Abstract

**Purpose:** Islamic terrorist groups have repeatedly been created and disappeared in the Middle East, North Africa, and Asia since the Muslim Brotherhood. These groups are created and extreme by a combination of factors such as political turmoil, economic inequality, ethnic conflict, and religious conflict in their home countries. The problem is that the terrorist group classified as the Salafi Jihadist wants to form a community based on religious ideology, but the means of realizing it is brutal terrorism. In this paper, we explore the generative background and features of Salafi Jihadism.

**Method:** To identify the Salafi Jihadist, we examine the origins and characteristics of Islamism, Wahhabism, and Salafism, and collect and analyze existing research papers and related institutional data on how Salafi Jihadist originated in Africa, especially why Boko Haram gained power in Nigeria.

**Results:** Nigeria is a large African country with a large population and natural resources, while economic growth has not developed proportionally. The invasion of Western imperialism and colonial rule resulted in economic distortions and failure of racial integration, which resulted in civil war, military extortion of power, and the activities of powerful terrorist groups of powerful terrorists.

**Conclusion:** The Sahel region of Africa, including Nigeria, is a repository of natural resources, but paradoxically, it is becoming a blood land due to the brutal competition for natural resources. Countries in these regions need democratic rule to integrate complex races, and greedy foreign intervention should be blocked. A fundamental prescription is needed to eliminate extremist forces advocating Salafism.

**Keywords** Islamism, Wahhabism, Salafism, Salafi Jihadist, Boko Haram

1. Introduction

Boko Haram gained much international attention in 2014 in the wake of the kidnapping of 270 female students from a dormitory in a remote village in Chibok. The group initially engaged in relatively mild activities, such as providing social welfare, but over time it carried out a series of targeted assassinations. After Yusuf’s execution, Abubakar Shekau became the leader of Boko Haram and became an armed group. It did not take long for the terrorist strategy to change from targeted assassination to murder and kidnapping of soft targets. In 2018, Nigerian government troops were kidnapped by Boko Haram and rescued more than 1,000 women and children from captivity.

Boko Haram has launched a guerrilla attack, despite efforts by coalition forces in Nigeria and neighboring countries. During its time of strength, it controlled 20% of Nigeria’s territory, and gradually expanded beyond its borders to Niger and Chad. It peaked in 2015 and lost power between 2016 and 2017, but its power has been growing again recently. In particular, near the Cameroonian border, Boko Haram regularly attacked, recruited some of Cameroon’s agricultural groups to support them, and manipulated suicide bombings.
Boko Haram also frequently used kidnapped students in Nigeria for self-destruction attacks. Boko Haram has continued to attack schools since 2009, expressing strong antipathy to Western-style education. Boko Haram attacked a university in the northeastern province of Yobe in February 2014, killing 59 male students, and two months later, he attacked a public school in Chibok, northeastern Borno, kidnapping 276 female students. Of the students kidnapped at the time, 57 escaped and 103 were released in negotiations with the government, but more than 100 are still missing.

Many of the kidnapped students were forced to marry rebels and were mobilized for self-destruction attacks if they refused. At that time, 76 people were rescued and at least 13 were missing. Boko Haram attacked a school in Yobe Province again in 2018, kidnapping 111 female students, and in 2020, he kidnapped 344 male students and released them. In November of the same year, workers who were harvesting rice were killed indiscriminately on a farm in the northeastern state of Borno. The reason for the killing of 110 workers is that they gave information about the location of Boko Haram to the government forces.

The pure cause of religious social construction is not found in the present day Boko Haram. The only way to survive is to let the world know their values through extreme acts and to survive through these tactics. Cruelty, whether terrorism or guerrilla warfare, is becoming more and more serious. Like ISIS, it has become self-controlled, unable to stop its evil acts against humans. It is important to break down the organization of jihadists, but efforts to heal the sick society are also important.

In this paper, we look at Salafi Jihadism and consider the extremization of Boko Haram, which is cultivated by this ideology.

