issues. The ability of a society to record this type of development depends on the initiative resourcefulness and discipline on the part of human factor which is responsible for management of developmental progress. Aina (2009) pointed out that sustainable development is a new paradigm that establish linkages across concepts like poverty alleviation, human right, peace and security, cultural diversity, biodiversity, fund security, clean water and sanitation, renewable energy, preservation of environment and sustainable use of national recourses with the aim of ensuring a better quantity of life for the present and the generations to come.

Oyeshola (2007) opines that there are at least four main elements or principle of sustainable development. The first is the conservation of natural resources for the future of generation, (the principle of inter-generational equality) while the second is the exploitation of natural resources in a manner which is sustainable or prudent (The principle of sustainable use). The third element is that equitable use of natural resources which implies that the use by one state must be adequately enough of the need of that

state such that each and sundry will benefit in equal propulsions (the principle of equitable use, or generational equity). Furthermore, it is noteworthy that the last element is the integration of environments and development need. (Oyeshola, 2007). According to United Nations world commission report (1987) sustainable development is the one that meets the needs of the present without compromising the ability of future generations to meet their own needs. i.e. availability of resources and creativity arts for all ages in which natural resources of a country is a common heritage for all generations and in pursuance of short-term economic goal, the present and particularly the future generation are not being penalized. The concept of sustainability bothers on the effective utilization of resources with a due consideration for future reservation; otherwise the concept could be defective to an extent.

Apart from the above indices, the global community have also made several attempts to checkmate some of the trends through the organization of meetings held in Thilisi in 1977, Jomtien 1990, Toronto in 1992, and Istanbul in 1993 as well as other series of United Nations Conference beginning in 1992 with Pzio (environment and development) and followed in 1994 by Cairo (population), in 1995 by Copenhagen (social development) and Beijing (women) and in 1996 by Istanbul (human settlement). (UNESCO, 1997).

Islam and Sustainable Development

Allah, the All Mighty says in Q. 6. Verse 38 says nothing have we omitted from the book, and they (all) shall be gathered to their lord in the end.

The explanation of this verse is that Allah has not left any issue undiscussed, be it worldly or mundane. The issue of sustainable development has been explained severally in the glorious book which encourages man kind to have a mean of sustainable development and earn from a lawful income. Islam encouraged mankind to be hard working and energetic as no food, no development and progress for a lazy man. The sources of sustainable development before and after Islam are mainly trading, gambling pastoral farming and usury. Islam later condemned gambling and usury along with some dirty acts such as drinking of alcohol, dedication to idol worshiping and legalized lawful trading, farming and education. In reference to that, Allah says "Oh you who belief! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows are an abomination,- of Satan's handwork; eschew such (abomination), that ye may prosper. Intoxicants and gambling will only exile enmity and hatred bit you and hinder you from the remembrance of Allah and from prayer will ye not then abstain (Q: 5,v; 90 - 91)

The major sources of sustainable development in Islam are two, namely education and trading (bargaining of sales). Education as a mean of sustainable development during the life of prophet and his pious caliphs underwent a lot achievement and development, apart from the prophet giving directives to his companion to teach Quran and Hadith, the prophet himself involved in the teaching of his kiths and kin for example, Ali, Uthman, Abubakar and Haishat were his first student, the literate captives were asked to pay their ransom by teaching at least ten illiterate the art of teaching and writing and Islamic empire was solidly built, et-cetera. Uthman the third caliph contributed to the teaching of unity and practically manifested in Uthman's ability to bring all Muslims together upon one text in the reading of glorious Quran. Schools were established throughout the empire by Umar the third caliph, where various discipline in Arabic language and proverb were thought, teachers were pay salaries by the state and stipend were given to students to encourage them, et-cetera. As for Trading, the statement of Allah: "...And has permitted trading and forbidden riba (usury)..." (Q. 2: V 275)

And His statement "... save when it is a present trade which you carry out on the spot among yourselves..."(Q. 2 : V; 282) what has come in the statement of Allah "then when the (Jumu'ah) Salat is ended, you may disperse through the land, and seek of the Bounty of Allah ..And Allah is the best of Providers."(Q. 62: V; 10- 11)

And also His statement: Eat not up your property among yourselves unjustly except it will be a trade among you, by mutual consent ..." (Q.4: V; 29).

According to Abu Hurairah (n.d) may Allah be pleased with him, you people say that Abu Hurairah tells many narrations from Allah's messenger (may Allah bless him) and you also wonder why the emigrants and Ansar do not narrate from Allah's messenger (may Allah bless him) as Abu Hurairah does. My emigrant brothers were busy in market, while I used to stick to Allah's messenger (Salla llahu Allahi Wasalam) content with what fills my stomach; so I used to be present when they were absent and I used to remember what they use to forget, and my Ansar brothers used to be busy with their proper ties and I was one of the poor men of Suffa. I used to remember the narrations when they use to forget. No doubt, Allah's messenger (Salla llau Allahi Wasalam) once said "whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." "So, I spread my coloured garment which I was wearing till Allah's messenger (SAW) had finished his saying, and then I gathered it to my chest. So, I did not forget any of my narration (Bukhari, 1997)

In another narration, Ibn Abbas may Allah be pleased with both says "Ukaz, Majanna and Dhul-Majaz were market places in the pre Islamic period of ignorance .when Islam came Muslims feel that in trading there might be a sin, so the divine Revelation came:

"There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (Q. 2: V;198) The interpretations of these Qur'an and Prophetic traditions are that Islam is a religion that encourages sustainable development through lawful means of education and bargaining(Bukhari, 1997).

