ACQUISITION AND UTILIZATION OF ISLAMIC EDUCATION;
MEANS OF REMEDIATING MORAL DECADENCE AMONG MUSLIM YOUTHS.

BY

FOLORUNSHO SHERIFFDEEN OMOTAYO
1011403126
AND
HAWAU ABDULLAHI ISAH
1120402010

RESEARCH PROJECT SUBMITTED TO THE FACULTY OF EDUCATION AND EXTENSION SERVICES, DEPARTMENT OF EDUCATIONAL FOUNDATION, USMANU DANFODIYO UNIVERSITY, SOKOTO, IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF B.ED. DEGREE IN

EDUCATION/ISLAM

OCTOBER 2015
This project has been read and approved by the undersigned as having satisfied the conditions for the award of B.Ed. degree in Education/Islam.

..............................................................................................................................
..............................................................................................................................
DR S.Y TSAGEM .................................................. DATE
PROJECT SUPERVISOR

..............................................................................................................................
..............................................................................................................................
PROF. AISA .M. ISAH (MFR) .................................. DATE
HEAD OF DEPARTMENT

..............................................................................................................................
..............................................................................................................................
PROF. M. U TAMBUWAL .................................. DATE
DEAN FEES
DEDICATION

We dedicate this research project to Almighty Allah for His immeasurable grace over us to see the end of this programme.
ACKNOWLEDGEMENTS

We give thanks to Almighty Allah for His mercies, love grace and His guidance for the successful completion of this project. We want to sincerely thank our supervisor, Dr. S.Y Tsagem for his immense and incalculable efforts in reading through this research project, effecting corrections and ensuring that, the success of this work cannot be denied.

To my mother, Alhaja R.F Mumeen, my dearest wife to be, Imam Fulani Jemilah and my beloved sister, Mrs Rasheedat F. Yusuf. I thank then all for their supports and understanding.

To my husband, Dr Muhammed Alhaji Ndakotsu, my father Alhaji Isah Abdullahi Isah, my beloved brother and sister, Abdullah and Aishah for their immeasurable contributions since the inception of this programme up to the end.

We appreciate the efforts of our adviser for this project who is an undergraduate, Baoku Abdulateef. May Almighty Allah reward you abundantly.

Finally, this acknowledgement would not be completed without remembering the Noble prophet Muhammad (SAW). May the peace and blessing of Allah be upon him, his relations and his companion till kingdom comes, Amin.
List of Tables

1. Table 4.2.1.2 Frequency Table Showing Distribution of the Respondents by Age 78

2. Table 4.2.1.3 Distribution of Respondents by Gender 79

3. Table 4.2.1.4 Frequency Table Showing Distribution Of the Respondents by Educational Background 80

4. Table 4.3.1 Research Question 1: Approach of Islamic Education Teachers on the Moral Character Degeneration 80

5. Table 4.3.2 Research Question 2: The Factors Which Influence Muslim Students Moral Character Development 82

6. Table 2.3.3 Research Question 3: Schools as a Formal System of Education Contributing to the Moral Character Development on Students 86

7. Table 4.3.4 The Contributions of Islamic System of Education in Imparting knowledge on Students 89
Abstract

This research study is properly designed to highlight `Acquisition and utilization of Islamic Education: Means of Remediating Moral Decadence among Muslim Youth. It aims at showcasing the impact of immoral act in the school as usual as the society such as Robbery, Raping, Smoking etc. and the possible solutions among the youth in a society. It is therefore to trace the contributions of people mostly the writers who sees the immoralities to be curbed and able to maintain the Moral decadence Among the Muslim youths. For ease of the studied topic, the research project has been divided into sequential five chapters: Introduction, Literature review and theoretical framework, the topic under review, Data presentation and analysis, Summary, Conclusion and Recommendations
TABLE OF CONTENTS

Approval page .................................................................................................i

Dedication ........................................................................................................ii

Acknowledgement ............................................................................................iii

List of table .......................................................................................................iv

Abstract ...........................................................................................................v

Chapter One: Introduction

1.0 Introduction ................................................................................................1

1.1 Background of the Study ..........................................................................1-5

1.2 Statement of the Problem .........................................................................5-6

1.3 Research Questions ..................................................................................6

1.4 Objective of the Study ............................................................................7

1.5 Significance of Study ................................................................................7-8

1.6 Scope and Delimitation ............................................................................8

1.7 Operational Definition of Terms .............................................................9

Chapter Two: Literature Review and Theoretical Framework

2.0 Introduction ................................................................................................10

2.1 Origin of Islamic Knowledge ....................................................................10-12
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.2</td>
<td>Emergence of Islamic Knowledge</td>
<td>12-14</td>
</tr>
<tr>
<td>2.3</td>
<td>Concept and Meaning of Religion: Islamic Religion as a focus</td>
<td>14-17</td>
</tr>
<tr>
<td>2.4</td>
<td>Historical Background of Islamic Education</td>
<td>17-18</td>
</tr>
<tr>
<td>2.5</td>
<td>The Structural Aspect of Muslim Education</td>
<td>18-23</td>
</tr>
<tr>
<td>2.6.1</td>
<td>The Concept of Islamic Education</td>
<td>23-25</td>
</tr>
<tr>
<td>2.6.2</td>
<td>Aim and Philosophy of Islamic Education</td>
<td>25-27</td>
</tr>
<tr>
<td>2.6.3</td>
<td>Acquisition and Utilization of Islamic Education</td>
<td>27-30</td>
</tr>
<tr>
<td>2.7</td>
<td>Islamic Education in Nigeria</td>
<td>30-32</td>
</tr>
<tr>
<td>2.8.1</td>
<td>Spread of Islamic Education in Nigeria</td>
<td>32-35</td>
</tr>
<tr>
<td>2.8.2</td>
<td>Factors Responsible for The Students’ Misbehavior</td>
<td>35-36</td>
</tr>
<tr>
<td>2.9</td>
<td>Effective Ways of Handling Students’ Misbehavior</td>
<td>36-38</td>
</tr>
<tr>
<td>2.10.1</td>
<td>The meaning of an Ideal Islamic Education Teachers</td>
<td>38-39</td>
</tr>
<tr>
<td>2.10.2</td>
<td>Moral/Character Development: General and Conceptual Clarification</td>
<td>39</td>
</tr>
<tr>
<td>2.11.1</td>
<td>Moral/Character Development</td>
<td>40-43</td>
</tr>
<tr>
<td>2.11.2</td>
<td>Application of Moral/Character Development Theories</td>
<td>43-47</td>
</tr>
</tbody>
</table>
2.11.3 Moral Development on Children: Knowing Right From Wrong……………………………………………………………………………………………………47-50

2.12 Impacting Moral/Character Development…………………………50-56

2.12.1 Major Factors Influencing the Students Moral/Character Development
Schools as a Factor Influencing Moral/Character Development………………56-59

2.12.2 Causes of Immoralities in the School………………………………………59-63

2.12.3 Teacher’s Personalities of Islamic Education as a Factor Influencing the Students Moral/Character Development……………………………63-65

2.12.4 Islamic Views on Moral/Character Training……………………………65-66

2.13 Islamic Education Curriculum: An Explosing of the Goals and Components………………………………………………………………………………..67

2.13.1 The Implications of Islamic Education Curriculum………………………67-68

2.13.2 Empirical View: Scientific Experiment Disputing the Existence of Moral/Character…………………………………………………………………………68-69

Chapter Three: Research Topic under Review

3.1 Introduction……………………………………………………………………..74

3.2 Research Design………………………………………………………………74

3.3 Population……………………………………………………………………..74

3.4 Sample and Sampling Procedures…………………………………………75

3.5 Instrumentation………………………………………………………………75-76
3.5.1 Validity of Instrument………………………………………………………….76

3.5.2 Reliability of Instrument………………………………………………………….76

3.6 Method of Data Collection………………………………………………………….76

3.7 Method of Data Analysis……………………………………………………………76-77

Chapter Four: Data Analysis and Discussion Findings

4.1 Introduction………………………………………………………………………..78

4.2 Questionnaire Schedule……………………………………………………………78

4.2.1 Personal: Social Economic Characteristics of The Respondents………………………………………………………………………..78

4.2.1.2 Frequency Table Showing Distribution of the Respondents by Age………………………………………………………………………..78-79

4.2.1.3 Distribution of Respondent by Gender………………………………………..79

4.2.1.4 Frequency Table Showing Distribution of the Respondent by Educational Background…………………………………………………79-80

4.3 Research Question……………………………………………………………………80

4.3.1 Research Question 1: Does The Approach Of Islamic Education Teachers in Teaching and Counseling Still Meet The Contemporary Reality of the Moral/Character Degeneration in the Society?……………………………………80-82
4.3.2 Research Question 2: What are the Factors That Influence The Muslim Students Moral/Character Development? ..............................................82-86

4.3.3 Research Question 3: Does The School As a Formal Education is The Only Way Of Inculcating Moral/Character of Students? ......................86-88

4.3.4 Research Question 4: What Are The Contributions of Islamic System of Education In Impacting Knowledge on Students? ......................88-91

4.4 Discussion Finding ............................................................91-94

Chapter Five: Summary, Conclusion and Recommendations

5.1 Summary .................................................................95

5.2 Conclusion ...............................................................95-96

5.3 Recommendations ..................................................97-98

References .................................................................99-100

Appendix .................................................................100-105
CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Truthfulness and moral value are good qualities desirable in all human beings. These qualities make one’s life worth living although there is erosion of moral values due to materialistic greed. In Nigeria today, there is rapid moral decadence cutting across adults, youths and kids in all sectors of the society. Delinquent behaviours have de-generated the psyche of people in the society to the extent that people have lost faith in the capacity of the government to uphold morals and justice. People are no longer committed as self employees, civil servants, laborer in private institutions, even as teacher, or students. All codes of conduct as far as their areas are concerned are paper work; commitment and dedication are of no significance as for public locations are concerned. Majority are after their selfish ends.

Moreover, outside schools and government institutions, there are increases in instances such as robbery, trickery, begging touting and all sorts of misfit behaviour in our societies. Analysis findings have shown that majority of men and women found in these acts are mostly school dropouts, youngsters from broken homes and unemployed graduates of various institutions at diverse levels. Therefore, this calls for appropriate implementation of religious and ethical education in our schools. If curricular on religions, social and ethical education are well planned and developed and at the same time correctly implemented most of the above stated moral decadence would, if not completely eradicated be reduced to the minimal (Toyib, 2009).
Moral decadence in Nigeria has generated a lot of problems in all sectors of our society resulting in the slow pace of development in the country. The moral decadence ranges from examination malpractices, stealing bribery and corruption, sexual promiscuity, social maladjustment, insubordination, disrespect to the constituted authority and to the rules of law. All these immoral behaviours possibly contributed to declining economic and educational standard, resulting in importation of strange social behaviours into our society. This in turn has actually gone deep into the life style of men and women in the society thereby generating fear, unpatriotic, feelings, disunity, lack of faith in the development and progress of the country, distrust towards leaders and unguided behavior in the mind of the ones with conscience who would have loved to uphold high moral standards. Those who gain from these immoral attitudes prefer them to continue. For that reason, there is need for appropriate orientation to be given to the young ones. This will eradicate the moral decadence in our society, thereby creating room for development. This can only be completed by our educational sectors by means of the school which at the grassroots, matters most in the instance of development (www.wikipedia.free.encyclopedia.com).

The curriculum in our schools, both elementary and secondary and programmes in general that would be tailored towards the achievement of both the moral and academic aspects of education are yet to be achieved fully in our educational system. This is due to society’s reliance on paper qualification. This has deflated ethical fulfillment of education in the life of our youth.

It is vital to note that man’s relationship with others should follow certain moral codes that would enhance a peaceful and a well ordered life, a life that would promote harmony and co-operation that would reduce social ills as well as uplift man’s mental capabilities and put his
mind in healthy condition. This aspect which Islam refers to as *Ihsan* (good deed) covers all aspects of human Endeavour: political, social, economic, national and international life. Exhibition of these moral qualities form the basis or essence of humanity itself. These qualities according to Mawdudi (2004) are:

- Self-control
- Generosity
- Mercy
- Sympathy
- A sense of justice
- Breadth of vision
- Truthfulness
- Trust-worthiness
- Integrity
- Respect for pledges and commitments
- Fair-mindedness
- Moderation
- Courtesy
- Purity
- Discipline

In contrast to the above, Islam abhors those vices such as hatred, rancor, cheating and encroachment on the right of others. Also, murder, theft, extortion, fornication, usury, lying, backbiting, taking of intoxicants and consumption of harmful foods are condemned. In other words, man owes to his fellow man, certain moral responsibilities that would be geared towards the enhancement of the individual and the societal goal as a recipe for a peaceful life, bearing in mind always that such good deed is a divine commandment from the Lord, whom he loves, obeys and cherishes. It goes without saying that man’s spiritual fraternity with God and seeking moral well being of others are central elements to Islamic religion’s teaching, philosophy and practice (Toyib, 2009:3).

Secular society, perhaps in the name of freedom of choice, is unwilling to condemn or prevent the spread of moral degradation; and even when it tries to it is unable to because of human limitations of knowledge, reasoning and wisdom. Such society goes in circles chasing the symptoms and dressing up the outcomes rather than addressing the root cause. In our times, examples of this phenomenon abound; like immodesty, adultery, cohabitation, teenage
pregnancies, alcoholic consumption, drug abuse, pornography, homosexuality, political thugery, disobedience to parents and to constituted authority, etc. (http://alislam.org/e/998.official.wesite.of.ahmadiyyah-muslim-community-Prevention of moral degradation in light of Islamic teachings)

However, looking critically at the present situation in Nigeria; the rate of moral/character degeneration especially among adolescent and youth is quite alarming. This according to Toyib (2009:3):

Is against the background that the passion for religion among Nigerians both young and old has given rise to increase in number of mosques and churches established; increased followership and increase in the level of Da‘wah activities, evangelism and religious education at both primary and secondary school system. In fact, one may be tempted to assume that while all these religious institutions and their activities are growing in arithmetic progression; the rate of vices especially among Nigerian youth is growing in geometric progression (although this view is not empirical but obvious). To compliment the efforts of these religious groups, successive governments in Nigeria and especially the regime of Olusegun Obasanjo administration had established various extra-ministerial agencies like Economic and Financial Crimes Commission (EFCC), the Independent Corrupt Practices Commission (ICPC), the National Drug Law Enforcement Agency (NDLEA) and the National Agency for Food and Drug
Administration and Control among others to checkmate this menace. This trend speaks volumes of the degree of vices that have permeated the entire life of the average Nigeria citizen.

As a student of Islamic Studies, constant contemplation on these disturbing phenomena informed this writers’ decision at taking a closer look at their primary constituency to see how far the Islamic Studies as the foundation of religious education has gone in its effort at developing and imparting in Muslim students both moral and character development.

1.2 Statement of the Problem

There is no doubt that moral degeneration and character laxity especially among the Muslim students have become the bane of the contemporary Nigerian society. These problems have eaten deep into the fabric of all aspects of our national life, social, political, cultural or economic. The anti-social behaviours which are the manifestation of this moral and character decay have been worrisome to successive governments in power as to elicit incessant calls on religious groups to intensify efforts in their missionary activities to combat this menace.

However, placing these efforts (particularly that of Islamic education which is the researcher’s focus of study) against the rate of crime in the country is smack of contradictions. These contradictions have now provoked some fundamental inquiry to: Whether Islamic Education as focal of teaching and learning is still playing these roles effectively? Whether the approach of the Islamic education teachers to teaching and counseling could no longer meet the contemporary reality of the moral and character degeneration in the society? Whether, in view of the above, one could be tempted to assume that the Islamic education teacher have failed in his primary duties of safe-guarding his students, and by extension, the nation against the scourge of
moral and character bankruptcy? All these burning issues are the basic problems which this research work intends to address.

Furthermore, Islamic education is mainly aims at balance growth personality of an individual morally, linguistically, socially, religiously and help a man toward the attainment of goals. Islamic education aims primarily to sharpen the life of a man to be able to differentiate between what is right and the wrong. These are the issues this research work will critically look upon.

