

CHAPTER II

THE ORIGIN OF BOKO HARAM

Boko Haram is a militant group from the northwestern states of Yobe and Borno, Nigeria. The group has been active since 2002. But in the 2009, their teachings changed completely from the beginning. The popular name is Boko Haram, meaning that "western education is forbidden", and as a result of the perception that the group opposes all forms of non-Islamic education. The group has quite a long history and as a group they are so detailed in their action.

A. History of Boko Haram

Boko Haram has long been known for its rebellion in Nigeria, although it is widely recognized that Boko Haram was formed in 2002 in Maiduguri by a radical Islamic scholar named Mohammed Yusuf. But this group had actually operated before 2002 and had operated under a different name. However, one link is of historical relevance that the Boko Haram uprising had links to the Maitatsine Riots in the early 1980s. Boko Haram bears a strong resemblance to the Maitatsine riots of the 1980s in scathing criticism and attacks on the state of Nigeria (including police and military) and is considered a moderate / ambivalent Muslim cleric, and the level of damage caused by violence (around 5,000 people died).

The Maitatsine riot was a series of violent rebellions triggered by Islamic guerrillas in 1980-1985 in northern Nigeria. The riots began on the basis of religion, which prompted immense ethno religious discord between Muslims and Christians in years to come. The Maitatsine started with movement was led by Muhammed Marwa, he was born in 1927. At about age eighteen, he moved to Kano,

in nowadays is northern Nigeria, and he began a career as a preacher. In delivering his sermon, it is so extreme and often bizzare. He seethed against Western culture and popularity in Nigeria very cruelly, which he became called Maitatsine, meaning "The one who damns". He pronounces that reading any book other than the Al-Qur'ann it is a sin and a sign of paganism. This is included a prohibition on reading the Hadiths or Sunnah, because the doctrine of a Catholic priest, states that not to read the works of St. Augustine because in his work does not appear in the Bible. In addition, his followers stated that he was a substitute Prophet of the Prophet Muhammad as a prophet of God. And at the end of his life, he came dangerously close to declaring that he, not Muhammad, was Allah's true prophet.

In the beginning, Maitatsine was ignored by Nigerian political leaders, but in his sermons increasingly anti-Nigerian government in the late 1970s, the government finally acted. The crackdown culminated in a rebellion in 1980, in which Maitatsine's followers in Kano began riots against the government. The city descended into what was described by scholar Elizabeth Isichei as a "virtually civil war". From the incident killed more than 4000 people including military forces and Maitatsine.

His movement, however, lived on. The followers of Maitatsine rose and fought the government again in 1982 in Balumkutu which killed 3300 people. Two years later followers rose up around the country of Gongola, and carried out a rebellion that killed nearly 1,000 people. Then, hundreds more were killed a year later in Bauchi state.

From independence, Nigeria has experienced disputes between ethnicities and religions. But this tension is the result of various communities fighting over resources and power in Nigeria. In the North the majority of the population is Muslim, from the Hausa and Fulani ethnic groups. In the south the majority of the populations are

Christians, who belong to the Igbo and Yoruba ethnic groups. The fact that the country is almost evenly divided between Christians and Muslims, and this division is in accordance with the ethnic divisions and language of the country has become a recipe for political turmoil. But religious fundamentalism is not yet a characteristic of this conflict. The Maitatsine movement is a sign that dynamics are changing, and Islamic fundamentalism which is became more prominent in the Middle East in the 1970s also found homes in Nigeria.

In the 19th century and the early of the 20th century. Sharia is the state law in northern Nigeria. Judges are still qadis, educated Islamic scholars who sit as experts in Islamic law and apply religious law, traditional Islamic practices. When Nigeria headed for independence in 1960, the existing Sharia law of Nigeria was completely abolished as part of the 1960 Settlement. Under the 1960 Settlement, Muslims in Nigeria traded the right to impose Sharia law across the board in exchange for concessions in other areas such as independence of Nigeria began to draft its first constitution. Sharia is now only applied in matters of personal or family relations in northern Nigeria. Upon the abolition of Islamic law in Nigeria, some Muslim leaders agreed because they thought all of this was done to get to Nigeria which is increasingly modern.

Muslim opinion began to turn in the 1970s, around the time Maitatsine's movement was gaining support. As Philip Ostien and Sati Fwatshak wrote in their book on the Sharia in Nigeria, "...by the mid-1980s the idea that Muslim consent to the Settlement of 1960 had been a terrible mistake... was widespread and firmly entrenched in the North." (Ford, 2014)

In 1999, there was increasing opposition to the 1960 Settlement. Nigeria adopted the new Federal Constitution that year because it made the fourth attempt since

independence to emerge from a military dictatorship and build a long-lasting democracy. The 1999 Constitution opens opportunities for the use of Sharia to provide significant power to Nigerian countries and creates a court appeal system to hear appeals from Sharia courts. In the years to come, northern Nigeria will take the opportunity to use Sharia Law in their territories. Nowadays, nine of the twelve northern states are under full Sharia law and the other three are under Sharia law for civil, but not criminal, matters.