2. Theoretical Background

2.1. Understanding Islamism, wahhabism and salafism

Islamism is an exclusive opposition to the influx of other religions and other cultures, emphasizing legitimacy from a religious perspective. Islamist groups aim to restore the religious spirit presented by the Islamic scriptures, reject secular politics, and eventually establish an Islamic community or Islamic political system. The second is to explain the nature of the group that asserts Islamism and carries out radical attacks, and to believe that Islamism, which radical groups claim, advocates religious fundamentalism, but has degenerated into an ideology for political domination. In this context, Islamism is not about restoring Islamic legitimacy, but rather about denial of the post-modern political system and political ideology for the establishment of their own new political system. Islamism rejects democratic politics and justifies violence. In principle, violence is not denied. The return to Islamic tradition, support for Sharia, is a fake idea, and aims for totalitarianism[1].

Moderate Islamism is the emerging Islamist discourses and movements which considered deviated from the traditional Islamist discourses of the mid-20th century. Moderate Islamism is characterized by pragmatic participation within the existing constitutional and political framework, in the most cases democratic institution.

Another form of Islamism has emerged as Salafism, and the progenitor of the modern Salafi movement is Wahhabism. And Wahhabism, or Salafism, has a great influence in Islamic society. Some extreme forces are claiming Salafism as a variant of Salafism[2].

Wahhabism was an Islamic doctrine and religious movement founded by Muhammad ibn Abd al-Wahhab(1703-1792). It is a reform movement in Islam to restore the pure worship of believers. Al-Wahhab launched a reform movement in the sparsely populated and remote Nazd region, eventually proposing political obedience with local leader Muhammad bin Saud and signing an agreement to protect the Wahhabi movement[3].

Until the final declaration of the Kingdom of Saudi Arabia in 1932, it continued its political and religious alliance with the Saudi royal family and the Wahhabi sect for the next 150 years. Today Wahhabism is the official religion of Sunni Islam in Saudi Arabia and is a state-sponsored sect.

The majority of Sunni and Shiites around the world disagree with the doctrine of Wahhabism, and
many Muslims accuse it of being an unacceptable sect[4]. Wahhabism has been criticized as the source of global terrorism. It has been criticized for inspiring ISIS ideology and stigmatizing Muslims who disagree with Wahhabism as renegades, causing division in Islamic society. It was also criticized for the destruction of saints, cemeteries, other Muslim and non-Muslim buildings and historical shrines under the influence of Wahhabism[5].

Salafism is based on the ideological proposition that the legitimacy of the political order under the influence of Wahhabism is derived from Islam[6]. The ultimate goal is to institutionalize the imitation of the antecedents of early Islamic history. However, many scholars and critics distinguish Wahhabi from Salafi. Wahhabism refers to the "conservative Islamic creed centered around Saudi Arabia," and Salafiya sees it as "a more general Puritan Islamic movement that has developed independently in many different times and places in the Islamic world." However, many people call Wahhabism a stricter and Saudi form of Salafism.

2.2. Salafi jihadism

The movement is sometimes divided into three categories: the largest group being the purists(or quietists), who avoid politics; the second largest group being the activists, who maintain regular involvement in politics; and the third group being the jihadists, who form a minority and advocate armed struggle to restore the early Islamic movement.

Purists are Salafists who focus on non-violent da'wah(preaching of Islam), education, and purification of religious beliefs and practices. Purists are Salafists who focus on non-violent da'wah(preaching of Islam), education, and purification of religious beliefs and practices. They refrain from a fierce campaign against the political system. They even tend to support dictatorships.

Salafi activists differ from Salafi Jihadists in avoiding violence and from Salafi Puritans in their involvement in modern political processes. Sharia should be applied to the political field and actively participate in peaceful political reform.

Salafism has become associated with literalist, strict and puritanical approaches to Islam. Western observers and analysts often, incorrectly, equate the movement with Salafi jihadism, a hybrid ideology which espouses violent attacks against those it deems to be enemies of Islam as a legitimate expression of Islam[7].

The main terrorist group leading the Salafi Jihadist is based in the Middle East, Southwest Asia, and North Africa. In North Africa, there are Muslim Brotherhood, Libyan Islamic Fighting Group, Qaeda In the land of the Islamic Maghreb, Armed Islamic Group, Al-Mourabitoune, Boko Haram, Ansar al-Dine, Movement for Oneness and Jihad in West Africa(MUJAO), Al Shabaab.

