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Abdulkadir ABUBAKAR

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Research Center for Defense Against Terrorism and Radicalization Association

Adres/Address: Beytepe Mah. Kanuni Sultan Süleyman Bulvarı 5387. Cadde
No:15A D:58

06800 Çankaya/Ankara

Telefon/Telephone: +90 312 441 11 50

www.tradergisi.com

e-posta/e-mail: editortrad@teram.org

RESEARCH NOTE: TOWARD A MAQASID AL-SHARIA BASED RADICALIZATION INDEX

Abdulkadir ABUBAKAR*

ABSTRACT

Radicalization denotes the process by which an individual or group adopts or exhibits a violent form of action directly linked to an extremist ideology be it; socio-political, or religious, which is not consistent with the conventional value construct. But radicalization assessment mechanism is obscure. Its structure, scope, and implementation strategy still remain largely unsettled. Central to this mechanism are the risk assessment tools which are used as indicators to assess individual(s) vulnerability. But scholarship on such tools, however, is dominated by the Behavioral Science. Thus, militating against the tools' suitability within the realm of the religious content of the individual's thinking. This research note, therefore, takes the religious approach to identify suitable indicators relative to the individual's value construct. Using the *Maqasid Al-Sharia* framework, it articulates vulnerability assessment tools which were tested through Focus Discussion (FD) involving ten students (four female and six male) drawn from two universities in Northwest Nigeria. Hence the paper discovered the operational utility of the tools which proved valuable toward providing policy direction at the two levels of aggregation: micro and macro levels of vulnerability risk assessment.

Keywords: *Maqasid al-Sharia, Vulnerability Assessment, Radicalization, Focus Discussion, Index.*

ÖZET

ARAŞTIRMA NOTU: MAKASID-I ŞERİA TEMELİNDE RADİKALLEŞME ENDEKSİNE DOĞRU

Radikalleşme, bir birey veya grubun, geleneksel değer yapısı ile tutarlı olmayan sosyo-politik veya din temelli aşırılıkçı bir ideolojiyle doğrudan bağlantılı şiddet içeren bir eylem biçimini benimseme veya sergileme sürecini ifade eder. Ancak radikalleşme değerlendirme mekanizması belirsizdir. Bu mekanizmanın yapısı, kapsamı ve uygulama stratejisi hala büyük ölçüde belirsizliğini korumaktadır. Bu mekanizmanın merkezinde, birey(ler)in hassasiyetlerini değerlendirmek amacıyla gösterge olarak kullanılan hassasiyet değerlendirme araçları bulunur. Ancak bu tür araçlarla ilgili çalışmalara genellikle "Davranış Bilimi" hakimdir. Bununla birlikte bireyin düşüncesinin dini içeriği araçların uygunluğuna aykırı hareket eder. Dolayısıyla bu araştırma notu, bireyin değer yapısına göre uygun

* Ph.D., Department of Islamic Studies Faculty of Humanities Umaru Musa Yar'adua University, Katsina, Nigeria, abubakar.abdulkadir@umyu.edu.ng, ORCID: 0000-0002-3368-0642.

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göstergeleri belirlemek için dini bir yaklaşımı benimsemektedir. Bu çalışmada Makasid-ı Şeria çerçevesi kullanılarak, Kuzeybatı Nijerya'daki iki üniversiteden seçilen on öğrenciyi (dört kadın ve altı erkek) içeren odak grup görüşmesi yöntemi kullanılmıştır. Çalışmanın sonucunda hassasiyet risk değerlendirmesinin mikro ve makro seviyelerini ortaya konulmuştur.