1.3 Research Questions

Questions raised in this academic discourse are as follows:

1. Does the approach of the Islamic education teachers in teaching and counseling still meet the contemporary reality of the moral/character degeneration in the society?
2. What are the factors that influence the Muslim students’ moral/character development?
3. Does school as formal education serves the only way of inculcating moral/character on students?
4. What are the contributions of Islamic system of education in imparting morals in students?
1.4 **Objectives of the Study**

This research work is embarked upon with the following objectives:

i. To establish the potency of Islamic education as a subject that is capable of instilling moral/character training into the Muslim youths.

ii. To examine whether the Islamic Studies Curriculum as the centre of teaching and learning is still playing these roles effectively.

iii. To determine whether the Curriculum contents are being properly implemented.

iv. To examine whether the approach of the Islamic system of education still meet the contemporary reality of the moral and character degeneration in the society.

v. To examine the impact in the moral and character development of the Muslim youths?

vi. To suggest ways of bridging the gap between the Curriculum contents and the current happenings in the society.

vii. To suggest workable solutions on the development of moral and character building in Muslim youths.

1.5 **Significance of the study**

An elementary dictum in human social relations indicates that the individuals make the society. If a society is good, peaceful and orderly, it is through the instrumentality of these individuals that made up that society. To maintain a peaceful and orderly society therefore, moral and character development through the instrumentality of religious education of its citizens are of paramount importance. Placing this within the context of Nigeria as a nation presupposes that the country should expect the exhibition of certain positive traits from her citizens that would
make them good members of Nigeria society. God’s consciousness and moral character developments through proper religious education are the prerequisites in this regard. As members of Nigeria larger society and one of its major stakeholders, the Muslims, through the Islamic studies as a subject have a lot to contribute to heighten stakeholders awareness of the importance of character development programmes in local public schools to the continued success and stability of Nigerian society; and to encourage the establishment and improvement of character development programmes in secondary schools. Therefore, an exposition on the impact of Islamic studies on the moral and character development of Muslim students in this area is quite significant.

1.6 Scope and Delimitation

This work covers the activities of selected secondary schools in Sokoto. The activities are those that are specifically meant for the moral and character upliftment of the Muslim students. It therefore covers all secondary school students in Sokoto metropolis where Islamic studies as a subject are offered. These are: Nady Academy Nursery and Primary School, Gwiwa Lowcost Sokoto, Sultan Maccido Secondary School Sokoto, Tarbiya Caliphate AcademyPrimary and Secondary School, Arkila Sokoto, Asma’u Girls Islamic Secondary School Sokoto, Iman International School Sokoto. Apart from the review of literature which is a library based research, this work is basically a field research and as is characteristic of all academic works of this nature. Financial constraints are serious impediments. However, this does not in any form affect the quality of the work.
1.7 Operational Definition of Terms

**Moral decadence:** It is connected with the principles or standards of good behaviour of what is right and wrong, and with the difference between good and evil.

**Character:** the particular combination of qualities that makes someone a particular kind of person. It also means a combination of qualities such as good virtues that are admired and regarded as valuable.

**Development:** It entails the gradual growth of something, so that it becomes bigger or more advanced.

**Curriculum:** Curriculum is defined as all the desirable learning experiences: cognitive, psychomotor and affective, planned for the learners under the direction of the school to achieve educational goals and procedures, strategies, and materials employed for effective reconstruction of such experience.

**Islamic studies:** Islamic studies can be defined as the totality of learning experiences, which centre on the relationship between man and his creator and between man and his fellow men.

**Muslim youths:** Muslim youths can be defined as a group of Muslims who are so young especially the time before one become an adult and born in the religion of Islam.
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

This chapter deals mainly with the review of relevant literature relating to the work under study. In addition, it clarifies the concept of Moral/Character Development. Some relevant issues such as: How do we teach our children about right and wrong? Where do they learn compassion, kindness, and other important morals? Are there practical ways for Islamic studies teachers and parents to shape their child's character? These are some of the questions that this section is set to address. Finally, it extensively reviews relevant way out of moral decadence among the Muslim youths.

2.1 Origin of Islamic knowledge

Islamic system of education began with the study of the Holy Quran and sunnah, centered around the mosque. As civilization developed everything integrated with the study on religion and we find in the hey day of Islamic civilization, medicine, chemistry, history and every other known sciences being thought in the mosque.

Knowledge in the early days of Islam centered around each individual. Thus the teaching becomes the centered of attraction and students flocked to him. After students complete studies either in hadith or in fiqh, the teacher gives him the (Izala) permission to teach it to others, this serves as a certificate, later when (Madrasat) come to being a system of examination was developed and institution named (Kuttab) which imported elementary education come to existence, and gradually there come being an institution of higher learning. The educational
institutions too, witnessed a corresponding growth. Private and public schools were founded by individual effort and by donations; such institution came in to being in (Bagdad) and (Naisabur).

Islam has led emphasis on acquiring knowledge purposely for guidance and protection of believer against infidelity. The real believe comes to know about Islamic principles such as worship God, virtues, and moral conduct through the seeking of knowledge, thus worship Allah could not be accepted without knowledge.

Allah (SAW) revealed many verses on the issue of acquisition of knowledge, the most High the Glorified said.

O, ye who believed save yourselves from the time whose fuel is men and stones over which are (appointed) angels stern (and) severe who do not fail what have been commanded.

Receive from Allah, but do (precisely) what they are commanded.``

Otherwise in the tradition of holy prophet (SAW) says:

`Seeking of knowledge is obligatory upon every Muslim`.

In addition the prophet (SAW), says:

He who goes forth in searching of a knowledge is striving hard in the of Allah until he returns.

In another occasions the seeker of knowledge has the priority over everybody as what Allah (SAW) says:- In the Holy Qur’an:

And say can you put on equal pouting those who are learned with those who are not learn.

In this regard the prophet (SAW) also said:-
The superiority of the learned man over (mere) worship is like superiority over the least of you.

For these reasons and others Islam urged Muslim consistently to go in quest of knowledge that every Muslim has to be after. Acquisition of knowledge will improved our lot and will give us a good understanding of the nature around us. In this aspect we can only understand the importance of knowledge through the teaching of the Holy Qur’an and the trading of the prophet (SAW) which were earlier quoted.

### 2.2 Emergence of Islamic knowledge

According to Fafuwa Babs: `knowledge as a programmed of study which is conduct with the aim of making the recipient of such knowledge a useful and accepted member of the society.

The achievement could be gain from the society as a result of acquisition of knowledge, especially on the building of moralities. The role of knowledge is to make a human being very responsible throughout his life, right from his childhood up to his death day.

Emergence of knowledge is one of the best to be discussed in order to be aware that: the very first ward in the ward in the divine commandment was the ward (read) and it was reveal to an unlettered person (Alummiyi) Prophet Muhammad (SAW) and by it as a command to every Muslim to seek for knowledge. According to one journal says:

`Muslim is urged however to continue to seek for knowledge this was what Allah (SAW)`

Prophet (SAW) is a model for us, that means every Muslim must seek continuously for knowledge: The prophet Muhammad (SAW) says:-
Wisdom is the lost property of a believer he takes it up, whenever he find it.

The believer is expected to acquire any who possess it, since knowledge or wisdom is not the monopoly of any group of people to the exclusion of others. A believer in matter of knowledge is expected to acquire wisdom even from the non Muslim. This shows Islam does not discourage pursuit of modern sciences. Islamic knowledge guides man from the bad life of knowledge is a means of conveying spiritual and civilization culture of a society from its beginning to successive generation, its also means of preservation of the spiritual life and culture tradition of nation in which parents and schools function as agencies. Therefore Islamic knowledge and its concept of man universe and life, ways emphasis of the pact that revelation is the ultimate source of all knowledge. Islam is the religion of nature on its knowledge too, is based on the nature of man. Allah (SAW)said;

The set your face upright for religion in the right state the nature

made by Allah (SWA) in which man.

According: Man is a total being with a spiritual and material nature, this call for the fulfillment of the spiritual as well as the material needs in a wholesome and balance manner. The Qur’an uses (Ilmi) or knowledge in a comprehensive sense, involving learning, observation and experience and Qur’an recognizes the following as source of knowledge. I.History ii. Inner experience iii. Relation appeal to mankind to reflect and contemplate upon nature occurs in the following verses:

`Have not those who disbelieve known that the heavens and the earth were joined together as one unit of creation before we clove them a sunder? We made from water everything. Will they not believe?
Another verse which refer to revelation as a source of knowledge says:-

And the truth, confirming whatever scripture was scripture was before it, and a watcher over it, so judge between them by that which Allah halt revealed, and follow not their away from the truth which hath come unto thee. For each we have appointed a divine law.

2.3 Concept and Meaning of Religion: Islamic Religion as a focus

According to Adeniran (2007), religion derives itself from Latin word “religere” which means to execute painstakingly by means of repeated efforts. Balogun (2006) also gives his own term “reliquere” means to bind together as by oath.

As a matter of fact, religion is a universal phenomenon which is a concomitant of every culture and it permeates every facet of life. Religion as we know it today is as old as the society, even predating the homosapiens and Neanderthal man (Adeniran, 2007). Man is a religious entity and according to Author Mee’s children Encycloedia (2003), religion denotes a state of the mind in those human beings who choose to recon size a power greater than themselves and one name for that power is God.

Howbeit, there is no consensus among scholars on the concept/meaning of religion because religion involves subjective, relative and objective interpretations. Balogun (2006) cited in Adeniran (2007) is of the view that religion has its variety and diversity. However, difficult the term ‘religion’ may be, it will be suffice to attempt a few definitions for the purpose of this work.

From anthropological and sociological stand points, Religion could be described as man’s response to the exigency of the condition, in which he is driven to seek security and permanence by identifying himself with a reality greater, more worthy and more durable than himself. Ahmad
(2006), holds that all religions in the world believe in the existence of a supernatural being known by various name and all religions teach discipline character training and love.

Adeniran (2007) defines religion as human efforts for the purpose of reconciling himself with cosmic forces which he believes that capable of influencing his faith either positively or negatively, he further observes that: Although religion concerns ideas and spiritual phenomena; it is mostly manifest in concrete object particularly during the communal acts of worship. The wine poured as libation to ancestral gods in Nigeria, the communion shared at Lord’s Table the alms given to the poor as tenant in Islam. Religion involves a set of symbols, invoking feelings of reverence or awe, which are likened to rituals practiced by a community of believers.

The variety of religious belief organization is so immense that scholars have found great difficulty in reaching generally accepted definition of religion. However, all religions definitions given above believe and agree that there is a supernatural being known by various names and all also include ceremonial practiced collectively by believer within special places such as mosques, churches, temples or ceremonial ground (Makinde, 2007).

Furthermore, religion permeates every stratum of the society and it serves as an instrument of satisfying the physical, intellectual, moral and spiritual needs of man. The religion is efficacious in the society and its divine sanctions help to creates good grounds for unity, solidarity, co-operation, loyalty and continuity (Adeniran, 2007).

In a more relevant note, Lawal (2004) in his work titled “Religion and Moral Education” submits that:

It is true that most of, if not all, school subjects, but the contribution of religion is greater than others and it is difficult for
good moral to exist without religion or religion without moral. Because religion is a system of belief and practices by means of which a group of people struggles with these ultimate problems of human life. It is the refusal to give up in the face of frustration to allow hostility to tear apart one’s human character development.

From these above definitions, it could be deducted that religion means awareness that man has concerning the existence of Supernatural Being who is considered to be the Creator of heaven and the earth, Determinant of man’s fate, Provider of man needs and the Sole Controller of heaven and earth.

Since the focus of this study is on Islamic religion, it suffices to give the meaning of Islam. The word “Islam” is derived from the Arabic root “SLM” which means among other things: peace, purity, submission and obedience to the will of Allah. It also means peace. Its believers are called Muslims (Balogun, 2006). Also, Balogun (2006) observes that the only through submissions to the will of Allah and by obedience to His law can one achieve true peace and enjoy lasting purity.

As a religion, Islam has its five fundamental principles: Iman (belief or faith), Salat (prayer), Sawm (fasting), Zakat (aimsgiving) and Hajj (pilgrimage). On this note Balogun (2006) opined that, Islam is an attribute title signifying that whoever possesses this attribute, irrespective of his race, clan, colour, community or country, is a Muslim. Which translate that Islam is the name of the religion while Muslim is the adherents of the aforementioned principles.

Balogun (2006) further observes that: Islam is a condition of the heart, an attitude of mind, a way of thinking and a mode of life. That Islam is not merely a religion, but a guide and a
way, affecting the totality of human existence – spiritual or physical, individual or societal has been the most important factor in shaping the Muslim thought.

2.4 Historical Background of Islamic Education

The history of Muslim education goes to the prophet himself who taught his companions the Quran and its meanings well as the foundations is Islamic jurisprudence. Even before he inaugurated his community and the Islamic state at medina, he enjoined the literate among the prisoner of war captured at the battle of Badr to teach the children of medina to read and write. At medina, his own mosque became a centre of Muslim learning and religion-social activities, and the prophet therein established a circle of learned men to study and teach the Quran. Later, mosque were opened in every locality and have remained ever since the primary centers of educational activities among the Muslims. The prophet also sent missions of preachers to various parts of the country and abroad to teach and preach Islam. The main concern, in this age, and for some time to come, writes Ahmad, was simply to learn the Quran

“By heart or to preserve its verse by writing them on palm leaves, bone or stones. The so-called sciences of the Quran were not existent in those days.

The prophet’s example as an educator and teacher inevitably became the most pious act for his followers and his khalifahs and rulers after them regarded it their sacred duty to build mosques and schools in their domain, to open pious trusts (awkaf) for the maintenance of teachers and scholars, and to associate themselves with the learned and teachers. In the course of time, the simple model of the prophet’s school was developed
into a stratified and co-ordinated system of education well integrated with the social and economic pattern of life.

2.5 The Structural Aspects of Muslim Education

Muslim educational institutions could be divided into a three-tier system according to the functional outputs of socialization, schooling and education

1. socialization

Socialization of the child started at home where fundamentals of the faith’ were taught even before the child started his formal education. Parent was naturally keen to see a toddler start accompanying his/her father to the mosque and perform the ritual. The first school for all Muslim children, even today, remains the mosque, where he learns to read and memorize portions of the Quran and the tenets of the creed. In some Muslim countries when a child is four years, four months and four days old, the family celebrates the ceremony of ‘Bismillah Khawani’ an occasion marked with jubilation and blessings for the child at entry into the mosque school (Kuttab or Maktab), or the care of a tutor for formal education.

2. Elementary education

The widespread schools for elementary education were known as the kuttabs or maktabs (mektab, as in turkish) which have come down to the present times as primary schools. The idea of the kuttab as an institution for reading and writing, and the teaching of the Quran started with the second caliph Umar, who appointed teachers in all major cities of the caliphate, e.g. Medina, Kufa, Basra and Damascus. Caliph Umar is also quoted as
having proclaimed that apart from the reading of the Quran and writing, children should be taught swimming, horsemanship, good proverbs and poetry. To this list of subjects arithmetic was later added to finalise the curriculum of the Kuttab.

No uniform age for entry or leaving the Kuttabs seems to be on record; pupils entered sporadically from four years onwards to ten years. What seems clear is the fact that not only were the Kuttabs centers of basic education but they also formed the preparatory stage for higher studies. So widespread were the Kuttabs all over the Muslim world that Ibn Khuldun has furnished an enlightening comparative analysis of the methods and the emphases on the curriculum as applied in various counties of the time. The gist of his findings was that although the Quran was the common factors, in the Maghreb and other North African countries, no other subject was introduced until the pupil had full mastery of the Quran. In the Spanish schools, as well as in the East, poetry, grammar and calligraphy were given equal importance with the Quran.

“The fact that the people of Afriqya and the Maghreb restrict themselves to the Quran” remarks Khuldun, makes them altogether incapable of mastering the linguistic habits…As for the Spaniards, their varied curriculum with its great amount of instruction in poetry, composition, and the Arabic philology gave them, from the early years on, a habit providing for a better acquaintance with the Arabic language… They had a literary education either excellent or deficient depending on the secondary education they received after their childhood education”.

19
It is recorded that girls were admitted into the Kuttabs, probably until they reached the age of puberty when they were segregated and taught at home.

Kuttab education was free and teachers called ‘Mu’allm’ were held in great esteem, although modestly remunerated. Describing the Kuttabs of the Ottoman Empire, Kazamias has pointed out that they were free but not compulsory. “The Maktabs constituted one of the most important avenues through which the values of the Ottoman Islamic society were transmitted to the young.