The Salafi Jihadist terrorist groups have been created by various political and social and economic inequality situations in the base, and despite the various groups, ideological goals are not significantly different. Most of them argue that modern Muslims are corrupt and must return to the early Muslim way of life. And these groups support Salafism and violent jihad, which makes violent jihad a Muslim duty[8].

2.3. Salafi jihadist and terrorism

Terrorism is a tool activity to achieve a particular long-term and short-term goal[9]. Terrorism is the means by which political consequences can be maximized, and the adoption of terrorist tactics by political opponents is a forced choice in the absence of an alternative option. Terrorism is often used in the absence of channels of political expression, by compulsory means designed to offset one’s material inferiority and to be more equal to the state. Terrorism is also an effective and low-cost means of drawing immediate political attention.

Some of the people support the opposition-based Islamic fundamentalist terrorist organization as a channel to resolve their grievances. Because they cannot file complaints against the government in a legitimate way, they support violence that they believe is the only means. When unemployment,
etc. occurs, when the gap between the rich and the poor intensifies, when there is no social safety net that guarantees the people's minimum living or does not work properly, it is further expanded by deprivation, anxiety and frustration of the people[10].

The Salafi Jihad terrorist organization tries to force change in government policy or take power on its own through the means of terrorism at the request of marginalized groups or people. Supporters of terrorist organizations become combatants of the organization or secretly support the organization. Even with the government's efforts to eliminate terrorist groups, these organizations can easily avoid themselves under the umbrella of public support.

The expansion of public support for terrorist organizations gives legitimacy to their activities as opposition parties or opposition parties, so terrorist activities continue, and as the state becomes incompetent and the authority and trust are weakened, the activities of terrorist organizations become more active. In addition, if legitimate political opposition is not allowed, there is no way for the fundamentalist terrorist organization itself to pursue its own political purpose other than terrorism, so its dependence on terrorism will increase. Eventually, when the state fails to perform its political and economic functions, the terrorist organization becomes radical[11].

Terrorism is fundamentally an attempt to achieve political objectives by appealing to illegal and violent means, and public support cannot always be the case. The terrorist activities of these organizations not only directly and physically cost the people, but also cause indirect damage to the international community such as a decline in their prestige, a decrease in support from the international community, and economic blockade. In the case of Salafi jihadist organizations, which rely heavily on their regional base for the recruitment of members or funding, such loss of public support, or opposition to their activities, would threaten the survival of the organization.

Rather than enduring the shrinking or disappearing of the organization, terrorist organizations themselves seek a moderate way to pursue their political goals in addition to terrorism, if allowed channels to participate in legitimate political processes, such as those of the Muslim Brotherhood and the Taliban.

In conclusion, the smoother the function of the state and the stronger the people's trust in the state, the more moderate the Islamic fundamentalist terrorist organization will be, and vice versa, the more radical the terrorist organization will be.

3. The Socio-economic background of Nigeria

3.1. Historical background: colonial period and independence

Nigeria has been the trading center of Africa since ancient times, and many tribes have settled in the region. From around 850, black people in northeastern Africa moved here to live in agriculture, and politically maintained the monarchy. After the 15th century, slave trade in Europe threatened the lives of many settlers, and slave trade continued until 1807.

On the other hand, competition among slave traders led to frequent disputes. In the 19th century, the British colonized Nigeria and became politically united. There was a tribal movement due to the inter-Korean annexation. Britain implemented heterogeneous colonial policies. Although limited, economic exploitation was achieved by recognizing the political authority of the Aboriginal people, namely the authority of the Caliph. Trade in the southwestern part of the country has grown, but the standard of living for the people of Nigeria has not grown significantly, and there has been an economic gap between the northern and south-western regions.

The British colonial rule of Nigeria took place through indirect rule over the people of Nigeria through tribal chiefs. In administrative terms, the British government and the colonial central government were structured as superstructures, and the native administrative system as a substructure. In terms of economy, the government encouraged the cultivation of imported crops for export in order to collect systematic taxes, allowing the cultivation of palm oil, cocoa, jujube palm, cotton, and rubber, and recognized land ownership[12].