Furthermore, Islamic religion orient the lives and important decisions of many families and communities on a strong base of values with Islamic doctrine and Religious holistic world view, religion has continue to challenge the development of economic and political sub-systems that dominate societies and undermine and fragment life in community. At their best, religious communities and religious leader have raised their voices in the context of economic injustice and rampant inequality, the misuse of political power, the ugly face of racism and violence against women and children. Ditto to this, the world Council of Churches (WCC) has been calling for respect for human rights, the rule of law as well as respect for international law. These are all essential for our vision just a Shalom, Salaam, that includes development and hope.

Olav (2016) submits that religion today is no longer a 'taboo' in political science and development-literature. There has been a noticeable discourse change. The earlier understanding that 'religion will gradually disappear when economic growth and modernisation/globalization spread' now gives way to a growing recognition that religion play an important- even a central- role in peoples' lives, attitudes, and practices and therefore also in development. Religion informs peoples understanding of what constitutes a (good life), their hope, their self- esteem and belief in their own dignity and rights, and their resilience in times of crises. Therefore, religion be considered in development and humanitarian response.

Specifically, research on religion and development in Nigeria (2009) identifies the main Muslim Faith Based Organisations (MFBOs) to include "the Federation of Muslim Women Association of Nigeria (FOMWAN), the Nasrul-Ilahi Fathi society of Nigeria (NASFAT), Quareeb Society of Nigeria, Ansaru-deen Society of Nigeria, Nawairu deen society of Nigeria, Ansoruli-Islam and the National

Council of Muslim Youth Organization (NACOMYO), the FOMWAN with consultative status in the United Nations among other things aims at the intellectual and economic empowerment of Muslim Women, the rehabilitation of children and orphans, the encouragement of young girls to embrace education and proper adequate healthcare, etcetera. This is done in partnership with the Nigerian government through the Universal Basic Education Programme and Nomadic Education Programmes.

NASFAT among other programmes aim at tackling poverty and ensuring sustainable income for the society. Thus, it promotes small scale business by granting loans to individuals and cooperative societies. It also encourages education programme among the Muslims and Non-Muslims by establishing schools, such as primaries, secondary and tertiary institutions (Fountain University) to cater for the teeming Nigerian population seeking for admission on various courses (Olakunle, 2009).

The various Muslim Organizations in the country are another category of voluntary agencies interested in educational development. Religious organizations such as Islamic Trust of Nigeria (ITN) the Ahmadiyyah, the Izala group and Jamatu Nasrul Islam, have contributed greatly to the establishment of pre-primary, primary, secondary and tertiary institutions. Among some of these institutions for sustainable development are the college of Arabic Studies, Kano (for Higher School Certificate) and Girls' Arabic Secondary School, Zaria (Ozigi, 1980, Musaazi, 1982, Nwankwo, 1982).

The other roles of these Islamic organizations in Sustainable development and among others include the following:

- a. Provision of qualitative education based on sound moral values;
- b. Helping to upgrade the standard of education in schools;
- c. Payment of teachers' salaries;
- d. Receiving donations and gift for funding education. (Manual for effective Management of Primary Education in Nigeria, 1991:10).

On the aspect of economy, the various Muslim Organization has also stretched their assistance in sustainable development to enhance the socio economic status of their members by creating job opportunities of one kind or the other, they established Islamic financial institutions such as co-operative societies and Jaiz Islamic banking sector thereby granting loan to every interested members without interest, establishment of mission hospitals and other private agencies thereby enhancing sustainable development. Politically, where religious law is the guiding principle, Islam has assisted in voting people to power both in Nigeria most especially in Muslims populated areas and outside the Nation such as Islamic Nations in the world.

Conclusions

This paper discussed on religion and education generally, specifically it addressed the view of Islamic education to knowledge and sustainable development the contribution of other religious education at large to sustainable development, it also address the key concepts in the topic such as religious education, Islamic education sustainability and development. Purpose of education, be it Islamic and otherwise and the contributions of various Islamic organization to sustainable development.

Recommendations

In the light of the above, the researcher recommends that (a) there should be a review of curriculum as to widen the scope and the topics to include emphasis on (a) the importance of handwork as to enhance creativity leading to self-reliance, (b) the science and technological advancement as to widen the knowledge of specialist in the area of their endeavour, such that their work will not be limited to evangelical activities or otherwise (c) a workable good of order to commensurate with the learners

endeavours (d) and the importance of governance for sustainable development of Nigeria people as to prevent over dependence on whites collars job there by preventing recession. Lastly Dialogue and education for tolerance will also reduce religious conflicts among the various religious groups through proper restricting of curriculum of religious studies.

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