The growth of Sharia support and the disregard to aims of secularism of the 1960s settlement planners has transformed northern Nigeria. Nigeria is a country covered by weak governance and ethnic cleavages. Now, northern Nigeria and southern Nigeria are two different countries. In this case, making religious enthusiasm in northern Muslims grows, and manifests itself to carry out violent movements like Maitatsine, and finally Boko Haram was born.

Boko Haram was formed in 2002 in Maiduguri, northeast Nigeria. The group declared it was embarking on *hijra* (a withdrawal along the lines of the Prophet Muhammad's withdrawal from Mecca to Medina). The founder of this group is Mohammed Yusuf. He supports the antistat ideology and asks other Muslims to join the group and return for life under Islamic law is "right" or Islamic Shariah, with the aim of making society more perfect. (Walker, 2012)

B. Leader Profile

B.1 Mohammed Yusuf



Figure 2.1 Boko Haram's founding leader Mohammed Yusuf was killed in police custody in 2009 (BBC, 2016)

Mohammed Yusuf, founder and former leader of the Boko Haram group. Yusuf, is a native of Girgir village, Jalasko, Yobe State, Nigeria. He was born on January 29, 1970. Apart from his speech skills and charismatic when he was preaching. Yusuf, reportedly dropped out of school. To compensate, he finally attended a religious school. Then he registered and received education from the Quranic education in Chad and the Republic of Niger. After he completed his religious education, he joined Islamic organizations, such as the Nigerian Islamic Movement led by the late Ibrahim el-Zakzakky (a Shiite), then he moved to Jamaatul Tajdid Islam (JTI) in the state of Borno, and moved again to Ahlulsunna wal 'hijrah pilgrims or Shabaab.

In the Ahlulsunna wal 'hijrah organization, Yusuf had a growing influence and reputation in this organization, he later emerged as the emigration leader of Ahlu Sunnah wal Jama'ah, who displaced members of the sect who were elderly. After Yusuf became the leader of this organization, the sect doctrine changed and he composed teachings which strongly condemned Western education and civilization as *taquut* (evil) which is must be forbidden by every

Muslim. With this perspective, this group became popular under the name 'Boko Haram', and its original name (Ahlulsunna wal'jama'ah hijra was changed to Jama'atu Ahlus-Sunnah Lidda'Awati Wal Jihad which means People Committed to the Prophet's Teachings for Da'wah and Jihad). (Salaam, 2013)

Initially, this group did not commit violence under the leadership of Mohamed Yusuf and spread sermons peacefully. In 2009, Boko Haram is outlook changed. The group came under the spotlight in 2009, since there have been many cases and violent conflicts against state security forces. They attacked crowded areas in Nigeria, such as schools, mosques, churches, markets, and killed Muslim clerics. In the conflict, at least 800 people were killed in the attack.

Since the Boko Haram attack in 2009, Boko Haram has become increasingly difficult to overcome. This makes the Nigerian government to act more decisively and aggressively. As should the troops were deployed to execute and capture the radical groups. In the arrest, Boko Haram leader Mohammed Yusuf was killed and several of his troops. The death of Mohammed Yusuf made his surviving troops feel unacceptable and angry. (Ovaga, The Socio-Economic Implications of Boko Haram Activities, 2019)

B.2 Abubakar Shekau



Figure 2.2 Abubakar Shekau appears in a video posted by Boko Haram on May 12 (Jacinto, 2012)

Abu Bakar Shekau was the leader of Boko Haram, as Mohammed Yusuf's successor after he died. He was born in 1973, 24th March in the village of Shekau in the Tarmuwa Local Government Area of Yobe state in the northern Nigeria. His father was a local district priest and edited "a few years ago." (A district priest is a senior to village religious leaders). As a child he studied the Koran at an Islamic school in Maiduguri, Nigeria. After he studied for approximately 11 years, he was expelled from his school because he showed militant and aggressive behavior. (Okereke, 2014)

After, he continued his Islamic studies and obtained a degree at the Borno School of Law and Islamic Studies in 2004. After he finished his studies he worked with Mohammed Yusuf (the first Boko Haram leader). Shekau was committed to Yusuf to restructure the community in accordance with sharia law. After the war between Boko Haram and the Nigerian military that led to the death of Mohammed Yusuf. Shekau was named Mohammed Yusuf's successor to lead Boko Haram.