Anahtar Kelimeler: *Makasid-ı Şeria, Hassasiyet Değerlendirmesi, Radikalleşme, Odak Grup Görüşmesi, Endeks.*

INTRODUCTION

Debates on how to confront the growing trend of radicalization still rages (Neumann, 2013). Various normative theories have been developed with varying degrees of determinants, measures, and indices. These include theories some of which are controversial such as; French dis-engagement theory, which seeks to impress a mental universe totally different from that of the radicalized individual (Maddy, 2017). Simply put, a counter-truth which shakes the individual's value construct from its core. What the program hopes to achieve is that the participants would accept French values such as Laicite, consumption of non-halal food, among others. As though whoever rejects these values is inherently radical. Moreover, the French Inter-ministerial Committee for the Prevention of Delinquency and Radicalization (CIPDR) is yet to devise indices to measure the entire dis-engagement process. It was also observed that: "the issue of terminology... [still] remains a problem [to the French model]. To push the term 'dis-engagement' over 'radicalization' as the CIPDR does is still to assume that some ideas are safer than others. And to fully reject terms seems, in some sense, to admit the impossibility of de-radicalization" (Maddy, 2017).

The German, British, and Belgian programs are modelled along the path of re-integration (Horgan & Braddock, 2010). Suffice it to say, they view radicalization as a problem that can be cured psychologically. Thus, the UK model for example which is used in England and Wales has evolved some indicators used in the vulnerability assessment (VA) process to determine radicalization at individual level. The Saudi model on the other hand considers it a structural problem that can be dealt with by making some structural adjustments in relation to the radicalized individual (Horgan & Braddock, 2010).

However, most of these models appear lopsided given their exclusive psychological, or structural underpinnings at the expense of religion. Without a comprehensive and sound religious, psychological, social and

structural underpinning, these programs will remain halfhearted because value construct cannot be created simplistically and or exclusionary. Thus *Maqasid Al-sharia* (MS) can provide an alternative to underscore the value construct that underpins the structure and scope of measurement of radicalization, particularly, among Muslim countries (Tazul, 2020).

Hence, this research note begins with a survey of relevant literature, then the contours of measurement under the Maqasid Al-Sharia (MS) Vulnerability Assessment (VA) framework (section I); it follows with the axioms for measurement of radicalization along with the data (responses of the study subjects) sourced through Focus Discussion (FD) for Vulnerability Assessment (VA) (section II); and then subsequently application of the indicators to the unit of analysis (section III). A recap is provided at the end.

1. SURVEY OF RELEVANT LITERATURE

Retrospectively, a survey of the extant literature on the subject matter was conducted and it was discovered that, though, some researches were conducted on Maqasid and radicalization, they were not situated axiomatically and empirically, lacking pragmatic substances fundamental to this evolving scientific field (Knudsen, 2018).

Muhammad, (2017), for example focused on ISIS's misrepresentation of *hijra*. Where he used the *Maqasid* as a counter. He highlights how ISIS propaganda targets young Muslims, particularly, in Europe in order to win them over and join their ranks in Iraqi and Syria fronts. According to him, these youths were exploited through the group's misrepresentation of *hijra* calling on them to migrate to *dar al-Islam* from *dar al-harb*. Muhammad, (2017), further provided a historical insight into the concept where he argued that the first *hijra* was to Abyssinia. Thus, he contends that lack of proper education is a major recipe for radicalization since ISIS's view on *hijra* is ideologically flawed

Rahim, Muhammad & Mohammed, (2017), looked at the trend of radicalization in South-East Asia – often referred to as the second front after the Middle-East. They developed an internal mechanism to measure the trend. Where they highlighted the bias inherent in the Western concept of moderate Islamism which considers upholding fundamental Islamic religious teachings as a form of religious extremism. Through this scheme, the West drew a line that divides its foes from its friends. The former is the so-called fundamentalists (radicals) even if they do not adopt or exhibit any violent

character while the latter are the so-called moderates thereby deconstructing Islamic ideals to reflect a somewhat nominalist philosophy. This internal variable is what they called; *wasatiyyah*, a concept that is closely aligned with justice and moderation. They also argued that:

“The problem of religious terrorism and extremism is not rooted from the fundamental teachings of Islam but rather as a result of exploitation and misunderstanding of the true teachings of Islam” (Rahim, Muhammad & Mohammed, 2017).