In poor economic conditions, the southern Ibo and Yoruba moved north to engage in economic
activities, partly due to the ongoing merger by Muslim rulers. In 1804, the Fulani jihad movement began as a demonstration by Muslim leaders claiming territorial ownership of British colonists. The reason for the Fulani jihad movement was that the British colonial government encouraged the anti-Islamic movement and completely ignored the conflict. Britain also used a method of isolating Muslim immigrants as strangers to realize the purpose of the anti-Islamic movement. Conflicts with the federal government were frequent in the Muslim-majority northern region because the colonial government sought to rule Nigeria based on Western legal systems.

Political and economic influences of British colonial rule in modern and contemporary history led to fierce and increasingly structured political power struggles between tribes based in the North, West and East, shortly after gaining official independence from Britain in 1960. Political stability continued until the early 1980s after the 1966 coup and the 1967-1970 Biafra Civil War. After a period of upheaval in which military and civil administration were repeated politically by coups, civil power is now continuing.

After independence, Nigerian history can be divided into three main periods. The first period was when independence and national construction were key, and civil war broke out from the late 1960s to the early 1970s. The second period was when the oil boom and the aftermath left the Nigerian nation devastated. Politically, this period was also marked by constant instability and confusion as the rule by the military continued. In the 1970s, GDP per capita continued to rise due to the oil boom, but the crisis continued from the early 1980s due to the debt accumulated in the 1970s and the decline in international oil prices.

Although it has shown a tendency to recover slowly since the late 1980s, it has not recovered from the impoverished state due to its modest recovery rate. In the 1990s, the IMF’s Restructuring Program was applied, but there was no significant change despite the restructuring of Nigeria’s economic structure. The third is the most recent period, when the government is politically transferred, and economically, it is trying to overcome the sluggish economic and social problems of Nigeria’s national economy and society as a whole, based on rising international oil prices.

3.2. Socio-economic inequality and conflict

It is one of Africa’s three largest oil producers, along with Algeria and Libya, in terms of population and resource reserves. Its population exceeds 170 million, making it the eighth-largest population in the world, and has the social characteristics of a multiracial and multiracial nation. Nigeria is home to about 250 tribes categorized by language, with four ethnic groups, each accounting for 67 percent of the population, living in the former four states of the North, East, West, and Midwest, except Lagos. The Hausa and Fulani inhabit 30 percent of the population in the northern states, the Ibo and the Yoruba inhabitants in the eastern states and 20 percent in the western states[13].

As such, in a multi-ethnic society, natural resources, including oil, were produced only in some areas, resulting in racial conflicts to occupy the interests. More than 90 percent of Nigeria’s oil is produced in the Niger Delta, where most multinational companies such as Shell are located. Nigeria’s view of resources and the paradox of poverty is related to errors in economic policies related to resource utilization and the unilateral development of resources by multinational companies. It is also related to the short-sighted position of policymakers on the allocation of profits from the production of resources and the conflict caused by weakening national responsibility for citizens[14].

Two of the most important reasons why Nigeria still cannot solve poverty despite its natural resources and abundant labor are the unstable domestic political situation caused by structural contradictions in the federal system and the intensification of regional and ethnic conflicts and struggles in resource development. Political chaos deepened as religious confrontations became entrenched along with complex ethnic political interests and conflicts[15]. The southeastern part of the country, which has many Christians, and the northern part of the country, which has many Muslims, are at odds with each other. The definition of distribution of wealth in the state is distorted in conjunction with issues such as environmental and refugee issues in connection with the problem of structured socioeconomic inequality as well as the contradiction of unreasonable and undemocratic political processes.
Nigeria’s political elite is a product of the country’s turbulent political history. The political elite mass-produced through British colonialism, independence, and several coups and civic movements helped to deepen the vicious practice of corruption in Nigerian society[16]. By the end of World War II, the British colonial government had monopolized Nigeria’s economy through the operation of European Christian groups and monopolies. As the economic sector was so concentrated on one side, most Nigerian workers were in poverty. In the 1950s, the British colonialists, businesses, and middle class of Nigeria, who led Nigeria’s economy, colluded to share wealth and power.

With the realization of Nigeria’s independence, the new Nigerian elite slowly began to gain political power and economic benefits that were concentrated in Britain. The Nigerian elite used race-based political power to maintain and increase power. This behavior of the elite encouraged intense competition among ethnic groups and regions, and contributed to the emergence of groups that used individual ethnic cultural characteristics and religions as controversial issues.

