

**STUDENTS' PERCEPTION OF MORAL VALUES IN ISLAMIC STUDIES CURRICULUM OF  
SECONDARY SCHOOLS IN IJEBU ODE LOCAL GOVERNMENT**

**BY**

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## **CERTIFICATION**

I certify that this work was carried out by **ABD-RAHMAN ISMAIL O.** with matric **No.: 17032217002** in the Department of Islamic Studies, School of Art and Social Sciences, Tai Solarin College of Education, Omu-Ijebu, Ogun State under my Supervision.

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## **DEDICATION**

This research work is wholeheartedly dedicated to Almighty Allah, the Lord of Heaven and Earth.

And to my lovely parents.

## ACKNOWLEDGEMENT

In the name of Allah, the Most Beneficient, the Most Merciful

All appreciation, adorations and glorification belongs to Almighty Allah who created me and all creatures both on earth and heavens, the visible and invisible ones.

I acknowledge and testified to Almighty Allah who has been always there for me throughout my academic session. He has given me the moral, knowledge, skills, supports, and strength which I used in all my academics and he has never shame me throughout. With Allah, I was able to put in the best in all my academic career. I pray that may He continue to shower his mercy and blessings on me throughout my life

My sincere gratitude goes to my irreplaceable parents who has been supporting, caring, loving, and motivating me starting from the cradle to this wonderful period. I really appreciate them and I pray that they will successfully eat the fruit of their labour by Allah's grace.

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## ABSTRACT

*The study sought to evaluate the students' perception of moral values in Islamic Studies Curriculum of Secondary Schools in Ijebu Ode Local Government. 100 respondents from 5 secondary schools in Ijebu Ode Local Government were randomly selected for the study. The instruments used for the study is a self-designed questionnaire and inventory to collect data. Validity of the instrument was ascertained through face and content validity. The data were analyzed using simple frequencies and percentages analysis method. From the findings, it was discovered that, Islamic studies curriculum of secondary school in Ijebu Ode Local Government has greatly influenced faithfulness among the students. The current curriculum content of Islamic studies contains faithfulness teaches. Hence, it was therefore recommended among others that, the Islamic studies teachers should be more familiar with the daily happenings so as to be able to always link their subject matter to the societal events.*

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Islam plays a significant role in satisfying our physical as well as spiritual needs. Islam teaches us, a code of behavior, and conservation of social values and gives us a meaning for our existence. It helps in toleration and developing adaptive capacities for stressful events of life. It gives us a sense of self-respect and teaches one about the virtues of family life and a cohesive society with a sense of brotherhood. According to Yusuf (2012:12), it is generally believed that, Islam aimed at providing total and balanced development of every individual in every sphere of learning - spiritual, moral, imaginative, intellectual, to mention only a few. All these aspects towards the attainment of a conscious relationship with God, the ultimate purpose of man's life on earth.

Islamic education is concerned not only with the instruction and training of the mind and the transmission of knowledge (*ta'lim*) but also with the education of the whole being of men and women (*tarbiyah that is (moral training)*) (Mujaheed, 2017:52). Morality in Islam never divorced the training of the mind from that of the soul. The more overarching concept of *tarbiyah* refers to moral education. Hence, acquiring knowledge, ethics and a moral world view is a foundation for achieving what the Qur'an requires of every human being - to enjoin what is good, and prevent what is evil (Shaikh, 2010:41). Truthfulness and moral value are good qualities desirable in all human beings. These qualities make one's life worth living and worthy of emulation for peaceful co-existence. In recognition of this position, the National Policy on Education, Section I paragraph (k) provides for teaching and learning of religion as part of general education. The policy says 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 parents (N.P.E., 2009).

This position makes 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, Islamic religious education, to some people is still perceived as irrelevant subject to man's daily needs (Abdul-rauf, 2018:53). The spiritual development which enhances character training is treated with levity. This has been the major concern of religious and conscious people in our society (Balogun, 2018:12). Islam takes care of all human endeavours, both 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 and that is what it regulates the life of man to conform to the needs of this world and the hereafter (Adeniran, 2018:21).



In Nigeria today, there is rapid moral decadence cutting across adults, youths and kids in all sectors of the society. Delinquent behaviors 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 which religion (Islam) holds with high esteem. People are no longer committed as self employees, civil servants, laborers in private institutions, even as teacher, or students. Moreover, outside schools and government institutions, there are increases in instances such as robbery, trick, begging touting and all sorts of misfit behaviors in our societies all as a result of moral decadence.

Survival and welfare of a nation depends largely on the way of life her citizens have, 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. Thus 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 at a formative stage, Lawal, 2016:15)

## **1.2 Statement of the Problem**

Moral decadence in Nigeria has generated a lot of problems in 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, nudity, pornography, drug addiction leading to 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 behaviour, feelings, disunity, lack of faith in the development and progress of the country distrust towards leaders and unguided behaviour in the mind of the youths with a clear conscience who would love to uphold high moral standards.