The nobility and the wealthy classes engaged private tutors called (Mu’addib) for their children. The term Mu’addib, implying both moral and intellectual coaching, a Mu’addib was naturally held higher in esteem and rewarded more befittingly than a Mu’allim.

3. **Schooling and Higher Education**

Higher learning progressed gradually as Muslim society became more complex and established. The earliest institution again was of course, the mosque, where various groups or circles of students (Halqa) assembled around a scholar and learnt the Quran, the Sunnah and the Fikh, subject which later became the religious sciences. When a scholar gained excellence in his subject and established his reputation as an authority, he held his halqa either at the mosque or at his house. With the further spread of knowledge, bookshops also emerged as centers of educational activity. The rulers and nobility and the rich built special chambers where scholars and students and the learned among the people would gather and hold meetings (Majalis) for lectures, debates and literary discussions. These were the informal, privately-sponsored places of higher learning as founded in the Abbasid Caliphate of Baghdad before Caliph al Ma’mun founded his celebrated
academy, the House of Wisdom (Bait al Hikman) in 815. Supported by the state Treasury, this Academy was founded by the Caliph specifically for the study and translation of the Greek philosophy and sciences. An observatory called (Al-Shamsiyya) and a library were also constructed along with the academy, which became the alma mater for scholars, philosophers, scientists as well as translators and commentators; and eventually gave rise to the so called rationalist school of thought in Islam.

All these institutions, however, still did not constitute a system until in 1055 the saljuq vizier Nizam-ul-Mulk inaugurated his archetypal Nizamiyya Madrassah in Baghdad and other similar cities such as Nishapur, Harat, Ispah, Basrah, Amul and Mawsil. Religious as well as secular studies formed the curriculum of the Madrassah. The celebrated Al-Ghazali taught in the Nizamiyyah, Madrassah thus became the prototype institution of higher Muslim learning which then spread across all Muslim countries: some of them flourished with a continued tradition of eminence for centuries.

Madrassah were founded by the rulers, the nobility, the wealthy classes and the community. In Egypt, under the Ayybide Rule alone seven Madrassahs were opened by the Sultans, twelve by people of high rank and thirteen by the community. Some Madrassahs were monumental in architecture, in the number of faculties they housed, the size of the libraries attracted to them and the distinction of their scholars and the specialization of subjects. Prominent among them were the Nuriyyah-al-Kubra of Damascus, the Nizamiyyah and the Mustansiriyya of Baghdad.

The Mughal Emperors of India and their preceding sultans of Delhi and other dynasties built numerous colleges in various cities of the sub-continent. One such built in
Delhi by Sultan Firoze Tughlaq in the fourteenth century was as magnificent as the Mustansirriyyah, if not more significant since the Madrassah was even more so. In the Ottomans had a rather more organized hierarchy of social classes based on meritocracy than other Muslim countries. The Medrese (Turkish spelling) write Kazamais,

“Occupied a pivotal position in ottoman society. It trained the teacher including those in the palace schools and all the Ulema of the Ottoman society. In so far as the Ulema performed functions other than purely religious ones in the judiciary, public administration, diplomacy and policies, the role of the Medrese was at least as important as that of the Enderun in the Ottoman body politics.

Besides the Madrassah where teaching was more theoretical there were a number of observatories and hospitals, some functioning independently as institutions of scientific learning and experimentation, others appended to the Colleges. Caliph Mamun’s famous Shamsiyyah observatory was copied in many other cities. In Muslim India, the Mughal Emperor Humayun seems to have been a regular visitor to his observatory, for it was there that he slipped and met his death.

At the apex of the Muslim education system stood the University (Jami or Dar el Ulum): the most famous is the Al-Azhar of Cairo, which has recently completed its first millennium, while that of Qaraawiyin in Morocco, built in 859 is the oldest university in Islam. Originally built by the Shiite Fatmi Caliphs in 972, the Dar al Ulum al Azhar later came under the sunni influence which it has promoted, being the leading and the highest
institution of Islamic studies, until its modernization in the last decade when various modern faculties were incorporated into it and some administrative changes were introduced.

2.6.1 The Concept of Islamic Education

The term education is elusive. It has been defined or described in various ways or forms by many authors, philosophers, psychologists, educators, educationists etc. In reality, education is not as simple as we may conceive of it as a concept. It may mean different things to different people and different society. For example, it is defined as “a process, which enables an individual to adjust himself to the environment.” Education was clearly pictured by Bidmos (2003) when he opined that:

It is the process by which an individual born into a human society, learns the ways of life, which include knowledge, skills and moral values of the society, at home, community and schools, so that he can function effectively as a member of the given society

Famuyiwa (n.d.) views education as the process of learning to live as a useful and acceptable member of the community and as a good citizen. Bidmos (2003) takes education as life long process from the way we are born to the day we die, and it is a way of making people fit to live and fit to live with. Education all over the world is seen as a process of transmitting the cultural heritage, stabilizing the present and improving or changing the future of the people. It is also seen as process by which individuals are perceived to assume their respective responsibilities within a social setting, thus, making it a tool for social reconstruction and development.
Despite the polymorphous nature of the concept of education as attested by the different interpretations given to the concept, one thing that is fundamental to the concepts and which is common to all the interpretations is that education foster knowledge, skill, attitudes and morals. Also two approaches to education are identified; the first is the approach of looking into the process of education and second is the product of educating.

From the process approach, education is purposeful activity achieved by structuring the resources in the environment of the learner, or designing a curriculum or a programme of studies, which produce desired change. And from the product approach; education signifies showing evidence of knowledge, understanding, good moral character and ability to use such knowledge and ability to reach some level of conduct which the society arbitrarily sets up and expects (Famuyiwa, n.d.).

Islam examines education from a broader perspective, with a concept that is both scientific and philosophical. Thus, the concept of education in Islam means the process of developing balanced growth of the total personality of man through the training of man’s spirit, intellect, rational feelings and bodily senses. It is on this balanced growth that Islam has based its educational system and enjoined all Muslims to pursue it. This therefore leads us to what could be called “Islamic education”.

According to Bidmos (2003), Islamic education could be defined as the process through which human beings are trained and prepared in a concerted way to do their Creator’s bidding in this life (Dunya) to be rewarded in the life after death (Akhirah). In Islam, mundane, empirical metaphysical and spiritual matters are interconnected and inseparable. Thus, an Islamic education system prepares human beings for both life on this earth and the life after death. It
enjoins man to acquire education that will give him necessary tools of this life but not at the expense of the hereafter.

On a broader line, one may wish to consider Islamic education as system of education which entails ideological concept expounding the very nature of life (here and after), and prescribing the position of man and his role on earth. In arriving at this definition, Bidmos (2003) is greatly influenced by the opinion of Qutub (2006), from which one can infer that Islamic education includes the doctrine and pragmatic set-up, which emanate from and premised on the ideological framework. The framework in question entails and it’s sustaining power, politics and its characteristic, social order and its values, economic precepts, its philosophy and internationalism in its ramifications.

2.6.2 Aim and Philosophy of Islamic Education

Philosophy, from the ordinary man perspective, is a reflection of the people’s world views. Balogun (2006) defined it as “a process of asking particular questions in particular areas”. Technically, philosophy is characterized by a logical, consistent and systematic thinking so as to reach sound, coherent and consistent answer.

Basically, philosophy deals with three basic branches: metaphysics, epistemology and axiology. Metaphysics deals with issues beyond ordinary human comprehension such as the nature of God, man, death, universe etc. Epistemology deals with the meaning, scope, sources and types of knowledge while axiology deals with the issue of morality and values (Balogun, 2006).

In Islam, the Holy Qur’an offers explanations for all the constituents of philosophy. The nature of God is not in doubt. He is perceived as the Almighty Allah. Man is presented as a
representative of God on earth. He is made up of the indivisible components of body, soul and intellect. Man is created for a purpose to worship God alone and he is charged to do good for he must surely give account of his works on earth on the Day of Judgment. The Holy Qur’an lays emphasis on various values which it compels on Muslims. These include: honesty, truthfulness, justice, sound moral character, humility etc (Bidmus, 2006).

The ultimate purpose of Islamic education is the attainment of Islamic virtue. Islamic education aims at developing people’s talents and inspiring lofty ethical values in them. This philosophy is the main foundation on which Islamic civilization, society and people’s personalities is built. The aim of education, as observed by Sarwar (2006), is to initiate total change in a person – beliefs, actions, potential, faculties, thoughts, expressions, aspirations, energies and everything relating to that person; in other words the balanced development of the whole personality of a human being – the agent of Allah. It seeks to motivate every member of society to promote and encourage everything good (right) and discourage and forbid evil (wrong).

While expatiating on the aim of Islamic education, Abdulkareem (2005: 22) enlists ten points as the goals of Islamic education. These are:

- The inculcation of consciousness of the Creator-Allah, on a basis of rational understanding;
- Implanting in people a harmonious relationship between them and their Creator on one hand, and between them and other creatures and the universe on the other hand;
- To enable people discover their innate talents and utilize them for the survival of the individuals and their society;
• The inculcation of a systematic Islamic values;
• The building of a balanced personality;
• The development of all human resources for the betterment of mankind;
• The inculcation of scientific methods of thinking, learning and acquisition of knowledge;
• The inculcation of fraternity and brotherhood among Muslims;
• The building of the mind in the understanding of nature and the world as the field of exploration and the object of enjoyment;
• The inculcation of social consciousness and nourishing a feeding of human response.

2.6.3 Acquisition and utilization of Islamic education

There are two sources of knowledge in Islam. The revealed knowledge and the knowledge acquired through reasons and experience. The revealed knowledge is contain in Qur’an and Hadith, in the light of which other secondary i.e. Ijma and Qiyas (analogy) are. The second source of knowledge is though human intellect, and reflection on the nature. Allah (SAW) emphasized that in his Holy Qur’an where he says:-

“And he taught (Allah) Adam (AS) the name of all things then he placed them before the angels and said tell me the nature of these if you are right, they said: Glory to thee of knowledge we have none, save what thou Host taught us, in truth its thou who are perfect in knowledge and wisdom.

In this regard, knowledge is the first thing that have been given to human being, that is why (Allah(SWA) blessed Adam (May Allah’s Race and Blessing be upon him ) in order to
educate mankind with the good manner of knowledge, then the first human being to know something on the earth was Adam (AS) who was also the first Messenger of Allah (SWA).

The revealed knowledge which was the prerogative of the prophet (SAW) is the ultimate source of knowledge in Islam. The validity and utility of any knowledge base on human reasoning and intellect must related to references of the revealed knowledge from the Qur’an, thus the Qur’an laid emphasis on the acquisition of knowledge, and Allah taught his Messenger Muhammad (SAW) to pray to increase him in knowledge. In Islam knowledge (Ilmi) and faith (Iman) are interwoven. The Qur’an mention faith along with knowledge, in this regard Muslims developed a system of education which give emphasis on religious knowledge aimed at enabling man to know his creator and to worship him for the pleasure of Allah (SWA) in the last day of judgment.

Islamic system of education began with study of the Holy Qur’an and Sunnah, centered on the Mosque. As civilization developed everything integrated with the study on religion and we find in the hey days of Islamic civilization, medicine, chemistry, history and every other known sciences being taught in the mosque.

Education in the early days of Islam centered around each individual. Thus the teaching becomes the center of attraction and student flocked to him. After student completed studies either in Hadith or in Fiqh, the teacher gives him the (Izala) permission to teach it to others, this served as a certificate, later when (Madrast) come to being a system of examination was developed an institution named (Kuttab) which imported elementary education come to existence, and gradually there come being institution of higher learning. Private and public schools were founded by individual efforts and b come being institution of higher learning.
Private and public schools were founded by individual efforts and by donations, such institutions came into being in (Bagdad) and (Naisabur).

Islam has led emphasis on acquiring knowledge purposely for guidance and protection of believer against infidelity. The real believe comes to know about Islamic principle such as worship of God, virtues, and moral conduct thought the seeking of knowledge thus worship of Allah could not be accepted without knowledge.

Allah (SWA) revealed many verses on the issue of acquisition of knowledge, the most High the Glorified said:

“O, ye who believed save yourselves from the time whose fuel is men and stones over which are (appointed) angels stern (and) severe who do not fail what have been commanded. Receive from Allah, but do (precisely) what they are commended”.

Otherwise in the tradition of the Holy Prophet (SAW) says:

“Seeking of knowledge is obligatory upon every Muslim”.

In addition the Prophet (SAW) says:

“He who goes forth in searching of a knowledge is striving hard in the way of Allah until he returns.”

In another occasions the seeker of knowledge has the priority over everybody as what Allah (SAW) says:— In the holy Qur’an.
“And say can you put on equal pooting those who are learned with those who are not learned.

In this regard the Prophet (SAW) also said:-

“The superiority of the learned man over (mere) worship is like my superiority over the least of you”.

For these reasons and others Islam urged Muslim consistently to go in quest of knowledge, that every Muslim has to be after. Acquisition of knowledge will improved our lot and will give us a good understanding of the nature around us. In this respect we can only understand the importance of knowledge through the teaching of the Holy Qur’an and tradition of the Prophet (SAW) which were earlier quoted.

2.7 Islamic Education in Nigeria

There is no gain saying the fact that education without moral is like tea without sugar and morality is a child of religion. In recognition of this position, the National Policy on Education, Section I paragraph a (k) provides for teaching and learning of religion as part of is general education. The policy goes thus:

Opportunity shall continue to be made for religious instruction; no child will be forced to accept any religious instruction which is contrary to the wishes of his or her parent… (N.P.E., 2007).

This position gives Islamic education relevance in the educational system. National curricula for religious education do not just spring from nowhere. They evolve over time as a reflection of the needs, perception and historical development for the societies concerned.
However, religious education or studies, to some people is still perceived as irrelevant subject to man’s daily needs. The spiritual development which enhances character training is treated with levity. This has been the major concern of religious conscious people in our society. To different people, Islamic religion means many things, but for the purpose of clarity some scholarly definitions on meaning of Islam will be reviewed.

Islam goes beyond religious spheres. It takes care of all human endeavors’. Islam discusses the spiritual and mundane activities of man; hence it is regarded as ‘a complete way of life’. The social, economic, political, cultural and educational values of Islam cannot be overemphasized. Islam lays down distinctive standard for the life of man. It regulates the life of man to conform to the needs of this world and the hereafter (Adeniran, 2007). Therefore, a Muslim is not expected to separate his mundane life from the spiritual life. The two have to go paripasu.

Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Knowledge (‘ilm) occupies a significant position within Islam, as evidence by the more than 800 references to it in Islam’s revered book, the Qur’an. The importance of education is repeatedly emphasized in the Qur’an with frequent injunctions, such as “God will exalt those of you who believe and those who have knowledge to high degree” (Q. 58:11), “O my Lord! Increase me in knowledge” (Q. 20:14), and “As God has taught him, so let him write” (Q. 2:282). Such verses provide a forceful stimulus for the Islamic community to strive for education and learning. In the same consonance, Makinde, (2007: 106) argued that:

The Holy Qur’an centred its first five verses on education and the Prophet of Islam consistently charged the Muslims to seek for
education. Islam therefore values education and makes it prerequisite of the religion. Whenever Islam goes, it sells its educational values to people there and they also share the values as well.

2.8.1 Spread of Islamic Education in Nigeria

There is no doubt that the history of Islamic education throughout the Muslim world, but particularly in the non-Arab world, has been the history of the spread of Islam. Wherever Islam spreads, Islamic Education emerges there as well. This is so, because, the adherents of the faith would want to be educated about the religion; hence they always charged themselves about Islamic education (Fafunwa, 1974).

Historians acknowledge the fact that one of the factors that aided the spread of Islam in West Africa is the intellectual and literary posture of the religion. Acknowledging this fact, Bidmos (2003) remarks that “their literacy in Arabic impressed non-literacy people who assigned important supernatural qualities to the written word.”

With the emergence of Islam in Nigeria as discussed above, there developed the teaching and learning of Arabic and Islamic studies. For the mere fact that the Glorious Qur’an, the Holy Book of Islam is written in Arabic and the five daily prayers are to be observed with Qur’anic chapters or verses to be rendered in Arabic and Islamic Education. This is one of the reasons why the elementary Arabic Schools in Nigeria were called Qur’anic Schools and both Arabic and Islamic studies were taught simultaneously (Fafunwa, 1974: 55).