Nigeria had inherited power around military officers, which allowed political elites to monopolize state power and obtain oil resources based on national credibility[17]. Civil war frequently broke out to take advantage of the natural resources of the power elite. The 1967–70 Nigerian Civil War and the 1990s Civil War were all disputes over natural resources and arable land[18][19]. The corruption of militarism and power groups, state control of oil resources, and the mixture of various languages and religions have made it difficult to truly democratize and distribute economic wealth in equity, leading to severe terrorism and a vicious cycle of social unrest.

4. The Emergence of Boko Haram and its Evolution Into an International Terrorist Group

4.1. Causes of salafi jihadist

Nigeria is the Federal Republic of Nigeria, located on the central coast of West Africa, with the largest population in Africa. In the 13th century, Islam entered and spread widely among the inhabitants of northeastern Nigeria, and Christianity spread through the colonization of Portugal and Britain after the 15th century. Several tribes were unified by Britain in the 19th century, creating the modern-day Nigerian border.

After independence in 1960, Nigeria became a federal state with 36 states and a Federal Capital Territory in 1963, but the populous northern region became a majority of the federal parliament and controlled the central government. However, the conflict between the Christian-dominant Southeast and the Muslim-majority North has contributed to correction anxiety. The Biafra Civil War(1967–1970), a tribal war that followed the unification of large tribes such as Hausa and Fulani in the north, Yoruba in the west, and Igbo in the east, resulted in the deaths of 1 million civilians during the civil war. Since then, frequent conflicts and coups have made it the most powerful country in Africa at the time, but paradoxically, an extreme terrorist group, Boko Haram, has become active[2][20].

The Nigerian people had to live under the threat of crime through the ‘Biapra’ civil war, suffered military coups and social upheaval, corruption among the elite was widespread, and society was unstable due to Christian and Islamic conflicts.

The reason for the rise of terrorists in Nigeria, firstly, was that the government’s incompetence and illegal and irresponsible policies toward the people encouraged the people to distrust. The government’s military has committed atrocities in slaughtering children and the elderly in the name of searching for terrorists, which has led to more hatred toward the government’s military, even though it opposes terrorist organizations such as Boko Haram. For this reason, joining as a terrorist organization continued to increase[10].

The second is deeply related to the conflict over the government’s resource distribution. A surge in international oil prices between 1973 and 79 led to a massive influx of oil dollars, but wealth did not return to the people, and economic poverty increased during the 28 years of military rule, which led to the prevailing trend of plunder[21].

The third is due to structural problems in the federal system. Hundreds of tribes are still not inte-
grated under a single country, resulting in serious conflicts between religious differences and economic discrimination. This phenomenon is experienced in most Muslim societies as well as Nigeria. The reality is that it is difficult to solve these problems with the leadership and capabilities of the power elites[22].

4.2. Boko Haram: descendants of Al Qaeda? the avatar of ISIS?

Boko Haram was founded in 2002 by an Islamic extremist activist named Mohammed Yusuf, who appeared in the northeastern Nigerian city of Maidaguri[23]. Boko Haram was originally called the Nigerian Taliban because of its ideology and methods. Yusuf condemned the enforcement of Sharia in northern Nigeria in the early 2000s as too moderate, and argued that Western education laws should be banned. Boko Haram received weapons and funding from Al-Qaida, and Boko Haram members were trained in Mali by the Al-Qaida in the Islamic Maghreb. Several members of the organization also trained in Afghanistan and Somalia, which are geographically remote.

On the background of Boko Haram’s appearance, Kaplan said there were two views. The first is linked to al-Qaeda, and through Algeria, he became involved in the international jihad movement. Second, like the characteristics of the Sahel region, Nigeria also has poor governance and poverty, and economic inequality between the northern and southern regions has created extreme groups[24].

Boko Haram initially opposed the secular state, arguing that Sharia should be applied to Nigeria. The reaction was cold[25], and the Yobe state government tried to deport them, and Boko Haram moved to Kanama, a remote village near the border with the Niger Republic.

In late July 2009, Boko Haram launched a devastating attack on the ethnically mixed Bauchi province. During the attack, Boko Haram instigated Islamic and Christian violence in Bauchi City, and hundreds of Boko Haram militants attacked the police station. The Nigerian army attacked them and killed their leader Yusuf. The incident began and Boko Haram followers temporarily fled to Niger and Chad, seeking a comeback. Rearm the Boko Haram fighters and in September attacked a prison in Bauchi, escaping the imprisoned fighters.