## **1.3 Objectives of the Study**

The main objective of this study is to examine the students' perception of moral values in Islamic studies curriculum of secondary Schools. But for the purpose of this study, the researcher intends to achieve the following objectives;

1. examine the perception of male and female students on faithfulness in Islamic studies curriculum among secondary school students in Ijebu Ode Local Government;
2. examine the perception of male and female respondents on sincerity in Islamic studies curriculum among secondary school students in Ijebu Ode Local Government;
3. ascertain the perception of male and female respondents on modesty in Islamic studies curriculum among students in secondary schools in Ijebu Ode Local Government; and

4. examine the perception of male and female respondents on hard-work in Islamic studies curriculum among secondary school students in Ijebu Ode Local Government.

#### **1.4 Research Questions**

For the purpose of this research work the following research questions have been postulated;

1. to what extent does Islamic studies curriculum influenced faithfulness among secondary school students in Ijebu Ode Local Government?
2. to what extend does Islamic studies curriculum influence sincerity among secondary school students in Ijebu Ode Local Government?
3. to what extent does Islamic studies curriculum influence modesty among students in secondary schools in Ijebu Ode Local Government?
4. how does the Islamic studies curriculum influence hard work among secondary schools students in Ijebu Ode Local Government?

#### **1.5 Significance of the Study**

The study will help students as well as teachers develop more awareness on the importance of the Islamic studies and its moral teaching and development. The result of the study will help teachers provide encouragement to think of ideas that will give proper guidance to the students. This may also increase their competency in providing moral support to students.

The result of the study will help the parents with strategies of inculcating moral values in their wards at home and the community at large. It is expects that, this study would widen the horizon of the society on the vital role Islamic studies plays in the life of their students. This will properly develop confidence in members of the society that, an Islamic study is not just a branch of learning which supplement the school curriculum courses but a healing subject. Add to this, the study will help to fast-track the school administrator plan in students' behavioural problems by providing them with effective strategies embedded with moral standard.

#### **1.6 Scope of the Study**

The study is focused on students' perception of moral values in Islamic studies curriculum among secondary school students in Ijebu Ode Local Government. The study is limited to cover Ijebu Ode Local Government Educational Zone which consists of all the secondary schools in the zone.

The study will look at students' perception of moral values in Islamic studies curriculum among secondary school students but the researcher's interest will particularly be on SSS II students so as to get the opinion of the students concerning the perception on moral values in Islamic studies curriculum among secondary school students in Ijebu Ode Local Government area of Ogun State. All the schools found in Ijebu Ode Local

Government Educational Zone which the researcher is interested are co-educational school, having both males and females and different ethnic and religious group.

### **1.7 Limitation of the Study**

Certain limitations were confronted in the process of conducting the research. One of such is the delay in starting the project work due to the Corona virus pandemic which leads to shutdown of schools throughout the federation, available resources both library and field work and financial constrain.

### **1.8 Definition of Terms**

**Islamic Studies:** This is a subject through which everything about the religion of Islam can be learnt and taught.

**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.

**Moral:** 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.

**Peace:** a state of tranquillity, quiet. A state free from civil disturbance.

**Society:** the sum total of all voluntary interrelation between individuals. The people of one's community taken as whole.

**Character:** a moral strength. A person's mode of relating with others or with his/her environment.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 The Concept of Morality in Islam

Islam lays much emphasis on education and morality in both the Qur'an and Sunnah. The law has given special priority to inculcating moral norm and values to the Muslim from his early life as a child. The child is brought up from his tender age upon the belief in Allah (SWT) and observing Allah's commandments, keeping himself away from whatever He forbade and consequently getting closely bond to the ruling of Shariah. This is aimed at making an individual Muslim a good and productive member of his community as related in a hadith narrated by Imam Ahmad (R.A): The best off mankind is he who benefits others (Ibrahim, 2015:35)

Morality is otherwise defined or spoken of as righteousness in Islam. Muslim believes that his happiness in this world and the hereafter is connected with the extend of educating, teaching and purifying his soul of all forms of evil. In the same way, his suffering is related to instilling in his soul with corruption: truly he succeeds that purifies it; and he fails that corrupts it.

According to Al-Jazairy (2017:10 ), a Muslim believes that what purifies him is doing those things that are good, which include belief and doing good deeds, what corrupts him however is committing those things that are evil which include disbelief and evil deeds.

Islam as a complete way of life teaches guidance for its followers and absolute moral uprightness in all aspects of life. These include manners and behaviours relating to man's relationship with the Creator, himself and other fellows, so also the society as a whole. Allah says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By (the token of) time (through the ages).