The elementary Arabic Schools known as Qur’anic Schools started to emerge wherever there were Muslim faithful. Pupils were then put in these schools with the intention of giving
them Islamic education which begins by learning Arabic. Hence, when a pupil began to read
Arabic alphabet, he did so with an intention to read the Qur’an. Thus two types of Qur’anic
Schools developed in North: Makaranta Allo or Tablet –school and Makaranta ‘Ilmi or the
higher school. The first school is meant for the beginners while the higher school embraces all
aspect of Islamic studies (Fafunwa, 1974: 55).

Pupils who graduated from the higher school also had the opportunity of further their
Islamic education to a higher level. This was done by patronizing highly respected ‘Ulama-
Islamic scholars or teachers around. More so, there were highly respected ‘Ulama in the northern
states right from the time that Islam was first brought to Hausaland and Kanem-Bornu are. The
rulers employed Muslim scholars as administrators since they could correspond with the North
African Muslim rulers. It was because of this royal patronage that a large number of scholars
came to the Western Sudan from the Maghrib and Egypt (Fafunwa, 1974). It was this influx of
scholars who were deeply learned in the science of the Qur’an and Hadith, Islamic theology and
etymology which assisted to a great extent, the learning of Islamic education in the northern
states. In fact many Islamic centres later sprang up in Sokoto, Kano, Katsina, Zaria, Daura,
Gombe, Gwanda, and other parts of the present Sokoto, Kano, Katsina and Kaduna States of
Nigeria (Fafunwa, 1974: 57).

Islamic education in the northern part of Nigeria was noted to have grown very speedily.
Before the amalgamation of Northern and Southern protectorates in Nigeria, Lord Lugard
estimated the number of Islamic schools in the North as 20,000 with about 250,000 pupils. By
19th century, Islamic education as the first literate and systematized form of education had spread
to many parts of Northern Nigeria including Nupe and Ilorin Emirates (Fafunwa, 1974: 58).
Islamic education in the Southern part of Nigeria, particularly Yorubaland, was known to Muslims long before Islam actually reached there. Ahmed Baba Timbuktu mentioned Yorubaland as a country where unbelief predominates and Islam is rarely found. Since Ahmed Baba died in 1627, we can safely assume that the Yoruba country was known to Muslims in the 17th century or earlier. Samuel Johnson in his *History of the Yoruba* suggests that Islam came to Yorubaland towards the close of the 18th century. That is to say, Islam had certainly reached Southern Nigeria long before the birth of Uthman Dan Fudi not to talk of the Jihad of 1804. In the opinion of Fafunwa (1974), it was in 1830 that some learned scholars of Islam came to Yorubaland from the North through Ilorin. Moreover, he further reports Adam Al-Ilori mentioning:

The name of an enthusiastic learned man and missionary who was responsible for the foundation of Islamic learning in Ibadan. The scholar was Shaykh Abu Bakr bn al-Qasim who originated from Ibadan but whose father had settled in Ilorin and was also trained there. Who later started a large Madrasah where he taught Arabic grammar, theology, Qur’anic studies and Prophetic traditions. Students gathered round him from different parts of the country. As time passed, Ibadan also became a reputed centre acquiring Islamic education. In this manner, a large number of Yoruba scholars were attracted to Ibadan or Ilorin to get their training in Islamic learning, and on completion returned to their home towns to establish similar Madrasahs or Qur’anic schools. As result of
this, Qur’anic schools are found in almost every town and even small villages where there are only few Muslim families.

As much as Qur’anic school system holds in the mosques or their verandahs in many places in the country, it is to be mentioned without mixing words that separate schools are built across the country for Islamic education. This is why Makinde (2007) remarks that “nowadays, separate Qur’anic schools are built in large towns rather than using the mosque buildings. There are many separate Islamic/Qur’anic schools in many towns in the Northern parts of Nigeria as well as in the Southern parts particularly Yorubaland. There are even few ones in the East. Islamic centre in Anohia in Afikpo Local Government Area of Abia State, where Islamic education is fully acquired can be made as reference here (Makinde, 2007: 118).

2.8.2 Factors responsible for students’ misbehaviour

According to Adejuyigbe (2009) defined misbehaviour as emotional disturbance or instability or psychological disturbance that requires urgent educational readjustment. Example of such behaviours include: truancy, aggression i.e. bullying, exam malpractice, noise making, withdrawal, stealing and other delinquents behaviour. There are some factors that predispose the manifestation of these behaviours in children and such factors range from family background e.g. when there is poor relationship between parents, poverty, sickness etc to those of peer pressure, teacher’s unfavourable disposition to students’, societal moral breakdown to mention but few.

Another major factor that contributes to the students’ misbehavior is environmental conditions. This environmental condition could be manifested in the school environment- this means when there is abrupt alteration of method of teaching, poor students-teacher relationships, autocratic or permissive kind of discipline employed by the school authority.
Home condition is another factor that bring about misbehavior of students’ at home are: poverty, poor mental and moral influence of the parents, defective parents-child relationship, lack of affection, over strict discipline, foster or step mother problem, lack of adequate facilities for recreation etc (Al-Hassan, 2009).

Another main factor that contributes to the students’ misbehavior is societal influence which may be as the result of negative use of technology (e.g. internet fraud, pornography on the T.V. set and mobile phones and magazine), economic recession leading to poor standard of living which may bring about street hawking and its attendant problems on youngster and general breakdown or loss of moral values by the society (Adejuyigbe, 2009).

2.9 Effective Ways of Handling Students’ Misbehaviour

Handling students’ misbehaviour that could lead to moral laxity among the students’ is what any right thinking person must be concerned with. For moral and character development of the Muslim students’ to be guaranteed the under listed would suggested as contained in Adejuyigbe (2009:246-247). Which are as follow:

- Correct with equity: This implies that students’ should be treated or corrected without partiality. Favouritism should be avoided by the teacher. Naturally, teacher tends to like students’ who are academically sound more than others who are not so good academically. When such ‘good’ students’ misbehave, the Islamic studies teacher should correct them accordingly and should not try to waive the judgement because of the favourite. Fairness in judgement begins at school and the teacher has an important role to play in this.
• Constant and consistence correction: Constant and consistent correction could significantly help in condition desired behaviours in students’.

• Deal or address the root cause of misbehaviour and just the symptoms: Teacher should try to interview or observe the students’ to find out the root cause of misbehaviour will definitely stop.

• Rod should be used sparingly: Other disciplinary measures such as: disallowing the student to go out play during break, standing up and raising up hands, stooping down for sometimes, giving others token and exempting the offender etc are all forms of discipline measures, that could be given rather than rod all the time.

• Explanation: Discipline is most effective if allowed with explanation. Offender is called privately and reasons, and explanation are given why such misconduct should not be manifested. Reasoning helps students’ to internalize moral values and behave accordingly.

• Ignoring Disruptive behaviour while praising appropriate responses: However, this method may not be effective because some children may become disruptive themselves when they observes their peers behaving disruptively without any negative consequences.

• Engaging students’ as Peer-Teachers: Older children are cast into the role of assistant teachers and given responsibility for teaching younger children. found that the experience of a students’ tutor can benefit low-achieving children. Low achieving children learn better when placed in the role of peer-teacher than when studying alone. This method also helps young pupils to have high self respects, self confidence and pride in their progress. Older students’ on the other hand develop a helping behaviour. It also gives
them (older children) the benefit of reviewing subject matter, which they did not understand when they were in lower class.

- Avoid attacking students’ personality: Displeasure should be directed to the behaviour not to the students’ personality. Attacking the personality of the student cannot solve any problem rather it will aggravate it.

### 2.10.1 The Making of an Ideal Islamic Education Teachers

Bilesanmi-Awodero (2012) is of the view that, A teacher is simply somebody who imparts knowledge on the learners and being paid a certain amount for a living”. He goes further to state that the success of any educational system or programme depends, to a large extent, on the quality and availability of qualified and committed teachers. This is true because the teacher formulates, designs, assembles, controls, supervises, selects, explores, facilitates, manipulates, assesses the teaching-learning materials, and evaluates all other factors in the teaching-learning process (Adetayo, 2011).

Stressing the importance of teachers to curriculum implementation, Bilesanmi-Awodero (2012) opined that no matter how well defined an educational system may be, the implementers will be responsible for its successes in the final analysis. He further opined that whatever happens to the implementers will eventually reflect in the output of the system. The teacher therefore occupies a key role and he/she is central to the business of teaching in the schools.

Furthermore, teachers of Islamic education has to be somebody who can be emulated. His moral and character has to be in line with the teaching of Islam. The following qualities need to be fulfilled for ideal Islamic education teachers:
1. He must have an adequate Islamic knowledge and put into practice its teachings.
2. He must be matured, reasonable and responsible.
3. Teachers of Islamic education must possess an adequate knowledge of his subjects.
4. Teachers of Islamic education have to be playing the role of counselor on spiritual matters.

2.10.2 Moral/Character Development: General and Conceptual clarifications

The word "character" is derived from the Ancient Greek word "character", referring to a mark impressed upon a coin. Later it came to mean a point by which one thing was told apart from others (Timpe, 2007). Moral character or character is an evaluation of a particular individual's durable moral qualities. The concept of character can imply a variety of attributes including the existence or lack of virtues such as integrity, courage, fortitude, honesty, and loyalty, or of good behaviour or habits. Moral character primarily refers to the assemblage of qualities that distinguish one individual from another — although on a cultural level, the set of moral behaviours to which a social group adheres can be said to unite and define it culturally as distinct from others. Psychologist Lawrence Pervin defines moral character as "a disposition to express behaviour in consistent patterns of functions across a range of situations" (Pervin, 2004:108).

There are two approaches when dealing with moral character: Normative ethics involve moral standards that exhibit right and wrong conduct. It is a test of proper behaviour and determining what is right and wrong. Applied ethics involve specific and controversial issues along with a moral choice, and tend to involve situations where people are either for or against the issue (Timpe, 2007).
2.11.1 Moral/Character Development

Moral/character development has been a topic of concern for thousands of years. The development of moral character has been the subject of philosophical and psychological investigation since Aristotle theorized three levels of moral character development: an ethics of fear, an ethics of shame, an ethics of wisdom (Kraut, 2010). Philosophers, psychologists, and educators as diverse as John Locke, John Stuart Mill, Herbert Spencer, Emile Durkheim, and John Dewey, and as ancient as Confucius, Plato, and Aristotle have viewed the development of moral character as the primary purpose of schooling (Kraut, 2010).

Damon (2008) identified six ways that social scientists have defined morality: (1) an evaluative orientation that distinguishes good and bad and prescribes good; (2) a sense of obligation toward standards of a social collective; (3) a sense of responsibility for acting out of concern for others; (4) a concern for the rights of others; (5) a commitment to honesty in interpersonal relationships; and (6) a state of mind that causes negative emotional reactions to immoral acts. This categorical scheme may not accommodate all useful definitions, particularly the more substantive definitions offered by philosophers and theologians, but they reflect the wide variety of definitions and the need for an explicit operational definition that can guide programming and research.

A number of authors proposed definitions of moral character in rather traditional terms. For example, Wynne and Walberg (2004) wrote that moral character is “engaging in morally relevant conduct or words, or refraining from certain conduct or words”. Others, such as Kraut (2010) focused on the source of one’s behaviour as being especially important. He said that the essence of morality is respect for rules and that acting on internalized principles (autonomy)
represents a higher level of morality than performance based on rules imposed by others (heteronomy). Others, such as Pritchard (2008) focused on moral character as a personality construct: “a complex set of relatively persistent qualities of the individual person, and the term has a definite positive connotation when it is used in discussions of moral education “Berkowitz (2006) said that moral character is “an individual’s set of psychological characteristics that affect that person’s ability and inclination to function morally”. Kraut (2010) attempted to connect psychological and behavioural components when he said that “Good character consists of knowing the good, desiring the good, and doing the good—habits of the mind, habits of the heart, and habits of action”.

While most researchers support a multidimensional aspect to moral character, especially advocacy of cognitive, affective, and behavioural components, several authors support additional components. For example, Huitt (2004) suggests that the skills of moral and character development should be considered in terms of four psychological components. They say that the focus should be on the internal processes and behavioural skills that are required for moral behaviour and propose that sensitivity, judgment, and motivation emerge from the interaction of cognitive and affective processes.

1. Ethical Sensitivity—the perception of moral and social situations, including the ability to consider possible actions and their repercussions in terms of the people involved;

2. Ethical Judgment—the consideration of possible alternative actions and the rationale for selecting one or more as best;

3. Ethical Motivation—the selection of moral values most relevant in the situation and the commitment to act on that selection;
4. Ethical Action—the ego strength combined with the psychological and social skills necessary to carry out the selected alternative.

For Huitt (2004), moral character incorporates the underlying qualities of a person’s moral or ethical knowledge, reasoning, values, and commitments that are routinely displayed in behaviour. Character is associated with the quality of one’s life, especially in terms of moral and ethical decisions and actions. In a more dynamic way, Huitt (2004), argued that: character is one of two core elements that are dynamically related to both the personal and social aspects of one’s life. That is, development in each of the ten identified domains and the other core element of personal style influences the development of one’s moral character and this development, in turn, influences development in the ten domains and the other core element.

Berkowitz (2006) identified seven psychological components of the “moral anatomy,” and urged scientists and educators to begin reconstructing the “complete moral person.”

1. Moral behaviour (prosocial, sharing, donating to charity, telling the truth)
2. Moral values (believe in moral goods)
3. Moral emotion (guilt, empathy, compassion)
4. Moral reasoning (about right and wrong)
5. Moral identity (morality as an aspect self-image)
6. Moral personality (enduring tendency to act with honesty, altruism, responsibility)
7. “Metamoral” characteristics meaning they make morality possible even though they are not inherently moral.

Vessels’ (2008) divided cognition into moral knowing and moral reasoning. He addressed will or volition by examining the intersections between moral feeling and both thinking (empathy, motivation) and knowing (values, beliefs), and by defining moral behaviour
as intentional by definition. According to Vessels, the intersection of moral knowing, reasoning, feeling, and behaving yields conscience, which reflects one’s (a) past thoughts, feelings, and behaviour, (b) one’s present thoughts and feelings, and (c) one’s view of the future in terms of feeling compelled to act morally. He agrees with the other researchers in that moral character includes both personal and social aspects, which he describes as personal and social integrity.

2.11.2 Applications of Moral/Character Development Theories

As one might expect, there are numerous approaches to implementing the diverse theories and research related to moral character development. However, there are a number of conclusions that can be drawn from previous work. One is that character education needs to be reflected in school- and community-wide programmes. Another is that there are a variety of sound instructional methods that can be used by classroom teachers to engage students in character development.

Some general guidelines for programme development may be in order. In order to promote optimum character growth, adults need to be aware of and responsive to children’s needs, and must develop authoritative relationships with them that combine love with much communication, guidance, structure, and firm yet fair discipline (Berkowitz, 2006). They should socially reward examples of appropriate behaviour and provide developmentally appropriate explanations of why the behaviour is appropriate. The emphasis on explanation should gradually shift from minimal during infancy through preschool to extensive from about age twelve since, as Kraut (2010) has so effectively explained, there needs to be a shift from expiatory or punitive sanctions (heteronomy) to reciprocity sanctions that focus on the impact on others and on relationships of inappropriate behaviour, thereby fostering internalization, moral autonomy, and
intrinsic motivation. Adults should have high expectations for moral maturity that are age-appropriate and should model the characteristics they want their children to develop (Toyib, 2009).

Advocates of character education recognize that parents are critically important in the development of moral character (Berkowitz, 2006). Unfortunately, many parents have abandoned their responsibilities for moral and values education to the schools and the larger society through popular cultural outlets such as television and movies. Even those interested may not possess the training and experience necessary to follow the general guidelines listed earlier; therefore, school personnel will likely need to provide parent education programmes that assist parents in developing the appropriate knowledge, dispositions, and skills to assist educators in this important work.

In addition to parents and schools, religious organizations and other youth-serving agencies in the community also have an important impact on children’s character development. As communitarians such as Benson (2007) have so eloquently explained, everyone in the community bares some of the responsibility for raising good children who can responsibly assume the roles of student, parent, neighbour, friend, employee, supervisor, worker, service provider, citizen, spouse, and family member.

Acknowledging that parents and the community play important roles in the moral character development of children does not absolve educators of responsibility to be powerful advocates. Educators need to develop an atmosphere in the classroom and school that encourages character development (Blum, 2003). This should be done with an explicit curriculum that focuses on the social skills, virtues, and moral principles that are also taught within homes and
communities (excluding only the religious contents, contexts, and methodologies specific to a particular religion though including ecumenical concepts and principles such as the Golden Rule).