Other researches which adopted the sociological approaches outside the Islamic Studies domain used certain frameworks that may not be effective in measuring the religious content of individual Muslim’s thinking. Among these was Iskaw, (2018) who provided an overview of ‘Islamic Radicalization’ in the state of Michigan. Iskaw took a survey of seventy-four Islamic religious institutions across the state where she alleged their ties to ‘Radical Islam’ and terror. She gave a list of sources of radicalization in Michigan to include; Sheikh Ahmad Musa Jibril, a Palestinian-American scholar based in Dearborn whose online presence attracted large followership among Muslims in Michigan. Iskaw also cited a report issued by the International Center for the Study of Radicalization (ICSR) which indicates that sixty percent of the foreign fighters that travelled to Syria had followed Jibril on Twitter. Thus, according to Iskaw, Counter Terrorism Experts called him, the most influential recruiter for ISIS. Another source of radicalization itemized by Iskaw was the Michigan’s prison system which she called; breeding grounds for radicalization. According to her, the concept of ‘*Prislam*’ coined by criminologists to refer to the use of religion (Islam) to offer opportunity for prisoners to adjust to prison life and an outlet to survive in unnatural surroundings, plays a major role in radicalization (Iskaw, 2018).

Titled Index of Radicalization: Islamic Radicalization in Michigan, Iskaw’s paper only provided supposed indicators to radicalization mainly through association with some of the over seventy religious institutions she referenced without any concrete evidence to support her argument of an extensive radicalization sweeping across Michigan among Muslim population as she suggested. Though she gave a number of case studies which touched on terrorist threats in Michigan dating back to 1997, determining extent of radicalization requires a systematic methodology hinged on empirical data to determine the potency of the radicalization

process. Nevertheless, Iskaw's study is based on U.S DHS Science and Technology Directorate's Human Behavioral Sciences Division's supported researches which recommend the use of existing community-level data (census, archival, and institutional) to measure radicalization processes. While articulating the US-DHS methodology, Fishman, (2018) gave three dependent variables to guide empirical researches on violent radicalization these include; frequency of terrorism, frequency of other severe ideologically motivated crimes, and frequency of attempted terrorist attacks. These variables provide a theoretical premise which suggest that some communities might possess certain characteristics that make the likelihood of radicalization higher in those communities than others (Fishman, 2018). Three classes of communities appear more vulnerable; marginalized communities (which include diaspora communities), deprived communities, and socially disrupted communities. By selecting Muslim communities in Michigan- a diaspora community, Iskaw has shown keenness in using Fishman's theoretical framework which emphasize the open-source method. Using the open-source method may be helpful at the macro level of aggregation (community-wide level) in some way, but it may appear problematic at the micro-level (individual level) given its cognitive psychology bias at the expense of religion.

In the same vein, Knudsen, (2018) gave an overview of measurement of radicalization and risk assessment in England and Wales where Extremism Risk Guide (ERG), and Vulnerability Assessment Framework (VAF) based on 22 indicators are used to measure radicalization, extremism, and terrorism risks in individuals (Knudsen, 2018). However, in both legal and policy parlance within the U.K, there exists the dilemma associated with drawing the lines between terrorism and radicalization leading to attempts toward criminalizing non-violent extremism. There were series of legislative attempts to that effect which have been put off. Though (Knudsen, 2018). Knudsen observed that even though vulnerability to radicalization is what VAF seeks to identify, scholarship on the subject is still at its nascent stage dominated by psychology, psychiatry, and quantitatively oriented aspects of studies in the field. She further observed that articulating suitable indicators largely remains the challenge (Knudsen, 2018). Since ERG and VAF risk assessment indicators were developed by psychologists, they may be more effective in gauging deviation from established democratic or human rights norms rather than the religious content of an individual's thinking (Knudsen,

2018). Similarly, the tools may be used at macro-level given individual differences at micro-level of aggregation. Nonetheless, we find the three dimensions of the VAF closely related to some of our MS radicalization indicators. This is because the MS dimensions are intricately linked to; religion, psychology, freedom, and rights. These VAF dimensions include; engagement, intent, and capability. The dimensions were designed to provide guidance for the Channel Duty Panels toward decision making about individual's vulnerability to radicalization and determine the type of support they require in England and Wales (Knudsen, 2018). However, we believe the MS radicalization index will provide the ingredients necessary to fill the religious void within the purview of the individual's thinking.