Verily man is in loss,

Except such as have faith and do righteous deeds,

and enjoin the teaching of Truth, and

patience and constancy. (Chapter 103 verses 1-3)

In addition, the Prophet (S.A.W) says:

All of my Muslim nation will be admitted to Paradise except whoever will refuse" Whoever obeys me, will be admitted to Paradise and whoever disobeys me, will be as if he refuses to be admitted to Paradise ...

He further says:

All men leave early in the morning and sell themselves,  
either freeing themselves or bringing about their destruction. (Muslim)

The prophet (SAW) himself is sent to fulfill good morals. He was thus reported to have said as reported by Imam Baihaqi from Abu Hurairah (RA)

I have been sent to perfect good manners.

This clearly indicates that Islam has in all respect brought good and perfect ethic which directly contrast all forms of immorality like fornication, indecent dressing, exposing nakedness and the like.

Furthermore, Islamic principles of morality include custom and manners of doing things (AL-Adab) and modes or principles of behaviours (Al- Akhlaq). These are all based on the teachings of the Qur'an and sunnah of the Prophet (SAW). The Prophet says:

Morality (virtue and Righteousness) is goodness of character.

And immorality (vice) is woven in your mind and which you hate people to know about.  
(Muslim Vol. 4 No 198).

In another hadith:

Morality (virtue or righteousness) is that about which the mind feels tranquility  
and heart feels contentment.

And immorality (vice) is what woven in your mind and pulsates in your heart.  
(Ahmad Vol 4 No 228).

### **2.1.1 Concept of Islamic Education**

Islamic education aimed at moral preparation of the child so that students can become good individual to the society. Douglas and Shaikh (2014:63) reported that through ethical and moral teaching, an educated person would act in a socially responsible manner, acquire the social graces of civilized life and would partake and contribute to the acceptable skill and knowledge according to the tenets of Islam. The greatest objective of education is to prepare the young generation for leadership. Islamic education is of course has the highest objective and moral which can hardly be imagined. The aim of Islamic education is character building, growth and development of an Islamic personality should be the final goal of any Islamic School. Islamic values are the foundation of the Islamic personality. As Muslims, our educational aim is to develop the personalities of our children to the extent that they will be conscious of their responsibility to God (the Creator) and to fellow humans. Thus, Islamic education is the best source to mould the character of children. This education helps to

keep and balance in their life and to lead their lives according to the principles of Qur'an and Sunnah (Ibrahim, 2011:33)

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the students to have the best manners and personal characteristics. In this case, developing the student's moral is automatically linked to the Islamic educational system. The education plays a pivotal role in shaping moral among students, even it became stronghold cultural of the community. The role of an educational institutions is also important to fortifying with social changes. The rapid social changes in lifestyle have led to a loveless in social culture among adolescents. These phenomena brought about in morals, lifestyles, and social activities that were not in conformity with the interest of our creator (Habib, 2013:46)

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 Badmus (2013:45) 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 (2015:12) views education as the process of learning to live as a useful and acceptable member of the community and as a good citizen. Badmus (2013:11) 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.

Badmus (2013:23), 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.

## **2.2 The Origin and Sources of Good of Morals**

The first and the most fundamental question that arises in respect of a Moral Code of Conduct is what are the origins and sources of good morals. According to the Holy Qur'ân there are three sources of it, and all the three are imbedded in human nature. They are:

1. **The Commanding Self** (*Nafs-e-Ammâra*) is the self, which incites the human being towards evil. We read in the Holy Qur'ân:

﴿وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

*"Yet I do not hold myself to be free from weakness,  
for the Commanding Self ( -the animal self) is surely prone to enjoin evil,  
except on whom my Lord has mercy." (12:53)*

There are various natural and moral states of human being. According to the Holy Qur'ân the state arising out of the human beings animal self, Nafs-e-Ammâra (the Commanding Self) is the first source of morality if the weapon of reason is applied. The reasoning faculty in the human being is sufficiently well developed to analyze his behaviour critically and to perceive the immediate and remote consequences of his actions. It is the result of the critical exercise of reason that comes into play on inappropriate occasions and animal like actions, functioning as a control. This exercise of reason and control take then the hue of moral states. In other words, the foundation of good morals lies in our natural emotions and instincts, and good morals are nothing more than appropriate and controlled exercise of these naturally endowed powers and instincts. Hunger and sexuality are the basic commanding needs of humans and animals. Now if these basic commanding forces are brought under control through fasting and marriage, they become virtues. The Holy Qur'ân has not only discussed in detail the basic human emotions and instincts, but also has gone further by investigating the underlying causes for arousal of these emotions, the need for such an arousal and has also explained how to channel and sublimate these emotion towards morality.