The most effective school-based character education programmes promote the development of moral virtues, moral reasoning abilities, and other assets and qualities that make the will and ability to do what is right and good probable. They explicitly address issues of moral thinking, valuing, choosing, committing, and planning that indirectly impact moral behaviour and character development while simultaneously focusing on moral behaviour and responding appropriately to both moral and immoral behaviour (Blum, 2003).

From the perspective of cognitive development and moral thinking, parents and educators should be aware-of and build-on students’ changing conceptions of fairness, human welfare, human rights, and the application of these moral understandings to issues of everyday life (Blum, 2003). Children and youth should be provided age-appropriate opportunities for participation, discussion, collaboration, and reflection on moral and ethical issues (Blum, 2003). In order to achieve this outcome, educators and parents need to gradually transition away from (1) insisting that children learn and follow rules through: (a) direct instruction, (b) consequences, (c) authoritative relationships, and (d) disciplinary “inductions” (which foster the development of internal standards by taking advantage of children’s natural capacity for affective empathy) toward (2) giving youth the opportunity to recognize or figure out what is right and to choose what is right (as a result of understanding, internalized standards, and mature empathy) by: (a) increasing the level of reciprocity in their dealings with youth and (b) the frequency with which they provide opportunities to discuss moral dilemmas and to challenge and replace the status quo within their relationships, groups, and communities (Berkowitz, 2006). This instructional
transition neither precludes efforts to promote the moral autonomy and intrinsic motivation of young children nor requires abandoning efforts to teach right and wrong directly to older youth or to hold them accountable for immoral action through logical consequences. Rather, the transition involves a shift in emphasis. Vessels (2008) developed a character development curriculum that is developmentally-based and addresses both the content and processes that have been discussed. Curricular scope is achieved by addressing both content (virtues) and developmental processes related to conscience and moral reasoning.

Children and youth are never too old to be encouraged to learn about, adopt, and display a set of specific virtues (Vessels, 2008). When selecting virtues to teach about and promote, it is important to include a variety, perhaps using the categories of theories discussed above, the two types of virtues (personal and social) discussed by Vessels (2008), or the domains of the Brilliant Star (Huit, 2004). One way to practice this is to provide specific activities involving role playing with immediate encouragement and feedback. Another is to use narratives and personally-developed stories that are discussed in terms of the internal processes and overt behaviour. Additionally, Vessels (2008), suggests that each virtue should be considered in terms of four questions: (1) What is it (knowledge); (2) Why practice it (valuing); (3) How do you practice it (volition and behaviour); and (4) What are signs of success (reflection on behaviour). This implies teaching the virtues as concepts, not as definitions. The dual focus on (a) the internal processes of understanding, valuing, and desiring, and (b) external behaviour makes student learning deeper and better predictor of future behaviour.

The writer share the conclusion drawn by other researchers such as Huit (2004) and Benson (2007) that experiential learning opportunities for moral action must be available to youth of all ages within schools and communities where all adults provide moral guidance. At a
minimum we believe that character education programmes should focus on the internal processes of knowing, thinking, and judging; feeling and expressing empathy and valuing; planning and committing to a set of ethical values or moral decisions; and explicitly putting knowledge, values, and commitments into action. We also suggest that encouraging a sense of moral identity, especially seeing oneself as a virtuous person, is important.

Working diligently on modifying student’s behaviour without considering the operation of the student’s interaction with the adult world of the family, school, religious organization, and community is both naïve and counterproductive. Children and youth imitate and want to be a part of the adult world and that culture must consider that young people are watching and learning.

2.11.3 Moral Development of Children: Knowing Right from Wrong

Concerning the Moral Development of Children When people talk about moral development, they are referring to their conduct and attitude towards other people in society. They look to see if you and I follow societal norms, rules, and laws. In terms of children, we are describing their ability to distinguish right from wrong. Two noteworthy individuals, Jean Piaget and Lawrence Kohlberg, studied the moral development of children. Piaget looked at how children develop moral reasoning. He found that young children have a much more primitive understanding of right and wrong behaviour than do older children (Benson, 2007).

"Who's Naughtier?"

Vessels (2008) determined that younger children judge bad behaviour by the amount of damage caused by a person's behaviour. He would tell children a story with a moral dilemma. He would ask them to tell him "who is naughtier:" a boy who accidentally broke fifteen cups or a boy who breaks one cup trying to reach a jam jar when his mother is not around. Younger
children attributed the "naughty" behaviour to the boy who broke the most cups regardless of the other child's intent. This type of moral reasoning was called Objective Morality or Moral Realism.

"What's Right?"

Kohlberg (2004a) carried Piaget's work into adolescence and adulthood. He also told children moral dilemma stories, but he would ask them to tell him what they thought would be the right thing to do. Their answers led him to the discovery of three levels of moral development with two stages each:

The first level is called **Preconventional**: During this level children are concerned with avoiding punishment (Stage 1: Punishment-Obedience) and getting one's own needs met (Stage 2: Individualism). This level and its stages fit into the framework of young children, up to the age of ten years.

The second level is called **Conventional**: During this level children are more concerned with living up to the expectations of others (Stage 3: Interpersonal Conformity) and want to do the right thing because it is good for the group, family, or institution (Stage 4: Social System and Conscience). This level and its stages fit children over the age of ten years and on to adulthood.

The third level is called **Post-conventional**: During this level individuals govern their behaviour by the relative values and opinions of the groups they live and interact with. Right behaviour is based on a "social contract" (Stage 5: Social Contract and Individual Rights) with others and in the validity of universal moral principles (Stage 6: Universal/Ethical Principles) which may or may not agree with societies laws. Laws that agree with universal moral principles
are obeyed but when those laws violate these principles, the individual follows the principles instead.

Although many people have criticized Piaget and Kohlberg about their stages of moral development as being culturally biased, the parenting questions remain: How do we teach children moral behaviour? Is it already hard wired into the child's development and must parents shape and direct it?

Nature and Nurture

Robert Coles (2007), the author of the book "The Moral Intelligence of Children," states that character or moral development is an interaction between nature and nurture. It develops as a result of parental interaction, balanced discipline styles, and a child's own choices. Children learn about right from wrong from their earliest experiences. When they need nurturing or feeding and parents fulfill that need without excessive indulgence, then children develop characters that accept rules and tolerate frustrations, later in life.

In his book, Ronald (2008) "Love and Limits: Achieving a Balance in Parenting", He discussed the two sides of discipline and the need that children have for balance between them. Too much love and a child becomes spoiled, expecting their every want and need to be met regardless of other people's wants and needs. This causes children to be stuck in those early stages of moral development based on selfish individualism. That's fine for a two-year-old, tolerable in a six-year-old, and obnoxious in a twelve-year-old or older. Too many limits and the child develop a low sense of worth and a lack of self-control. This usually results in an overly rebellious child or an unhealthy submissive one.
Achieving this balance is difficult. But it is easier to do if discipline is viewed from the vantage point of moral development. We are not merely punishing wrong behaviour. We are shaping character. We are not simply setting limits. We are teaching how to distinguish right from wrong. It is easier to say "no" when I know that I am guiding my child's moral development and ultimately, his or her social success (Ronald, 2008).

Understanding moral development allows parents to assess their children and have a better target for their individual development. It redefines our roles as teachers and guides over the unpleasant tasks of police and judges. Hopefully, the end result is that our child will be the one who will stop and wait for someone in need, regardless of what the crowd says he or she should do.

2.12 Impacting Moral/Character Development

Huitt (2004) in his work titled Moral and Character Development suggests the following two definitions provide examples of a normative view of character:

1. "engaging in morally relevant conduct or words, or refraining from certain conduct or words";

2. "a complex set of relatively persistent qualities of the individual person, and generally has a positive connotation when used in discussions of moral education" (Pritchard, 2008).

In general, character, good or bad, is considered to be observable in one's conduct (Benson, 2007). Thus, character is different from values in that values are orientations or dispositions whereas character involves action or activation of knowledge and values. From this
perspective, values are seen as one of the foundations for character. In the context of the model of human behavior presented at this site (Huitt, 2006), values includes both cognitive and affective components, but not necessarily cognitive or behavioral components. Character includes all four components.

This is in spite of the fact that both educators and the public believe character education to be an important aspect of schooling. Benson (2007) survey of members of Phi Delta Kappa (an education honorary society) on goals of education showed the following ranking of the goals of public schools:

1. Develop skills in reading, writing, speaking, and listening;
2. Develop pride in work and feeling of self-worth; and
3. Develop good character and self-respect.

In terms of defining good character, educators stated that this should include developing:

1. moral responsibility and sound ethical and moral behavior;
2. capacity for discipline;
3. a moral and ethical sense of the values, goals, and processes of a free society;
4. standards of personal character and ideas.

More and more the vision of a good teacher is as the good technician, the skilled craftsman, who has acquired those behavioural skills and strategies that the "effective teacher" research claims are related to achievement. The students' morals, is of concern to many parents and educators.
The two educational goals most desired by both the public and educators--academic competence and character development--are not mutually exclusive, but complementary (Walker, 2004a). Competence allows character to be manifested in highest forms and vice versa. Benson (2007) reported that students who were self-disciplined or more religious, hard working, or valued learning scored higher on achievement tests. Walker (2004a) and Benson (2007) argue that good character ought to be the more primary focus as it is a goal in reach of more children than is high academic achievement and can result in less alienation from the school.

Vessel (2008) states that, there are four major questions to be addressed when focusing on character development:

1. What is Good Character;
2. What causes or prevents it;
3. How can it be measured so that efforts at improvement can have corrective feedback; and
4. How can it best be developed?

As previously discussed, good character is defined in terms of one's actions. Character development traditionally has focused on those traits or values appropriate for the industrial age such as obedience to authority, work ethic, working in group under supervision, etc. However, Huitt (2004) critique, modern education must promote character based on values appropriate for the information age: truthfulness, honesty, integrity, individual responsibility, humility, wisdom, as major factors in the moral development and behaviour of youth in contemporary America:

1. heredity
2. early childhood experience
3. Modeling by important adults and older youth
4. Peer Influence
5. The general, physical and social environment
6. The communications media
7. What is taught in the schools and other institutions
8. Specific situations and roles that elicit corresponding behavior.

These sources of influence are listed in approximate order of least tractable to most tractable in order to suggest why we often seek solutions to social problems through schools. It is important to realize that while schools do and should play a role in the development of character, families, communities, and society in general also have an important influence (Huitt, 2004).

The measurement of character has proven difficult since character, by definition, involves behaviour, but character is often defined in terms of traits (i.e., honesty, integrity, etc.). Some possible measures suggested by Benson (2007) are:

1. student discipline;
2. student suicide rates;
3. crimes: assault, burglary, homicides;
4. pregnancy rates of teenage girls; and
5. Pro-social activities.

In the researcher’s opinion, this type of analysis is quite beneficial because it is at a level that includes the influence of all of the major social institutions that influence character.
development in our young people, not just schools. However, schools do have an important influence and we should use that influence judiciously.


In assisting students to develop their morals and character, we should acknowledge that these components come into play within a rapidly changing context and therefore, we cannot teach our students all the specific knowledge, values, or behaviours that will lead to success in all aspects of their lives. We must therefore acknowledge that some values are relative and teach students to develop their own views accordingly. At the same time, we must acknowledge that there are some absolutes with respect to morality and character as accepted by commonalties among members of specific communities, major world religions, and moral philosophers. We, therefore, have an obligation to teach these in the family, in our religious organizations, and to support this effort in our communities. Moral/character development is integral to the development of self (Vessel & Huitt, 2005), and is as much the responsibility of early caregivers as it is of later educators. Benson (2007) showed that "children's moral understandings were independent of specific religious concepts" and that both secular and religious children focus "on the same set of fundamental interpersonal issues: those pertaining to justice and compassion". In sum, as parents, educators, affiliates of religious organizations, and community members, we have an obligation to provide young people with training appropriate to their age level that would assist them in holding to the absolutes that are common across philosophies and the scriptures of the major religious traditions, while at the same time helping them clarify and defend their own acquired values. As a beginning effort in this identifying important moral character attributes that can be addressed by educators, I have developed a "Survey of Desired
Values, Virtues, and Attributes". A preliminary study shows considerable overlap in beliefs among pre-service and practicing educators (Huitt, 2003).

An atmosphere of adult harmony is vitally important. According to Wynne, schools effectively assisting pupil character development are:

1. directed by adults who exercise their authority toward faculty and students in a firm, sensitive, and imaginative manner, and who are committed to both academics and pupil character development;
2. staffed by dedicated faculty who make vigorous demands on pupils and each other;
3. structured so that pupils are surrounded by a variety of opportunities for them to practice helping (pro-social) conduct;
4. managed to provide pupils--both individually and collectively--with many forms of recognition for good conduct;
5. oriented toward maintaining systems of symbols, slogans, ceremonies, and songs that heighten pupils' collective identities;
6. dedicated to maintaining pupil discipline, via clear, widely disseminated discipline codes that are vigorously enforced and backed up with vital consequences;
7. committed to academic instruction and assigned pupils significant homework and otherwise stressed appropriate academic rigor;
8. sensitive to the need to develop collective pupil loyalties to particular classes, clubs, athletic groups, and other sub-entities in the school;
9. sympathetic to the values of the external adult society, and perceive it as largely supportive and concerned with the problems of the young;
10. always able to use more money to improve their programs, but rarely regard lack of money as an excuse for serious program deficiencies;

11. open to enlisting the help, counsel, and support of parents and other external adults, but willing to propose important constructive changes in the face of (sometimes) ill-informed parent resistance;

Disposed to define "good character" in relatively immediate and traditional

2.12.1 Major factors influencing the students’ moral/character development.

Schools as a factor influencing moral/character development

Moral decadence in Nigeria has generated lot of problem in all sectors of our society resulting in the slow pace of development in the country. This call for urgent intervention by our educational sector in order to inject discipline into the life style of the Nigeria youth in general as the moral decadence ranges from examination malpractices, stealing, bribery and corruption, sexual promiscuity, social mal-adjustment, insubordination, disrespect to human correct and to the rules of law. All these immoral behaviours possibly contributed to declining economic and educational standard, resulting in importation of strange social behaviours into our society. This in turn has actually gone deep into the life style of men and women in the society thereby generating fear, unpatriotic, feelings, disunity, lack of faith in the development and progress of the country, distrust towards leaders and unguided behaviour in the mind of the ones with conscience who would have loved to uphold high moral standards. Those who gain from these immoral attitudes prefer it to continue. For that reason, there are needs for appropriate orientation to be given to the youth ones. This will eradicate this oral decadence in our society, thereby creating room for Development. This can only be completed by our educational sectors by means
of the school which at the grassroots, matters most in the instance of development (Adejuyigbe, 2009).

The curriculum in our schools both elementary and secondary and programmes in general will need to be tailored towards the achievement of both the moral and academic aspect of education are yet to be achieved fully in our educational system. This is due to society’s reliance on paper qualification. This has deflated ethical fulfillment of education in the life of our youth.

**Kinds of morality**

There are numerous techniques by which immoral acts can be described. Even so, this work will classify them into 3 groups. These are:

1. Anti-social behaviour: These consist of destruction of public property and utility, rioting hooliganism, stealing and bullying.

2. Acts of Define: Immoral acts in this category are of indiscipline usually directed against constituted authority and established rules. The frequent ones in school are refusal to wear school uniform, examination malpractices, sexual immorality, breaking of bounds, smoking, drinking and drug addiction, breaking of refusal to carry out punishment assigned as a result of wrongdoings, and failure to perform lawful school duties.

3. Negligence of duty and Responsibilities: This involves acts such as careless handling of school and personal facilities and equipment, lateness to school and assemblies, refusal to carry out morning duties and other school assignments, truancy in class and school attendance and aiding and abetting examination malpractices.
What school moral means

School moral is the ethnical training given to students directly or indirectly during their school years. School moral can also be termed school discipline. Discipline in educational terms means training. In classroom situation, it is the capability to guide and control the class toward the attainment of pre-determined objectives for education and the school moral to acquire although in school. Since primary and post-primary schools are expected to train children and adolescents, it implies that such training is intended to instill in them a sense of maturity in the roles expected of adults. These roles consist of sex, social values, emotional behaviour, intellectual activities, moral values and judgement and economic activities school discipline so to say is one of the duties executed by the school authority promulgation of school policy, rules and regulation which are typically enforced by the schools’ authority, and teachers and prefects in school. This ranges from regulation guiding school programmes, interpersonal relationship among students, teachers and students’ relationship and students’ behaviours outside the schools Benson, 2007).