To achieve this lofty goal, this study got an inspiration from works on developmental studies which develop a systematic approach to the rationalization of multidimensional poverty relative to Human Development Index (HDI). Where Chapra, (2008) provided an Islamic vision of development in line with *Maqasid Al-sharia* in which he emphasized the union between the mundane and the spiritual in order to foster positive circular causation among Muslim societies (Chapra, 2008). He argued that promotion of human wellbeing is the goal of all societies not just of Islam. But the strategy for its realization and sustainability is what set the Islamic worldview apart from others (Chapra, 2008). For while others gave undue emphasis on material ingredients of wellbeing at the expense of the immaterial, Islam provides an alternative through a union of the two (Chapra, 2008). Thus, he provides a framework for *Maqasid Al-sharia* (MS) based development framework. Salman & Hamid, (2014) on the other hand, developed an index of socio-economic development consistent with MS which he used to measure Human Development Index (HDI) in relation to Extended Human Development Index (E-HDI) – a model he developed. He articulated an index of human welfare in Islam as against the conventional economic standard through a mathematical notation which represents the worldly and eternal dimensions of human life (Salman, 2017):

$$w_h = f(a w_t, a^m w_e)$$

Where w_h is total human welfare in both dimensions of life, w_t is human welfare in worldly life, w_e is human welfare in eternal life in the hereafter. He further gives a classification of the *Maqasid* to include social *Maqasid* for which he assigned five indicators: Labor force participation, unemployment, environmental degradation, gross fixed capital formation,

strength of legal rights. To compute the index value for each unit of analysis (country), he constructed two equations within each category of index (HDI & E-HDI):

$$E\text{-HDI} = \frac{1}{3} (\text{Human Capital}) + \frac{1}{3} (\text{Income}) + \frac{1}{3} (\text{Social Maqasid})$$

But to standardize the index value, he gave the following mathematical notation for the HDI: $\frac{Av (\text{actual value}) - mv (\text{minimum value})}{mv (\text{maximum value}) - mv (\text{minimum value})}$, (Salman, 2017).

At the end, he succeeded in developing a framework *sui generis* which he referred to as: E-HDI, with broad based indicators consistent with MS by which middle-income OIC member states recorded significant improvement in their rankings. It is indicators like these reflective of Islamic characteristics that are required in radicalization studies in order to fill the void identified by Knudsen as highlighted earlier in our review where she said:

“Studies on the subject are at nascent stage dominated by psychology, psychiatry, and quantitatively oriented aspects... [thus it] may be more effective to democratic norms and human rights than to religious content of an individual’s thinking” (Knudsen, 2018).

My hope with this research note is to provide the preliminary quantitative and the religious frameworks to guide the Radicalization vulnerability Assessment (RVA). As RVA cannot be achieved without effective axioms to guide the development of indices relative to each MS dimension, I took a survey of literature in which axioms were referenced and used in the development of MS based index. Here still, I found it in the developmental economics sphere. Where Salman & Hamid, (2017) developed axioms for MS Based Multi-dimensional Poverty Measurement in relation to HDI developed by the United Nations Development Program (UNDP) since 1990. Using Foster-Greer-Thorbecke (FGT) poverty measures, the duo (Salman and Hamid) provided twelve steps to calculate dimensional poverty in relation to adjusted headcount. In the end, they developed MS based poverty index with Pakistan as a case study where it fared better in comparison to other poverty indices, as the average intensity of poverty of Pakistan in the MS index is 31% compared to other indices which stood at 53% based on UNDP data 2007 (Salman & Hamid, 2017).

It is gaps like these (absence of grounded axioms within the scope of Radicalization Vulnerability Assessment) that this research note intends to

bridge by providing the framework (empirically based) to measure radicalization from Islamic viewpoint using *Maqasid Al-sharia* (MS) as yardstick- a home grown process with an Islamic characteristic devoid of bias or prejudice, in order guide future rationalization within the purview of Radicalization Vulnerability Assessment.