C. Ideology

Boko Haram was very active in using Islamic ideology to be the basis of his movement, recruiting,

organizing and defending his battles against Nigeria. Boko Haram's ideology is derived from the Sunni-Salafi doctrine, that "temporal closeness to the Prophet Muhammad is associated with the most correct form of Islam." But on the other hand, a contrasting approach to returning to the original way of practicing Islam, gave rise to Salafi jihadist who believed in the use of violence in Islamic teachings, even against fellow Muslims. Worse, victims of this approach include Salafi activists and puritans who condemn violence and advocate for participation in the political process. (Barkindo, 2014)

Boko Haram used the ideology for his movement, which called for the use of violence to ensure a return to the original form of Islam, and the rejection of anything deemed un-Islamic. Propaganda that is on the ideology of Boko Haram, that the movement depends on the principle of rejecting Western civilization or Westernized culture. All of that was marked by the Nigerian government which is now modern.

Mohammed Yusuf as the founder of Boko Haram was trained to be a Salafi preacher and adheres to the teachings of Ibn Taymiyyah, a 14th-century scholar who taught the principles of Islamagar fundamentalism to deepen the ideology. After Yusuf died in 2009, the group adopted takfir practices under the leadership of Abubakar Shekau. Which is a Muslim can excommunicate and kill other Muslims who they think do not believe in the ideology. In defending the right to kill his "unbelieving" religious clerics, Shekau has claimed that unbelievers should "not know" about Boko Haram's teachings, and should not be "considered" before killing them. But a decentralized group structure, not all fighters follow the Salafi-takfir doctrine. (Project, Boko Haram, 2019)

D. Organizational Structure

The Boko Haram group has a complex hierarchical system, which is fragmented and decentralization. This

group is led by a leader who sets goals, and determines the final decision in the organization. Below it is a neatly arranged hierarchical cell layer, forming a support structure and organization. The cells consisted of several coalition sections which included sympathetic Islamist groups in northern Nigeria, including a variety of smaller institutions, parts of the Nigerian government, and security forces. The leader is assisted by the second power holder, the decision-making body consisting of 30 members, called the Shura Council.

Shura Council as a decision-making body that leads the group's regional cells. These cells vary by location and tactical specialization. Starting from compounding bombs, combat troops, intelligence, welfare service providers, medical committees, finance acquisition, and publicity. Various departments or cells have their own functions, all of which are operated independently which guarantees confidentiality. Meetings of group members do not occur often, all rely on messenger messages for communication. So that all secrets to stay safe and not leak to other parties. (Withlowzw, 2015)

E. Financing

The founding of Boko Haram in 2002, led by Muhammad Yusuf received funding from Osama Bin Laden, as much as \$ 3 million. At present, the source of funds obtained by Boko Haram comes from local funding sources and criminal activities, such as kidnapping for ransom. Boko Haram members have been kidnapped since 2013, which has been abducted such as foreigners and wealthy people in Nigeria. In addition, the group receives fees from bank robberies, protection money from local governors, foreign donations, it is likely that Boko Haram receives funds from local religious sympathizers and individuals who oppose the Nigerian government, and Boko Haram also received funding from AQIM (Al-Qa'ida within the Arrive of Islamic Maghreb).

F. Recruitment

Boko Haram is indeed famous for its actions with violence, as well as when he recruited its members. In searching for new members, Boko Haram abducted men in the villages and trained them as pedestrian soldiers. Boko Haram is believed to have sent many of these recruits to Cameroon where they are "re-educated" in accordance with Boko Haram's ideology and objectives.

On the other hand, Boko Haram's tactic was to lend financial loans what the Nigerian military called "clandestine dispensation". All of that is meant to attract business people who are already disappointed with the Nigerian government with the lack of economic opportunities in northern Nigeria. These people received loans from the Boko Haram group before joining, or joining in the hope of receiving funds. (Project, Boko Haram, 2019)

G. Training

At the beginning of the campaign on military training, Boko Haram members only used basic techniques in carrying out attacks. The technique is like shooting with a car, which does not require further training. But all that changed when they had a relationship with AQIM (Al-Qaeda in the Islamic Maghreb) who had provided complete military training with more modern weapons equipment, and were trained in bomb assembly. In conducting military training, Boko Haram does not only train in Nigeria, but they train until they leave Nigeria, such as Cameroon and Somalia.

On the other hand from Boko Haram's intense training of its members with such strict military training, they have also abducted many women and girls in recent years who have been forced to carry out suicide bombing missions. Boko Haram has also stepped up female suicide bombers because they consider that the concealment of

weapons and bombs is easily under the hijab and Islamic customs which forbid men to search for women. In addition, Boko Haram recruited women to distinguish actions and groups from other Salafis, and to invite greater media attention.