In the past, the rules of seniority in school had been seriously followed and respected regrettably these are no longer in existence or are not firmly followed. Unfortunately, students that will need to be properly disciplined lack very good leaders to follow, simply because some of the teachers who suppose to show them very good example lack self- discipline. The responsibility of our school towards the inculcation of high standards of morals into our youths is extremely required; because a nation without morals be taken by our schools if we still want this nation to develop (Adejuyigbe, 2009).
2.12.2 Causes of immorality in the schools

Immorality can be caused by either internal or external factors or both.

The internal factors may well be teachers’ lack of commitment, teachers’ immorality or indulgence and ambiguous school rules and regulation, interest of students in school affairs, and planned or unchallenging school curriculum, or poorly executed curriculum. These are also applicable to school among athletes (Adesina and Ogunsaju, 2004).

The external factor includes the nature of the community or society in which the school is located. It exercises adequate control and supervision over their kids, inadequate facilities and equipment, instability in school staff personnel, bureaucracy. The home is yet another trigger of indiscipline in school system. For example a child from a broken residence may well be lacking paternal or maternal care and supervision. This may well result in immorality; a child’s attitude in school is a reflection of the property or a carryover effect of behaviours at house. Just like the maxim “As father like son”. Immoral parents will breed immoral youngsters. The methods some parents interfere with school disciplinary process contribute to disciplinary issue of students (Adesina, 2010).

There is also a sort of influence from culture. Where a child is undergoing mixed cultural transformation, there will be confusion in adhering to one. For example, a child from a well education property may well discover himself between African and western cultures and dilly–dallying in taking decisions and acceptable behaviours. School are component of the society, they are operating within it; hence there is no way they will not be influenced by the located of the
societal ills such nepotism, favoritism, bribery, corruption, victimization, intimidation, blackmail and the likes support to pronounce acts of immorality in our school (Adejuyigbe, 2009).

**Rationale for sound school moral**

Education is a process of developing a total man: physically, socially, mentally and spiritually. This means that all aspects that make up a man expected to be developed. Hence, school’s as far as it is concerned with the generality of man requirements to be for academics and morals or for learning and culture.

We cannot talk of education without bringing the culture and moral value of the society into Education will be incomplete if these two areas are missing. Therefore schooling is not mainly for academics alone but also for moral upbringing of the individual. Education in school supposes to prepare the child for the future; updating his / her understanding and experience to the standard that will make him fit in to such a society and moreover enable him to adapt to any situation or condition he she finds himself /herself. This means that as the child is being literally developed his moral value ought to equally be cultivated. Moreover, because the school is component of the society and the child is of both parts of the school and society; it is necessary that such a child be brought up to a standard where he/she can freely mix up and fit into his culture as component of the society without any constrain or discomfort. This can only be carried out if the norms, values and ethics of his society are adequately passed unto him /her In addition, the child’s residence can’t give all essential education adequately all alone (Adejuyigbe, 2009).

A child needs to be brush up or discover the missing aspects of social, psychological, spiritual and ethics outside the residence. Education can take place directly, by means of
incidental, integrated, via peers, siblings and others in the community, whichever way it takes it must contribute to the totally of man in the child. The school is the greatest place to understand or bridge the missing gap; due to its formal setting that education taking place there to be genuine and authentic.

**Influence of the school moral in nation development**

Outsides schools and government institutions, there are increases in instances such as robbery trick beginning touting and all sorts of misfit behaviors in our societies. Analysis findings have shown that majority of men and women found in this acts are mostly school dropouts, youngsters from broken house and unemployed graduates of venous institution at diverse levels. Therefore, this calls for appropriate implementation of social and ethical education in our schools. Curricular on social and ethical education are well planned and developed at the same time correctly implemented most of the above stated moral decadence would if not completely eradicated be reduced to the minimal (Benson, 2007).

Apart from curriculum, all other programmes in the school such as clubs, associations of extramural and extramural activities such as sports if correctly tailored could assist greatly in correcting moral misconception and in indoctrinating children in appropriate ethical values and practices. If these can be achieved there will be sanity in our society. Our society will be healthy and economically viable if moral decorum would be of followed and practiced. It will result in sound social development and national development.
Duties of the school in promoting moral

To uphold and enforced the existing policy rules and regulation in the school, the school ought to make positive that the school rules are strictly followed. For example rules guiding fighting, examination mal-practices and the likes need to be efficient: nevertheless school rules and regulations ought to not be ambiguous. They must be basically defined and easy to interpret. Preceding social programmes and amenities for ethical promotion ought to consist of sporting activities or physical and health education programmes. This type of programmes will not only inculcate act of morality, but will also make it as a way of life in them for example provision of varieties of social activities or physical and health education programme in school will decrease if not eradicate some delinquencies such as truancy, bully, idleness and laziness among the students. School can organize some moral talks in form of seminars for students. In this Scenario counselors or professionals from various fields will come and give talks on discipline (Adejuyigbe, 2009).

School can also promote ethics in the school by means of parents. In this regard or talk will be organized for parents during Parents Teachers’ Association (PTA) and ethical issues can be discussed. School authority can be a student.

School authority must verify the rationale behind a student seeking transfer into the school. This makes the school to know whether or not it is as a result of misbehaviour or dismissal that is causing the students to seek transfer to the new school. In this manner, misfit students would be effortlessly noticed and refused transfer into other school in other to discourage other people from misbehaving.
There must be school exchange programmes among school in relation to moral talks, social relation, patriotism, human proper, democracy and all sort of things that has to do it respect of individual and society.

In conclusion, the capacity of our schools at all levels to instill ethical values in our educational system will go in little way to eradicate all moral decadences hindering and deterring our national development. Correct execution of school will extremely influence our national development positively.

2.12.3 Teachers’ personality of Islamic education as a factor in influencing the students’ moral and character development

The quality of the students produced by the school system will without doubt depend on the quality of the teacher. This is because what to teach, when to teach and how to teach in most cases determined by the teacher. This arises because the teaching learning process is like a manufacturing process. In the teaching learning process, the curriculum and the child are blended together in order to produce a well-behaved person (Filani and Adekunle, 2009).

In order to do this effectively, teacher should be very in both theory and practice about learning and good moral character, in addition to his possession of certain qualities that will affect his performance. Such qualities include Scholarship, Loyalty, Honesty, Self-discipline, Sociability, Resourcefulness, and Neatness among others (Filani and Adekunle, 2009: 3-4). The absence of these qualities in a teacher will affect his behaviours negatively.

In the same vein, the teacher is to inculcate in students morally acceptable behaviours and also help them overcome undersirable behaviours.
The above clearly show that the job of a teacher is a delicate, complex and sacred responsibility since it ultimately deals with moulding life. Therefore, for a teacher to perform his job effectively certain principles have to guide the teachers’ pedagogical and professional behaviours. Some of these are outlined in the Lagos State Teacher’s Handbook (2003) as cited in Filani and Adekunle, (2009: 4-5) as follows:

1. Teachers are to live within their means, they shall not misappropriate funds neither take bribe or engaged in corruption in any shape or forms.
2. Teachers shall not have immoral dealings or involved in any indecent relationship with students.
3. Teachers shall neither take any form of alcohol within the school premises, nor be involved in any way in the possession, use and offer of any illegal hard drugs.
4. Teachers shall not smoke within the school premises.
5. Teachers shall not participate in, condone nor encourage any act of indiscipline in the school.
6. Teachers shall not make defamatory statements or comments about their colleague and the Head of School before the students or members of general public.
7. Teachers shall not reveal examination questions to anyone and shall not engage in any form of examination malpractices.
8. Teachers shall not exploit student in their charge.
9. Teachers shall not belong to secret cults or organizations which are likely to be detrimental to the progress of the school.
10. Teachers shall not be involved in fighting, use of vulgar language, cursing and other acts that are unbecoming of a teacher.
11. Teachers shall not impose their religious beliefs on students and others.

12. Teachers shall not be found wanting in their mode of dressing and comportment.

From the above teachers’ principles, one may acknowledged that, teaching profession is a sacred profession because it involves the process of recreating an already created person, thus creating opportunity for complimenting the wonderful work of God (Filani and Adekunle, 2009:5).

2.12.4 Islamic views on Moral/Character Training

The mission of Islam in all its rules and regulations is to make man a morally worthy being and a pleasant personality who will not - on any occasion – take more than his normal share, who will not deny others their rights, who will recognize his duties and carry them out willingly, who will cherish simple natural justice and who will abhor any act of indecency. To attain this objective, Islam emphasizes purification of soul which is the engine room for all human actions. So, every act of worship in Islam is designed to play a role in the process of soul purification and ultimately putting man on the path of righteousness. For example, virtues such as cleanliness, God consciousness, punctuality, humility and avoidance of any form of indecency can be derived from Salat. Kindness and sense of sharing can be derived from fasting. Endurance and humbleness are learnt from Hajj. Be your brother keeper’s is learnt from Zakat. Others like courtesy, goodness to parents, respect to the constituted authorities, the right attitude to work and respect for the dignity of labour rather than been indolence are lessons that are either learnt in Islam directly or derived from acts of worship.

More so, what makes character training effective in Islam is the method of derivation used; derivation in terms of gaining virtues by means of doing i.e. getting involved in acts of worship. In consonance with this assertion, Bidmos (2003: 31-32) opines that:
The virtues are acquired through a practical means – a system that is pragmatic. Character training in Islam is made effective by the principle of derivation already explained above on the one hand and by the fact that the right and wrong in Islam are described by God on the other hand. So, the compliance by the divine prescription is to gain the favour of God and it is neither to gain the favour of men nor to avoid the police arrest. By this, the whole life of men is characterized by decorum and courtesy. In a situation in which man’s life style is characterized by courtesy and decorum, there will be no need for a classroom subject called “Moral Instruction” because man will not exhibit any abnormal behavior to be corrected.

2.13 The Islamic education curriculum: An exposition of the goals and components

The survival and welfare of a nation depends largely on the way of life its individual members, their mental and moral orientation, and their cohesion as a society. This fact has been recognized in Islam, which therefore addresses itself to the whole way of life of individual and society so as to achieve a balanced result.

This Islamic studies curriculum has been prepared to reflect this broad concern, so as to inculcate true and balanced values in the young Nigerian at any age when his mental and moral development his at a formative stage. The inner stability so obtained and guidance principles so learned will help him or her to stand firm in the midst of the cross-currents of ideas and rapid social change which are feature of our age (F.R.N, 2007).
Islamic studies can be defined as the totality of learning experiences, which centre on the relationship between man and his creator and between man and his fellow men. In selecting topics and contents of this curriculum the goals and objective of Federal Government of Nigeria on National Economic and Empowerment Strategies (NEEDS) and Millennium Developments Goals (MDG) are taken into consideration.

Islamic studies therefore aim at the following:

a. Recognition of Allah as the creator and sustainer of the universe and Sole Source of values;
b. Cultivation of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship of Him and in our behaviour towards our fellow-man;
c. Awakening of the faculty of intellect and reasoning in accordance with the Qur’anic injunctions: “will you not use your reason?” and “will you not ponder and reflect?”
d. Encouragement of the pursuit of useful knowledge in accordance with the saying of the prophet (peace be upon him): “search for knowledge is a duty for every Muslim male or female” and “application of such knowledge for the benefit of humanity in the fields of science, technology, medicine, etc”
e. Awakening in the heart, the consciousness of the presence of Allah as a witness of all our actions, thoughts and behaviour, acting as a restraint on wrong doing, whether public or private, as an incentive to good behaviour.

Education in the Islamic sense produces a cultured, well behaved, considerate, reasonable and God-fearing man or woman – in order words, a total disciplined person. Every branch of Islamic studies as will be seen, has specific contribution to make to the emergence of discipline persons, which is why moral education cannot be detached from Islamic education.
2.13.1 The Implications of Islamic Education Curriculum.

(a) **Number of periods per week:** A minimum of three (3) periods per week are required for effective teaching of the subject and the curriculum has been prepared on that expectation.

(b) **Methodology:** The new curriculum is based where it’s appropriate on a participative and exploratory method of teaching. This approach is a departure from the traditional system of religious instruction and is expected to be much more interesting and effective in influencing the attitude and understanding of the students. The best and most appropriate methods of teaching should be employed by the teachers. The teachers should be able to marry the curriculum contents with their daily societal happenings.

(c) **Teacher Training and Re-Training:** Due to the new approach adopted in this syllabus, the Federal Ministry of Education and various states Ministry of Education need to organize refresher courses for teachers of Islamic Studies and Colleges of Education should for their part, be asked to prepare their students for the effective handling of the syllabus. And also the in-service training should be encouraged and promoted among the teacher.

(d) **Textbooks:** There are at present very few textbooks in the market that are relevant to Secondary school level. The new curriculum and its methodology moreover need a new approach. NERDC and other stake holders have a role to play in encouraging competent writers and artists in the preparation of textbooks, reference books and audio-visual aids, the latter being at present almost entirely home-made, where they exist at all. Wall charts would be of great use for Islamic studies. Information Technology Device should also be made available.
(e) **Supportive measures and facilities:** The effective teaching of Islamic studies requires facilities for its practical application, and support from school authorities for Muslim students so that they can apply what they have learned.

### 2.13.2 Empirical Review

**Scientific experiments disputing the existence of moral character**

The Milgram experiment was a study done in the early 1960s that helped measure a person's moral/character. Subjects from different socio-economic groups were tested on their willingness to press a buzzer that caused a participant—posing as a subject—in another room to express great pain and distress for giving a wrong answer to a test question. When the subjects raised questions about what they are being asked to do, the experimenter applied mild pressure in the form of appealing to the need to complete the experiment. The Milgram experiment caused a huge amount of criticism among individuals. In post-experiment interviews with subjects Milgram noted that many were completely convinced of the wrongness of what they were doing. Although the subjects may have had moral values, many were criticized on whether they were a truly moral character (http://ndpr.nd.edu/review.cfm?id=1344).

In one experiment that was done, the moral character of a person was based on whether or not a person had found a dime in a public phone booth. The findings were that 87% of subjects who found a dime in a phone booth helped somebody in need, while only 4% of those who did not find a dime helped (http://www.jstor.org/pss/2786238). Some found it very troubling that people would be influenced by such morally trivial factors in their choice whether to provide low-cost assistance to others. John M. Doris raises the issue of ecological validity—do experimental findings reflect phenomena found in natural contexts. He recognizes that these
results are counterintuitive to the way most of us think about morally relevant behavior (http://ndpr.nd.edu/review.cfm?id=1344).

Another experiment that was done that asked college students at Cornell to predict how they would behave when faced with one of several moral dilemmas, and to make the same predictions for their peers. Again and again, people predicted that they would be more generous and kind than others. Yet when put into the moral dilemma, the subjects did not behave as generous or as kind as they had predicted. In psychological terms, the experimental subjects were successfully anticipating the base rate of moral behavior and accurately predicting how often others, in general, would be self-sacrificing(http://ndpr.nd.edu/review.cfm?id=1344).

**Criticism**

1. In the 1990s and 2000s (decade), a number of philosophers and social scientists began to question the very presuppositions that theories of moral character and moral character traits are based on. Due to the importance of moral character to issues in philosophy, it is unlikely that the debates over the nature of moral character will disappear anytime soon (http://www.iep.utm.edu/m/moral-ch.htm#H3).

Situationism can be understood as composed of three central claims according to the editor of (http://www.iep.utm.edu/m/moral-ch.htm#H3) which are:

- **Non-robustness Claim**: moral character traits are not consistent across a wide spectrum of trait-relevant situations. Whatever moral character traits an individual has are situation specific.
• Consistency Claim: while a person’s moral character traits are relatively stable over time, this should be understood as consistency of situation specific traits, rather than robust traits.
• Fragmentation Claim: a person’s moral character traits do not have the evaluative integrity suggested by the Integrity Claim. There may be considerable disunity in a person’s moral character among his or her situation-specific character traits.