2. CONTOUR OF MEASUREMENT UNDER THE MS – RVA FRAMEWORK

Maqasid Al-sharia otherwise known as the higher purposes of Islamic law, represents the philosophy of this age long legal tradition. In classic Islamic jurisprudence, *Maqasid Al-sharia* is essentially concerned with protection and continuity of human society. Contemporarization and re-conceptualization of *Maqasid* saw a shift in the institution’s preoccupation; from protection to preservation, and now to development and rights (Jaser, 2008). Classified into three major provinces; *darurat*, *hajiyyat* and *tahsiniyyat*, *Maqasid Al-sharia* articulates levels of utilities the securing of which is a necessity under Islamic law. These levels of necessities which were further broken into elements include:

- I. Preservation of religion (*Din*)
- II. Preservation of life (*Nafs*)
- III. Preservation of wealth (*Mal*)
- IV. Preservation of progeny (*Nasl*)
- V. Preservation of intellect (*‘Aql*)

These five levels of the MS provide a framework that may be used to measure vulnerability to radicalization among Muslims, particularly, the youths as they are more susceptible to being radicalized (Iskaw, 2018). The vulnerability assessment (VA) whether at micro-level (individual based cases) or macro-level (community-wide level), will require a framework to measure the units of analysis (individual(s) being assessed). And for this purpose, we adopt a theoretical premise; an episteme from Ibn Umar’s postulation contained in an epistle he sent in response to a disciple who asked him about the concept of knowledge where he responded:

إن العلم كثير ولكن إن استطعت أن تلقى الله خفيف الظهر من دماء الناس خميص البطن من أموالهم
كفا لسانك عن أعراضهم لازما لأمر جماعتهم فافعل. والسلام ...

“The scope of knowledge is very wide, however, if you are able to meet Allah (in the afterlife) without human bloods in your hands, their property in your belly (unjustly taken from them), and you avoid trampling over their rights, as well as keep to their generally accepted social norms and values, then do. Remain blessed...” (Ibn Asakir, 1990).

In this context one can understand the epistemic position of Abdullah bn Umar, a second-generation companion and an authority in Islamic sciences whose teachings led to the establishment of a school which is ranked among the three most influential schools that produced leading authorities in the Islamic sciences during the classical period, schools of; ibn Umar, ibn Mas’ud, and ibn Abbas. In the *athar* (tradition), he provided an anthropocentric epistemology which is value centered. It’s all about human rights and upholding the generally accepted social norms and values; life, property, rights, and values. When taken along the three security domains (homeland security (*sirb*), health (*jasad*) and food security (*qut*) respectively) concretized by the prophet (SAW):

من أصبح منكم أمنا في سربه معافي في جسده عنده قوت يومه فكأنما حيزت له الدنيا²³

“He who has become safe in his domain, hale in his body, has the sustenance of his day, as if the world had his fullness” (Bukhari, 1982), one finds a fitting measurable cluster. But the alarming rate of radicalization and its attendant consequences among Muslim countries pose serious policy challenge to these countries in the context of socio-economic development. In an intergovernmental response to addressing radicalization and violent extremism, it was observed that, often, radical tendencies are justified by narratives which reference religious norms (UNDP, 2016). That these radical tendencies constitute an integral part of the normative values of most youths in many Muslim countries today, is the unfortunate reality that we have to contend with. Consistently, the Islamic legal tradition has considered MS a key toward the enhancement of human welfare and security. Even where the five MS dimensions are not directly referenced, other relevant utilities are always invoked. That is why some scholars blurred the thin line between MS and *Masalih* (utilities). As anything that threatens the five MS dimensions will also affect the three security domains; *sirb*, *jasad*, and *qut*, ditto rights and generally accepted norms, these elements are essential indicators within the context of the MS-RVA Framework.

3. AXIOMS FOR MS-BASED RADICALIZATION MEASUREMENT

This section illustrates the desirable properties of an MS index with the object of entrenching a prosperous and secure future in a society. These desirable properties are referred to as axioms. For pragmatic reasons, we provide a taxonomy of the axioms relative to the religious, psychological, and socio-economic nature of radicalization, covering the five levels of necessities within the scope of *Maqasid Al-darurat*. This serves as a guide within the scope of this research note toward developing suitable indicators for the MS based radicalization gauge (see table 2). It is, however, important to note that higher value of MS is desirable, but for some, the higher value has a negative interpretation, for instance, religious coercion, life as an ‘other’, and deprivation. Index value for such indicators is taken with negative sign (see table 4).