Boko Haram’s brutal terrorism began in 2011. In 2011, St Theresa Catholic Church in Madalla was attacked by a suicide bomb. In February 2012, it attacked Christians, and in March, St Finbarr’s Catholic Church in Jos was also attacked. In May, about 20 Christian students (and professors) were killed by Boko Haram at the University of Kano Bayero. In June, a Boko Haram suicide bomber drove his car into Harvest Field Church in Bauchi, killing nine people and injuring 35 others.

While terrorism in the province of Yobe occurred mainly in Boko Haram, there were also attacks on Christians in the provinces of Maiduguri, Adamawa, Plateau, and Kaduna. The targets of the terrorist attacks were against non-Muslims, but they also carried out terrorism against those who opposed their Salafism. Boko Haram saw government ministers as not genuine Muslims and considered Christian collaborators and justified terrorism against government personnel[26].

In response to Boko Haram’s terrorist activities, the Nigerian government attempted to subdue security agencies and the military, but failed to make significant progress.

In March 2015, it announced that it would join the Islamic State (IS), also known as ISIS and ISIL, which soon led to division within the group. On the other hand, Boko Haram is expanding its armed activities to neighboring countries, Chad and Cameroon. Bomb attacks were carried out on villages, military units, and markets in these two countries. When Burqa, worn by Muslim women, was used in suicide bombings, Chad and the Cameroonian government banned women from wearing burqa.

Nigerian government forces carried out joint military operations with neighboring Chad, Cameroon, and Niger forces to recapture the cities occupied by Boko Haram, but the remnants of the lost territory carried out more terrorist attacks such as surprise bombings and assassinations. The terrorists kidnapped relief workers from Western countries, multinational workers, and other workers from Western countries for large ransom, trafficking cigarettes, drug trafficking, and poaching wild animals such as elephants. The abduction of people, and the kidnapped man as was the woman was the pace or used as sex slaves. Some of Nigeria’s poor people are not interested in Islamism, but some join the Jihadist group for a living.
Boko Haram is homogeneous in the nature of IS and ideology and activities, but what is different from IS is that its members are mainly their own people. In the case of ISIS, there is a differentiation that it encourages supporters from all over the world to participate in the organization. However, if Boko Haram tries to spread his power to the surrounding areas, there is a possibility that he will use a strategy to recruit combatants such as ISIS[27][28].

5. Conclusion

Nigeria's Westernization is evil and repugnant to Salafi Jihadist like Boko Haram. They justified the use of violence to change a 'sacred' society. They carried out organizational activities with religious conviction and bravery. The wealthy supporters of Boko Haram donated the proceeds from his property or business to Boko Haram. Children and young people in poor rural areas join organizations themselves to make ends meet, and some participate in the organization through the coercion and intimidation of Boko Haram, and the brainwashing education and training of the organization.

Boko Haram did not act violent from the beginning. As their political ideology was not accepted by the government, there was a physical conflict over it, resulting in the sacrifice of the members. In response, Yusuf vowed revenge and ignored the radical actions of the members. After Yusuf's murder by the government, the organization's barbarism was strengthened, which became an important strategy to carry out the organization's goals.

Inside Islam, there are those who condone or sympathize with Boko Haram's violent behavior. The goal of creating an Islamic society was the same, but the means were only different. But gradually the vast majority of Muslims salafi their ruthless acts such as kidnapping, genocide, rape, sexual slavery of the jihadist, damage to the criticism of the international community. Amid growing, Boko Haram began on the lookout for. Boko Haram is attacking or hiding in neighboring countries outside the occupied territories to prevent the collapse of the forces.

Now Boko Haram has become an enemy to moderate Muslims, and their Salafism and Takfiris have fallen into an unacceptable threat to the Muslim community. Areas where Salafi jihadists gain power have common problems. Western colonial experience, poor borders and classes during the colonial period, distorted economic distribution but not deviating from race-centered society, religious leaders and educators' roles do not contribute to a peaceful society, corruption of power elite, and lack of governance.

6. References

6.1. Journal articles


6.2. Books


7. Appendix

7.1. Authors contribution
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