According to Situationists, the empirical evidence favors their view of moral character over the Traditional View. Hugh Hartshorne and M. A. May’s study of the trait of honesty among school children found no cross-situational correlation. A child may be consistently honest with his friends, but not with his parents or teachers. From this and other studies, Hartshorne and May concluded that character traits are not robust but rather “specific functions of life situations” (http://www.iep.utm.edu/m/moral-ch.htm#H3).

A second challenge to the traditional view can be found in the idea of moral luck. This idea is that moral luck occurs when the moral judgment of an agent depends on factors beyond the agent’s control. Fiery Cushman clarifies that this is judgment of an outcome comprising both the agent’s character and an unanticipated circumstance, rather than an agent's intent. There are number of ways that moral luck can motivate criticisms of moral character. It is similar to “the kind of problems and situations one faces. If all of an agent’s moral character traits are situation-specific rather than robust, what traits an agent manifests will depend on the situation that she finds herself in. But what situations an agent finds herself in is often beyond her control and thus a matter of situational luck. Whether moral character traits are robust or situation-specific, some have suggested that what character traits one has is itself a matter of luck. If our having certain
traits is itself a matter of luck, this would seem to undermine one’s moral responsibility for one’s moral character, and thus the concept of moral character altogether. As Owen Flanagan and Amélie Oksenberg Rorty write:

It (the morality and meaning of an individual’s life) will depend on luck in an individual’s upbringing, the values she is taught, the self-controlling and self-constructing capacities her social environment enables and encourages her to develop, the moral challenges she faces or avoids. If all her character, not just temperamental traits and dispositions but also the reflexive capacities for self-control and self-construction, are matters of luck, then the very ideas of character and agency are in danger of evaporation (http://www.iep.utm.edu/m/moral-ch.htm).

A moral character trait is a character trait for which the agent is morally responsible. If moral responsibility is impossible, however, then agents cannot be held responsible for their character traits or for the behaviours that they do as a result of those character traits.

A similar argument has also recently been advocated by Bruce Waller. According to Waller, no one is "morally responsible for her character or deliberative powers or for the results that flow from them… Given the fact that he or she was shaped to have such characteristics by environmental (or evolutionary) forces far beyond her control, he or she deserves no blame (nor praise) (http://www.iep.utm.edu/m/moral-ch.htm).
However, considering both theoretical and empirical literature available understudy, one will realized that the role of religious studies in impact moral/character development is seriously neglected. This is exactly the gap this work is about to fill.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this chapter is to give detailed account of the research methodology adopted in this study. The methodology covers the research design, population, sample and sampling procedure, instrumentation, validity and reliability, methods of data collection and method of data analysis.

3.2 Research Design

The survey research method of descriptive type was adopted in this study. The reason for its adoption is that it is the most suitable and result-oriented. It also analyses, interprets and reports the status of an institution with the purpose of influencing the practice in future (Onifade, 2004).

3.3 Population

Muslims in selected secondary schools in Sokoto State metropolis constituted the target population for this study. Sokoto state secondary schools are used as a case study mainly because of its so adherent in moral and character training among the youths. The population of teachers, head teachers and students in those schools are randomly selected in response to the questionnaire.
3.4 Sample and Sampling procedure

A single sample was adopted for this study from the target population. This group was the Islamic teachers who were randomly selected by virtue of their position to assess the impact of Islamic Education on the moral/character development of Muslim students in their various schools in Sokoto. These schools consisted of:

(a) Iman International School Arkila, Sokoto.
(b) Brilliant Footstep Nursery, Primary and Secondary School, Sokoto.
(c) Asmau Girls’ Islamic College, Rujin Sambo, Sokoto.
(d) Nady Academy Secondary School Giwa Lowcost, Sokoto
(e) Sultan Maccido Secondary School Sokoto

The above mentioned schools were selected because of their systems of operation. They are taking into consideration both the western and Islamic systems of education. The schools always close for the first segment (western system of education) and re-open after the closing hour for an Islamiyyah school (both Makaranta Allo and Makaranta Ilmi) respectively.

3.5 Instrumentation

One single type of instrument was used for this research. In the same vein, there is the questionnaire designed and is divided into two sections. **Section A** is to gather personal information about the respondents including age, gender and educational background. **Section B** contains items on the views of the respondent by the students, teachers and head teachers on the Curriculum content of Islamic education, influencing/contributing factor to the moral and character development of the Muslim students. The questionnaire shall be designed to follow the Likert Scale Method of the ‘Strongly Agree’, ‘Agree’, ‘Disagree’ and ‘Strongly Disagree’
options for the items out of which the respondents were asked to choose the most appropriate responses to them. A copy of the Questionnaire is attached as appendix.

3.5.1 **Validity of the Instrument**

To ascertain the content and construct validity of this instrument, the instrument was given to a number of experts in the field of study to vet. The content and construct validity were established by obtaining the agreement of expert in the field of Education from the faculty of Education and extension services, Usmanu Danfodiyo University Sokoto. The experts viewed the instrument and the irrelevant and ambiguous items were removed. Thus, it was adjudged valid for the study.

3.5.2 **Reliability of the Instrument**

In determining the reliability, the Split Half method was carried out with a sample of 20 students who are not part of the actual sample. Scores were correlated using Pearson Product Moment correlation co-efficient of 0.86. This is considered sufficiently high to permit the use instrument for the study.

3.6 **Method of Data Collection**

A survey research method was adopted. Data collections were analyzed using the statistic simple percentage method. Self- designed structure copies of questionnaires were administered on the total number of 16-25 years of sage randomly selected both pupils and the teachers respectively. Head teachers are not left behind who are by the virtue of their position to access the impacts of Islamic education/knowledge on the moral/character development of Muslim students in their various schools in Sokoto metropolis.
3.7 Method of Data Analysis

The method of data analysis will be carried out using simple percentage and mean score. The differences in mean or percentage calculated will be used to answer the research questions raised in this research study.
CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter contains the results of data analysis and the discussion of findings. Interpretations of the results were made and a summary of the major findings of the study are presented to conclude the chapter.

4.2 Questionnaire Schedule

This section analyses the data collected from the questionnaires administered. Twenty (20) copies of the questionnaires were distributed, properly responded to and returned.

4.2.1 Personal Data: Socio Economic Characteristics of the Respondents

Tables 4.2.1.1, 4.2.1.2 and 4.2.1.3 present the socio-economic characteristics of the respondents ranging from Gender, Age, and Educational Background.

4.2.1.2 Frequency Table Showing Distribution of the Respondents by Age

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage 1st school</th>
<th>Percentage 2nd school</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>13</td>
<td>8.0</td>
<td>8.0</td>
<td>16.0</td>
</tr>
<tr>
<td>30-39 years</td>
<td>02</td>
<td>64.0</td>
<td>64.0</td>
<td>128.0</td>
</tr>
<tr>
<td>40-49 years</td>
<td>02</td>
<td>12.0</td>
<td>12.0</td>
<td>24.0</td>
</tr>
<tr>
<td>50-59 years</td>
<td>02</td>
<td>12.0</td>
<td>12.0</td>
<td>24.0</td>
</tr>
<tr>
<td>60 years and above</td>
<td>01</td>
<td>4.0</td>
<td>4.0</td>
<td>8.0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>`100.0</td>
<td>`100.0</td>
<td>200.0</td>
</tr>
</tbody>
</table>
The table above indicates the age distribution of the respondents, and majority of the respondents fall within the Age range of 18-29 years and also the middle value of the age of the respondents fall within this range. This implied that majority of the respondents on which questionnaire was administered fall within this age bracket.

4.2.1.3 Distribution of Respondents by Gender

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage 1st school</th>
<th>Percentage 2nd school</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>15</td>
<td>80.0</td>
<td>80.0</td>
<td>160.0</td>
</tr>
<tr>
<td>Female</td>
<td>05</td>
<td>20.0</td>
<td>20.0</td>
<td>40.0</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100.0</td>
<td>100.0</td>
<td>200.0</td>
</tr>
</tbody>
</table>

The table above showed that the respondents who are male were 15(80%) while the female genders were 5(20%). The questionnaires were distributed to them and carefully collected from them.

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
<th>Percentage 1ST school</th>
<th>Percentage 2nd school</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Education</td>
<td>05</td>
<td>28.0</td>
<td>28.0</td>
<td>56.0</td>
</tr>
<tr>
<td>Western Education</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
4.2.1.4 Frequency Table Showing Distribution of the Respondents by Educational Background

The table above revealed that the respondents who had Islamic education were 5 (28%) while there was no response for Western education only. While the respondents with Western & Islamic education were 15 (72%) respectively. The implication of these results is that the respondents who had Western & Islamic Education are the ones that dominate the teachings of Islamic Education in some selected Schools in Sokoto metropolis.

4.3 Research Questions

It is important to state that the summation of SA (Strongly Agreed) and A (Agreed) indicates the affirmation of the research questions while the summation of D (Disagree) and SD (Strongly Disagree) means rejection of the research question. Therefore, the affirmation indicates the popular views of the respondents on items.

4.3.1 Research Question 1: Does the Approach of Islamic Education teachers in teaching and counseling still meet the contemporary reality on the moral character degeneration in the society?

Table 1: The Approach of Islamic Education teachers on the moral and character degeneration.

<table>
<thead>
<tr>
<th>S/N</th>
<th>ITEM(S)</th>
<th>SA (%)</th>
<th>A (%)</th>
<th>U (%)</th>
<th>D (%)</th>
<th>SD (%)</th>
<th>REMARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Islamic Education teachers must possess adequate</td>
<td>18</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>As a teacher, I am fully aware of the moral character development.</td>
<td>18</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The current curriculum contents of Islamic Education contain some relevant contemporary issues in Nigeria.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>The current curriculum contents of Islamic Education addressed some certain issues on moral/character development of Muslim students.</td>
<td>5</td>
<td>9</td>
<td>-</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Islamic Education teachers must possess indispensable qualities to be emulated.</td>
<td>16</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Field Work: Folorunsho & Isah (2015)**

Table 1 above revealed that 18 (92%) of the respondents agreed with the fact that teachers must possess adequate knowledge of Islamic Education, while 2 (8%) of the respondents claimed otherwise. Also, 18 (92%) of the respondents claimed that teachers has to be fully aware of the
moral character development, while only 2 (8%) of the respondents claimed to be ignorant of this assertion. More so, most of the respondents disagreed that the adequate knowledge of Islamic Education contain some relevant contemporary issues in Nigeria. 12 (56%) of the respondents agreed with the view that the current curriculum contents of Islamic Education addressed some certain issues on moral/character development of Muslim students, while 08 (44%) of the respondent disagreed with this assertion. Finally, 16(92%) are strongly Agreed that Islamic Education teachers must possess an indispensable qualities to be emulated, while 4 (8%) agreed.

4.3.2 Research Question 2: What are the factors that Influence the Muslim Students Moral/Character Development?

Table 2: This views on whether the approach of the factors which Influence Muslim Students Moral/Character Development

<table>
<thead>
<tr>
<th>S/N</th>
<th>ITEM(S)</th>
<th>SA (%)</th>
<th>A (%)</th>
<th>U (%)</th>
<th>D (%)</th>
<th>SD (%)</th>
<th>REMARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Islamic Education influences moral and character development on students.</td>
<td>20 (100%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>7</td>
<td>As an Islamic Education teacher, I employ best approach to explain some contemporary issues to the students.</td>
<td>16 (88%)</td>
<td>4 (12%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>8</td>
<td>For Islamic Education teacher to be more relevant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
to the students
moral/character
development, their
responsibilities/duties may
include:

<table>
<thead>
<tr>
<th>(a) Playing the role of the counselor on moral issues.</th>
<th>08 (40%)</th>
<th>4 (20%)</th>
<th>-</th>
<th>4 (20%)</th>
<th>4 (20%)</th>
<th>Agreed</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) Providing guidance on sex education in Islam.</td>
<td>6 (32%)</td>
<td>8 (36%)</td>
<td>-</td>
<td>4 (20%)</td>
<td>2 (12%)</td>
<td>Agreed</td>
</tr>
<tr>
<td>(c) Giving admonition to the students constantly.</td>
<td>10 (40%)</td>
<td>6 (28%)</td>
<td>-</td>
<td>2 (16%)</td>
<td>2 (16%)</td>
<td>Agreed</td>
</tr>
<tr>
<td>(d) Explaining the side effect of immoral acts.</td>
<td>6 (36%)</td>
<td>14 (64%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>(e) Playing the role of counselor on spiritual matters.</td>
<td>16 (88%)</td>
<td>4 (12%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>(f) Playing the role-model by leading the students by example.</td>
<td>16 (88%)</td>
<td>4 (16%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td>(g) Settling disputes among the Muslim students.</td>
<td>5 (20%)</td>
<td>15 (80%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------------</td>
<td>---------</td>
<td>----------</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>9</td>
<td>He must be able to link the curriculum contents and the societal expectations and values.</td>
<td>3 (16%)</td>
<td>2 (12%)</td>
<td>11 (48%)</td>
<td>2 (12%)</td>
<td>2 (12%)</td>
</tr>
<tr>
<td>10</td>
<td>The approaches and attitudes of some Islamic Education Teachers have helped to reduce some immoral behavior of some Muslim students.</td>
<td>16 (80%)</td>
<td>2 (10%)</td>
<td>-</td>
<td>2 (10%)</td>
<td>-</td>
</tr>
</tbody>
</table>

**Field Work: Folorunsho & Isah (2015)**

Results in table two above revealed that 25 (100%) of the respondents unanimously acknowledged that Islamic Education influences moral character on students. Also, 17 (88%) of the respondents agreed that they employed best approach to explain some contemporary issues to the students, while 4 (12%) agreed.
However, most of the respondents claimed therefore Islamic studies teacher to be more relevant to the student’s moral/character development, their expected responsibilities/duties were assumed as follows:

(a) 8 (40%) of the respondents concurred that playing the role of the counselor on moral issues is also parts of the duties of Islamic studies teacher, 4 (20%) of the respondent agreed, 4 (20%) disagree and the rest 4 (20%) students are strongly disagreed with this statement.

(b) 6 (30%) of the respondents accepted that providing guidance on sex education in Islam is also parts of the duties of Islamic studies teacher, 8 (36%) only agreed, 4 (20%) disagreed while 2 (12%) of the respondents opposed this statement.

(c) Also 10 (40%) of the respondents affirmed that giving admonition to the students constantly is also parts of the duties of Islamic Education teacher, 6 (28%) agreed, 2 (16%) of the students disagreed while 2 (16%) of the respondents opposed this assertion.

(d) 6 (36%) of the respondent strongly agreed that explaining the side effect of immoral acts is also parts of the duties of Islamic studies teachers, while 14 (64%) Agreed.

(e) 16 (88%) of the respondents are strongly agreed that playing the role of counselor on spiritual matters is also parts of the duties of Islamic studies teachers and the remaining 4 (12%) agreed on the assertion.

(f) 16 (88%) of the respondents totally agreed that playing the role of role-model by leading the students by example is also parts of the duties of Islamic studies teachers and 4 (12%) agreed.

(g) More so, 5 (20%) of the respondent agreed that settling disputes among the Muslim students is also parts of the duties of Islamic Education teachers, while 15 (80%) of the students agreed.
However, 3 (16%) of the respondents were strongly agreed, 2 (12%) agreed, 11 (48%) of the students are undecided that Islamic Education teachers must be able to link the curriculum contents and the societal expectations and values, while 2 (12%) of the respondents are strongly disagreed with this assertion. Also, 16 (80%) of the respondents agreed that the approach and attitudes of some Islamic Education teachers have help to reduce some immoral behaviors of some Muslim students, 2 (10%) agreed, while 2 (10%) of the respondents are strongly disagreed with this assertion.

4.3.3 Research Question 3: Does the School as Formal Education is the only way of inculcating Moral Character on Students?

Table 3: Schools as the formal system of Education contributing to the moral/character development on students.