Table1: A Taxonomy of Axioms for MS-RVA Framework

N	MS DIMENSION	AXIOMS
1.	<i>Din</i> (religion)	Religiosity: Religious consciousness e.g.; frequenting religious services and observing religious rites, should increase the value of desirable properties in the MS-VA.
		Coercion: Identifying other(s) as irreligious who should be forcefully made to conform to certain religious standard. In this case, MS index should decrease.
2.	<i>Nafs/Nasl</i> (Social)	Life: consideration of the sacredness of human life generally without distinction should increase the value of desirable properties in the MS-VA.
		Security: Identification of some life as an ‘other’. In this case, the MS index should decrease.
		Posterity: If consciousness on moderate population growth rises, then MS index should increase (at macro-level of aggregation).

		Over population: should lower the value of desirable properties in the MS index (at macro-level).
3.	<i>Mal</i> (Economic)	Inclusion: MS index should increase in an inclusive environment where people participate in economic activities without prejudice to their persons on account of religion, gender, or race (macro-level).
		Deprivation: Denying people access to gainful employment on account of religion, gender, or race should lower the desirable properties in the MS index.
4.	<i>Aql</i> (Psychological)	Behavior: Moderate and responsible social discourse should increase the value of desirable properties in the MS-VA.
		Radical Behaviors: Radical social discourses on the other hand, should increase the vulnerability of individuals in the MS-VA.

3. RESEARCH DESIGN AND METHODOLOGY

The development of MS-RVA requires indicators which sufficiently represent the MS dimensions. Thus, the axioms presented in Table 1 form the criteria for assessment of vulnerability to radicalization. Taken together, they provide a holistic view of; the religious, social, and psychological aspects of radicalization. In this way, this research note provides a new perspective, one that addresses the gaps in other approaches as identified by Knudsen, (2017) (see the literature review). To test our variables (indicators), Focus Discussion (FD) is employed as the method for data collection. The unit of analysis (participants in the FD) involves ten students from two universities in Northwest Nigeria (Al-Qalam University, Katsina, Nigeria and Umaru Musa Yar’adua University, Katsina, Nigeria) comprising six male and four female students, together, they make a cluster unit. The population (unit of analysis) is homogenous in its observable traits, as they are pursuing degree in Islamic studies. This makes them appropriate as prospective stakeholders within the socio-religious discourse in the region. Therefore, systematic sampling procedure is used in selecting the participants in the FD. The participants were also selected after a full ethical

clearance with HREC assigned number 635 was issued by the Katsina State Health Research Ethics Committee. One of the major challenges of FD is that the units of analysis (respondents), knowing fully well that they are under observation, may tend to fake their dispositions (Shekhar, 2014). To counter this, the respondents were not informed about the nature of the discussion. For if they were told they will be assessed for vulnerability to radicalization, they will most certainly fake it.

The following table highlights the dimensions and their indicators in the FD:

Table2: MS Dimensions, Indicators and their References in the FD

DIMENSION	VARIABLE REF	INDICATOR
<i>Din</i> (Religion)	V001	Religiosity
	V002	Forcing religiosity
	V003	Religious Toleration
<i>Nafs</i> (Life)	V004	Sacredness of human life
	V005	Non-Muslim life as an 'other'
<i>Nasl</i> (Posterity)	V006	Population sustainability
	V007	Over population
<i>Mal</i> (Wealth)	V008	Economic inclusion
	V009	Economic deprivation
<i>Aql</i> (Intellect)	V010	Behavior moderation
	V011	Radical behavior

4. METHODOLOGY

Qualitative research constructs literal data using the inductive method to describe and interpret what is. It is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, and or trends that are developing (Otuka, 2004). This method is adopted for this study because our qualitative data will be converted into numerical indices where the narrative analysis technic will be used to discuss our findings from our respondents in the FD. The following table gives the steps of the MS-RVA Framework:

Table 3: Steps of Ms-Rva Framework

STEP	ACTIVITY
Step One	Choose unit of analysis
Step Two	Select dimension
Step Three	Identify indicator
Step Four	Set VA benchmark
Step Five	Determine MS value for each unit of analysis in each indicator
Step Six	Interpret data
Step Seven	Highlight findings/generalizations

5. BENCHMARK

The benchmark is the maximum numerical value assigned to each indicator. And the maximum cutoff is 2 for each unit of analysis, while overall cutoff for each indicator is 20 (2 i.e. index value of an indicator \times 10 i.e. units of analysis = 20 i.e. maximum cutoff). Within the cluster, deprivation cutoffs are represented by a depreciation of 2 points i.e. (0) in

each indicator per unit. For indicators in which higher values translate into negative interpretation, they are marked by negative signs e.g. -20. Therefore, our results are presented in a form of cluster unit (20 or -20) but for indicators in which deprivation cutoffs are recorded, depreciation of 2 points per unit of analysis is indicated.

6. RESULTS AND DISCUSSION

Table 4: MS Index Results from FD

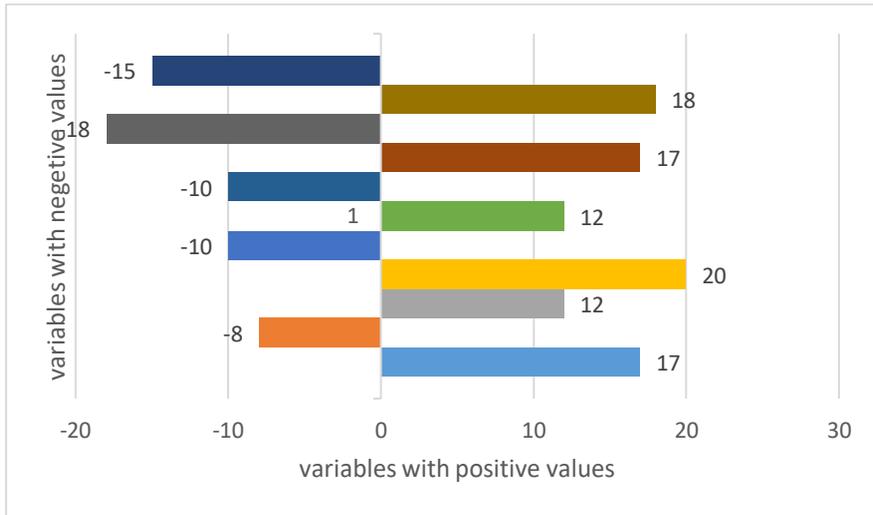
MS DIMENSION with vulnerability criterion	VARIABLE REF	VALUE OBTAINED
<i>Din</i> (Religion)	V001	17
	V002	-8
	V003	12
For positive values, any score below 10 is considered below the desirable MS standard. While for negative values, scores above 10 are considered below the desired MS standard, hence the vulnerability level is high		
<i>Nafs</i> (Life)	V004	20
	V005	-10
For positive values, any score below 10 is considered below the desirable MS standard. While for negative values, scores above 10 are considered below the desired MS standard, hence the vulnerability level is high		
<i>Nasl</i> (Posterity)	V006	12
	V007	-10
For positive values, any score below 10 is considered below the desirable MS standard. While for negative values, scores above 10 are considered below the desired MS standard, hence the vulnerability level is high		
<i>Mal</i> (Wealth)	V008	17
	V009	-18
For positive values, any score below 10 is considered below the desirable MS standard. While for negative		

values, scores above 10 are considered below the desired MS standard, hence the vulnerability level is high		
<i>Aql</i> (Intellect)	V010	18
	V011	-15

7. INTERPRETATION

To aid our interpretation of the FD results, Chart 1 is provided below:

Chart 1: FD Data



With reference to our methodology, of the six variables with positive values, there is none with less 10 score, representing satisfactory MS index among the sample population as the intensity of vulnerability to radicalization was pegged at below ten. As seen from table 4; V001, 003, 004, 006, 008, and 010 respectively have deprivation cutoffs ranging from 3, 8, 8, 3, and 2 representing 15%, 40%, 40%, 15% and 10%. This means the public discourse in the area of study; Northwest Nigeria relative to religious tolerance and population sustainability does not reflect the desirable properties of the MS. When other religious faithful are not tolerated then the security of their life and property is not guaranteed. This is why ethno-religious tensions are common place in the region with devastating effects to lives and property (Abdulkadir, 2012). Based on this analysis, an immediate policy direction for states in the region is to focus attention on engaging the *ulama*’ (religious scholars) along other stakeholders to improve the discourse

relative to the referenced MS dimensions to reflect the humane spirit of Islam. And for the variables with negative values; 002, 005, 007, 009, and 011, the deprivation cutoffs are; 12, 10, 10, 2, and 5 respectively representing 60%, 50%, 50%, 10%, 25%. But the most potent of them all is economic deprivation (009) with a deprivation cutoff of 2 points representing 10%. This means nine of the ten respondents (90%) considered it normal to deny some the opportunity to participate in gainful economic activities on grounds of religion, and tribe in particular because gender was not referenced by the respondents in the FD. Another indicator with a negative value above 10 is radical behavior (011) which has a deprivation cutoff of 15 points (75%). Since high value in some indicators has negative interpretation, 15 (75%) is worrisome, particularly, in an indicator with a psychological dimension. Based on the MS-VA matrix presented in the research note's methodology, the respondents are clearly vulnerable given their psychological state as it could trigger a chain reaction that could entirely disrupt other indicators and increase their vulnerability to being radicalized. From their responses I was able to decipher their alignment with more radical social discourses (see table 1 on the psychological axiom). It may not be out of place to assume that it is this longing for radical social discourse that pushes them to consider: some life an 'other' with 10 point deprivation cutoff representing 50% of the respondents; over population as something desirable with 10 points deprivation cutoff representing 50% of the respondents; economic deprivation as something good with 2 points deprivation cutoffs representing 10% which means 90% of the respondents considered economic deprivation good. Thus, the policy thrust for states in the region should be that which focuses on improving the mental health of the populace, particularly, the youths. Moreover, given the background of the respondents as students of Islamic Major, future reviews of the curriculum of the Islamic studies domain at the university level should be tailored along moderate lines to help counter this menace.

8. FINDINGS

As is customary to all research notes, what I sought to advance was a groundbreaking idea and fresh theoretical perspective into Radicalization Vulnerability Assessment (RVA) using the *Maqasid Al-sharia* framework. Thus, it is hoped that the following findings will foster an incubation of new thinking in the area of radicalization studies – one that will fill the void that exists in the extant psychology driven approaches.

- The MS-RVA framework indicates that the socio-religious discourse in Northwest Nigeria (at macro-level of aggregation) is far from the moderate Islamic norm, particularly, such as concerned with religious tolerance, some life as an ‘other’, xenophobic economic deprivation, and extreme interpretation of religious texts.
- Extremism breeds radical behavior which in turn has a multi-chain effect on the individual at micro level of aggregation as reflected in variable O11. It is my firm belief that this indicator is responsible for shaping the respondents’ thought throughout the FD session. Thus, it appears as the most potent of all.

CONCLUSION

By using the MS to develop vulnerability indicators to measure radicalization among the youths in Northwest Nigeria, this approach appears effective for delineating the level of susceptibility to radicalization among the youths. Given the framework’s disaggregated and composite dimensions, the measure, particularly, when further justified through field tests and applications, will go a long way in providing policy direction at the two levels of aggregation: micro and macro levels.

It also complements research efforts in the field. By integrating the religious, social, and psychological dimensions of radicalization, this note will add to the sparse literature in the field, particularly, within the Islamic Studies domain. Hence my next target in future studies is to develop a comprehensive mathematical notation (quantitatively driven) and structure to calculate multi-chain radicalization and extend same formula to measure the effectiveness of de-radicalization programs in Nigeria.

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