<table>
<thead>
<tr>
<th>S/N</th>
<th>ITEM(S)</th>
<th>SA (%)</th>
<th>A (%)</th>
<th>U (%)</th>
<th>D 50 (%)</th>
<th>SD (%)</th>
<th>REMARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Some Islamic Education teachers’ personal behaviors and approach to moral/character developments to their students are not encouraging.</td>
<td>4 (20%)</td>
<td>2 (10%)</td>
<td>-</td>
<td>10 (50%)</td>
<td>4 (20%)</td>
<td>Disagreed</td>
</tr>
<tr>
<td>12</td>
<td>Muslim students are easily be influenced by their parents bad characters.</td>
<td>8 (40%)</td>
<td>6 (28%)</td>
<td>-</td>
<td>4 (24%)</td>
<td>2 (8%)</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td>Muslim students are easily be influenced by their peer-group bad characters.</td>
<td>16 (84%)</td>
<td>4 (16%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------------------------------</td>
<td>----------</td>
<td>--------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>--------</td>
</tr>
<tr>
<td>13</td>
<td>Muslim students are easily be influenced by unguided mass-media.</td>
<td>16 (84%)</td>
<td>4 (16%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td>14</td>
<td>Muslim students are easily influenced by their bad environment.</td>
<td>16 (84%)</td>
<td>4 (16%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
</tbody>
</table>

Table three above revealed that 4(20%) of the respondents strongly agreed that some Islamic Education teachers personal behaviours and approach to moral /character developments to their students are not encouraging, 2 (10%) agreed 10 (50%) of them were disagreed, while the rest 4 (20%) are strongly disagreed with this assertion. Also, 8 (40%) of the respondents recognized that Muslim students are easily influenced by their parents bad characters, 6 (28%) agreed, 4 (24%) of the students disagreed, while 2 (8%) of the respondents opposed this view.

The results further showed that 16 (84%) of the respondents unanimously concurred that Muslim students are easily influenced by their peer-group bad characters, while 4 (16%) only agreed to this assertion. In the same manner 16 (84%) of the respondents affirmed that the Muslim students are easily influenced by unguided mass-media and 4 (16%) agreed. Also, 16 (84%) of the respondents strongly agreed that Muslim students are easily influenced by their bad environment, while 4 (16%) of the students also agreed.
4.3.4 Research Question 4: What are the contributions of Islamic System of Education in imparting knowledge on Students?

Table 4: The contributions of Islamic System of Education in imparting knowledge on Students.

<table>
<thead>
<tr>
<th>S/N</th>
<th>ITEM(S)</th>
<th>SA (%</th>
<th>A (%)</th>
<th>U (%)</th>
<th>D (%)</th>
<th>SD (%)</th>
<th>REMARK</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Muslim students could be made to comply with basic Islamic teachings on moral/character developments if;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>(a) Individual Muslim student emulates the way Prophet Muhammad as a model to all Muslims spent his youthful days.</td>
<td>15 (80%)</td>
<td>5 (20%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td>(b) Muslim students are being guided by the school guiding rules.</td>
<td>15 (80%)</td>
<td>5 (20%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
<tr>
<td></td>
<td>(c) The Muslim students’ society (MSS) could be well monitored</td>
<td>15 (80%)</td>
<td>5 (20%)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Agreed</td>
</tr>
</tbody>
</table>
and co-ordinated by the Islamic Education teachers of different schools.

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>17</strong></td>
<td>School authority could use the morning assembly as media for religious based preaching and group counseling.</td>
<td>15</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(80%)</td>
<td>(20%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>18</strong></td>
<td>School authority could also invite some religious/political icons from the society to give motivational speech on the benefit of upholding good moral/character to the students.</td>
<td>16</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(84%)</td>
<td>(16%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>19</strong></td>
<td>There are availabilities of posters and handbills that contain the benefits of upholding good moral/character and evils that could befall a society</td>
<td>16</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(84%)</td>
<td>(16%)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
that is devoid of good moral/character.

<table>
<thead>
<tr>
<th></th>
<th>Moral teaching of Islam in curbing the immoralities in the society.</th>
<th>18 (90%)</th>
<th>2 (10%)</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Agreed</th>
</tr>
</thead>
</table>

**Field Work: Folorunsho & Isah (2015)**

Table four above presents that Muslim students could be made to comply with basic Islamic teachings on moral/character developments.

(a) 15 (80%) of the respondents strongly agreed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if individual Muslim student emulates the way Prophet Muhammad as a model to all Muslims spent his youthful days, and 5 (20%) agreed.

(b) 15 (80%) of the respondents strongly agreed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if Muslim students are being guided by the school guiding rules, 5 (20) of the students agreed.

(c) More so, 15 (80%) of the respondents strongly agreed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if the Muslim students society (MSS) could be well monitored and co-ordinated by the Islamic Education teachers of different schools, while 5 (20%) of the students agreed to the assertion.

More so, 15 (80%) of the respondents strongly agreed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if school authority
could use the morning assembly as media for religious based preaching and group counseling, and the remaining 5 (20%) only agreed

However, 15 (80%) of the respondents are strongly agreed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if school authority could also invite some religious/political icons from the society to give motivational speech on the benefit of upholding good moral/character to the students, and 5 (20%) agreed.

Lastly, 18 (900%) of the respondents concurred that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if there are availabilities of posters and handbills that contain the benefits of upholding good moral/character and evils that could befall a society that is devoid of good moral/character. While 2 (10%) agreed to this assertion

4.4 Discussion of Findings

Results on the distribution of the respondents by age shows that 16 of them representing 64% fall within the Age range of 16-25 years, while 4 of them are representing 36% fall within the age of 30-35. The implication of this is that large number of Islamic Education teachers in Sokoto State are still in their prime age to bring about good desirable changes of good moral character in Muslim student in this town.

Result obtained from the respondents by gender indicates that the highest percentage of those that patronizes Islamic Education as a call at the tertiary level of education are majorly males. Findings about the educational background shows that respondents with Western and Islamic educations only, constitutes the highest percentage at 72% while those with Islamic education only accounts for 28%. 

Further findings on the study based on the research questions show that:

Results from Research Question One: Revealed that 18 (92%) of the respondents agreed with the fact that the approach of Islamic Education teachers still meet the moral and character degeneration in the society. Also, 18 (92%) of the respondents claimed to be fully aware of the moral character development. More so, most of the respondents disagreed that the current curriculum contents of Islamic Education contained some relevant contemporary issues in Nigeria. 10 (40%) of the respondents agreed with the view that the current curriculum contents of Islamic Education addressed some certain issues on moral/character development of Muslim students and 16 (92) also agreed.

Results from Research Question Two: Revealed that 20 (100%) of the respondents unanimously acknowledged that Islamic Education teachers have to influence moral character development on students. Also, 88 (16%) of the respondents agreed that they employed best approach to explain some contemporary issues to the students.

However, most of the respondents claimed that for Islamic Education teachers to be more relevant to the students moral/character development, their responsibilities/duties may include:

(a)8 (40%) agreeing in Playing the role of the counselor on moral issues is also parts of the duties of Islamic studies teacher.

(b)8 (36%) also agreed in Providing guidance on sex education in Islam is also parts of the duties of Islamic studies teacher.

(c) Also 10 (40%) of the respondents affirmed that giving admonition to the students constantly is also parts of the duties of Islamic studies teacher.

(d)14 (64%) agreed in explaining the side effect of immoral acts is also parts of the duties of Islamic studies teachers.
(e) Playing the role of counselor on spiritual matters is also a part of the duties of Islamic studies teachers. 16 (88%) students agreed.

(f) Playing the role of role-model by leading the students by example is also a part of the duties of Islamic studies teachers. 16 (88%) students also agreed.

(g) Settling disputes among the Muslim students is also a part of the duties of Islamic studies teacher. All agreed by 15 (80%).

However, 12 (48%) of the respondents were undecided that Islamic Education teachers must be able to link the curriculum contents and the societal expectations and values. Also, 16 (80%) of the respondents agreed that the approach and attitudes of some Islamic Education teachers have helped to reduce some immoral behaviours of some Muslim students.

Results from Research Question Three: Revealed that 10 (50%) of the respondents disagreed that some Islamic studies teachers’ personal behaviours and approach to moral/character developments to their students are not encouraging. Also, 8 (40%) of the respondents recognized that Muslim students are easily influenced by their parents’ bad characters.

The results further showed that 16 (84%) of the respondents unanimously concurred that Muslim students’ are easily influenced by their peer-group bad characters. In the same manner 16 (84%) of the respondents affirmed that the Muslim students are easily influenced by unguided mass-media. Also, 25 (100%) of the respondents believed that Muslim students are easily influenced by their bad environment.

Results from Research Question Four: Revealed that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if;

(a) 15 (80%) agreed that Individual Muslim student emulates the way Prophet Muhammad as a model to all Muslims spent his youthful days.
(b) 15 (80%) agreed that Muslim students are being guided by the school guiding rules.

(c) 15 (80%) also agreed that, the Muslim students society (MSS) could be well monitored and co-ordinated by the Islamic Education teachers of different schools.

More so, Schools authority could use the morning assembly as media for religious based preaching and group counseling.

Schools authority could also invite some religious/political icons from the society to give motivational speech on the benefit of upholding good moral/character to the students.

There are availabilities of posters and handbills that contain the benefits of upholding good moral/character and evils that could befall a society that is devoid of good moral/character.
CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter aims at giving overall summary, drawing conclusion and giving suggestions and recommendations for further studies.

5.1 Summary

This work focused on the assessment of the impact of Islamic Education on Moral/character development of Muslims in Sokoto State. It is majorly divided into five chapters. The first chapter gave a brief background to the work under study with particular attention on the statement of the problem, objectives of the study, research questions, scope of the study, significance of the study and operational definition of terms.

The second chapter deals with the literature review comprising mainly the theoretical review, empirical review and appraisal of literature. Chapter three focuses on the methodology used in the research work. While the fourth chapter deals with the presentation, analysis of data and results of findings were presented. The fifth and last chapter deals with the summary, conclusion and recommendations.

5.2 Conclusion

The aim of this study is to assess the impact of Islamic Education on Moral/character developments of Muslim students in Sokoto State. From the discussion of the findings, it can be concluded that Islamic Education as a subject offered in schools today has a great impact on moral/character developments of Muslim students in some selected Secondary Schools in Sokoto State in view of the following points:
That the current Curriculum contents of Islamic Education still relevant to the contemporary reality of the moral/character development in the society. Findings also led to the conclusion that the approach of the Islamic Education teachers in teaching and counseling still meet the contemporary reality of the moral/character degeneration in the society.

The findings also revealed that Islamic Education teachers’ personal behaviours and approach to moral/character developments to their students are not encouraging. And also that, Muslim students are easily influenced by their parents bad characters, peer-group influence, corrupt mass-media and the corruptions prevailing in the society.

Based on the above therefore, it can be concluded that Muslim students could be made to comply with basic Islamic teachings on moral/character developments if; Individual Muslim student emulates the way Prophet Muhammad as a model to all Muslims spent his youthful days, Muslim students are being guided by the school guiding rules, the Muslim students society (MSS) could be well monitored and co-ordinated by the Islamic studies teachers of different schools, the schools authority could use the morning assembly as media for religious based preaching and group counseling, the Schools authority could also invite some religious/political icons from the society to give motivational speech on the benefit of upholding good moral/character to the students and finally, if there could be availabilities of posters and handbills that contain the benefits of upholding good moral/character and evils that could befall a society that is devoid of good moral/character.
5.3 Recommendations

In view of the findings and conclusion presented above, the following recommendations are made:

(i) Encouragement should be given in the school for a well-run Islamic society guided by keen, competent and reliable teachers or interested outsiders.

(ii) That the Islamic Education teachers should be more found of the acquisition and the utilization of Islamic Education.

(iii) That the Islamic Education teachers should be more familiar with the daily happenings so as to be able to always link their subject matter to the societal events.

(iv) There is the need for provision of a mosque or recognized place of prayer for Muslims, so that the prayer is given its due importance.

(v) There should be a religiously based daily moral talk on the student assembly-ground by either competent religious teacher or an invited clergy from outside the school.

(vi) That the state body of National Association of Teachers of Arabic/Islamic Studies (NATAIS) should Endeavour to be more alive to their duty of sensitizing members of current national issues, organizing regular conferences and workshops on imparting modern teaching techniques to their members.

(vii) Ministry and Principals need to ensure that the social, moral and spiritual well being of Muslim students should be encouraged to participate in activities that are contrary to the moral and social teachings of Islam such as mixed dancing, alcoholic consumption, putting on opposite sex dress, the wearing of immodest dress etc.

(viii) The Principal is in loco parentis and as such must give due respect to the wishes of Muslim parents that their children should grow up with their Islamic identity and Islamic
moral and social standards. This is an area of great importance that is widely ignored.

The school should not pull the child in an opposite direction against the parent wishes.
References


APPENDIX

PROFESSIONAL DIPLOMA IN EDUCATION USMANU DANFODIYO UNIVERSITY, SOKOTO.

QUESTIONNAIRE ON THE ACQUISITION AND UTILIZATION OF ISLAMIC EDUCATION: MEANS OF REMEDIATING MORAL DECADENCE AMONG MUSLIM YOUTHS.

Dear respondents,

This questionnaire is designed to seek your opinion on all the issues raised below. They are meant for the purpose of research only. You are therefore kindly requested to respond to these issues as objectively as you can. All responses shall be treated confidentially.

SECTION A

Age: 18 - 29 years ( ) 30 - 39 years ( )

40 – 49 years ( ) 50 - 59 years ( )

60 years and above ( )

Educational background:

:Islamic education only ( )
: Western education only (  )

: Western & Islamic education (  )

SECTION B

You are please requested to tick as appropriate ‘Strongly Agreed’, ‘Agreed’, ‘Undecided’, ‘Disagree’ and ‘Strongly Disagree’ on the Questions below.

<table>
<thead>
<tr>
<th>S/N</th>
<th>ITEMS</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td>Does the Approach of Islamic Education teachers in teaching and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>counseling still meet the contemporary reality on the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Moral/Character degeneration in the society?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>The Islamic Education teachers must possess</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>adequate knowledge of the subjects.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>As a teacher, I am fully aware of the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>moral/character development.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The current curriculum contents of Islamic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Education contain some relevant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>contemporary issues in Nigeria.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>The current curriculum contents of Islamic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Education addressed some issues on</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>moral/character development of Muslim</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Islamic Education teachers must possess an indispensable qualities to be emulated.

As an Islamic Education teacher, I employ best approach to explain some contemporary issues to the students.

For Islamic Education teacher to be more relevant to the students’ moral/character development, their responsibilities/duties may include:

(a) Playing the role of the counselor on moral issues.

(b) Providing guidance on sex education in Islam.

(c) Giving admonition to the students constantly.

(d) Explaining the side effect of immoral acts.

(e) Playing the role of counselor on
spiritual matters.

(f) Playing the role of role-model by leading the students by example.

(g) Settling disputes among the Muslim students.

9 He must be able to link the curriculum contents and the societal expectations and values.

10 The approach and attitudes of some Islamic Education teacher have helped to reduce some immoral behaviour of some Muslim students.

(iii) Does the school as a formal Education is the only way of inculcating Moral/Character on students?

11 Some Islamic Education teachers’ personal behaviour and approach to moral /character developments to their students are not encouraging.

12 Muslim students are easily be influenced by
<table>
<thead>
<tr>
<th></th>
<th>What are contributions of Islamic system of Education in imparting knowledge on students?</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Muslim students are easily be influenced by their peer-group bad characters.</td>
</tr>
<tr>
<td>14</td>
<td>Muslim students are easily be influenced by unguided mass-media.</td>
</tr>
<tr>
<td>15</td>
<td>Muslim students are easily be influenced by their bad environment.</td>
</tr>
<tr>
<td>16</td>
<td>Muslim students could be made to comply with basic Islamic teachings on moral/character development if;</td>
</tr>
<tr>
<td></td>
<td>(a) Individual Muslim student emulates the way Prophet Muhammad as a model to all Muslims spent his youthful days.</td>
</tr>
<tr>
<td></td>
<td>(b) Muslim students are being guided by the school guiding rules.</td>
</tr>
<tr>
<td></td>
<td>(b) The Muslim students’ society (MSS)</td>
</tr>
</tbody>
</table>
could be well monitored and co-ordinated by the Islamic Education teachers of different schools.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>School authority could use the morning assembly as media for religious based preaching and group counseling.</td>
</tr>
<tr>
<td>18</td>
<td>School authority could also invite some religious/political icons from the society to give motivational speech on the benefits of upholding good moral/character to the students.</td>
</tr>
<tr>
<td>19</td>
<td>There are availabilities of posters and handbills that contain the benefits of upholding good moral/character and evils that could befall a society that is devoid of good moral/character.</td>
</tr>
<tr>
<td>20</td>
<td>Moral teaching of Islam in curbing the immoralities in the society.</td>
</tr>
</tbody>
</table>