2. **The Self-Accusing Spirit** (*Nafs-e-Lawwâma*) is the second source of morality, the one judging the excellence of morals. It is the voice of the conscience which becomes loud when an act of indecency is being done. Every human being is endowed with this voice. We read:

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

*And I swear by (and bring to witness)  
the Self-accusing Soul (Nafs-e-Lawwâma - the innate self reproaching spirit,  
at the doing of an evil deed as an evidence). (75:2).*

Nafs-e-Lawwâma is thus what we call the living perception of one's psychological condition or the call of the inner voice. One aspect of getting a ruling from the voice of the conscience and from one's heart is that when we are about to commit any action we should first imagine to apply such an action to ourselves. If we are not adversely affected by this action and if it proves to be good and effective for us, such an action would also be beneficial and good for others. But if we cannot accept it for ourselves, then it must be assumed that it is neither appropriate for others. All those who act unfairly towards others, should put their own persons in place of others and see how they would like such an act to be perpetrated against them.

The Holy Prophet is reported to have said, "When wanting to decide whether something is good or bad, ask your heart and inner souls, and take it that the deed, the commission of which gives you a feeling of satisfaction to the heart and inner souls, is a virtuous deed and the deed which rankles in the heart and produces perturbation and hesitancy in the mind is a sinful deed, even though the people may tell you that it is a lawful deed."

The question that arises at this juncture is that if this Nafs-e-Lawwâmah, the self accusing spirit is present in every person, and every person is endowed with a voice of the conscience, why is it that a lot of persons still commit immoral acts? The answer to this is simple. Though our conscience does raise its voice of protest and the commission of such an act, people mostly do not pay heed to it. Secondly, immorality is a poison. Repeated doses of this poison blunt or destroy the conscience.

3. **Love and Faith in the All-Mighty** is the third and the ultimate source of morals. Once a Muslim Sûfî was asked, how can we free ourselves from unlawful prohibited things and from afflictions and find peace and tranquility? He replied, through a firm faith in Allâh, for one gets free of all weaknesses and calamities through such a faith. Faith in Allah is the foundation stone of the Qur'ânic Code of Ethics, not only in the sense that the Divine Attributes are like milestones on the way to good morals, but also from the angle that our faith in Allah strengthens our heart to achieve the good and shun the evil. The "angels" of Allah guide such a person and he starts to live a life of peace and security, freeing himself of the filth of vice and sin. It is through this channel that human soul finds its ultimate peace and tranquility which is called in the Holy Qur'ân *Nafs-e Mutma'innah* - the Soul at Peace.

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَأَدْخُلِي فِي  
عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

*(As for the person who has been blessed with a contented*



*and peaceful mind He will say to him,)*

*'O you soul at peace!*

*Come back to your Lord well-pleased with Him*

*and He well-pleased with you.*

*Enter the fold of My chosen servants,*

*and enter the Garden made by Me.' (89:27-30)*

It is wrong to say that a disbelief in Allah does not produce any defect or diminishing effect on one's morals, and confirmation of the existence of Allah does not strengthen one's moral powers. Among the principles proposed by the Holy Qur'ân for faith in Allah is the principle of Retribution and Recompense for one's deeds and this is an important principle in the laws of nature. A person who is merely adhering to a moral code only uses his own person or the society at his personal discretion, and by doing so he thinks that he is becoming better civilized and serving the society. He has no motivation of getting any reward. But when the Holy Qur'ân motivates us towards higher morals, it simultaneously tells us that by adopting higher morals we not only improve and reform society, but we are also making our next life better.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

*Verily, those who say,*

*"Allâh is our Lord," and then remain steadfast (and follow the straight path),*

*the angels will descend upon them (saying),*

*"Have no fear nor grieve rather rejoice at the glad tidings of receiving the Gardens (of Paradise) which you have been promised." (41:30)*

The existence of moral forces within the human personality emanates from and is subservient to the inborn faculties of a human being and there exists a natural impulse towards morality in the human makeup. The human faculties which are inherent in human nature in its inner aspect as opposed to the outer and physical aspect, are denoted by the word Khulq. Khulq is the term which describes that habitual and firm disposition in a human by virtue from which moral actions flow spontaneously and effortlessly. All the moral principles that exist are nothing else but a manifestation of natural human emotions and nature is the source of them all. A person becomes laudable only when his natural faculties and personal disposition take on a moral hue through training. If such actions are good and laudable when judged by common sense and the Law, such a disposition

is called a virtuous disposition, and if such actions are bad and condemnable, such a disposition is called an evil disposition (Ilyau ulûm din by Imâm Ghazâlî).

Thus the source of all morals is within the nature of a human being - his disposition and his various natural states. If human faculties are the source of morals, and sometimes we see immoral actions emanating from human beings, are we to understand that some of these emotions and faculties are evil in themselves? The Holy Qur'ân has answered this question in the negative, telling us that the headwaters of human birth are not muddled, nor is sin and immoral behaviour an intrinsic part of his nature. The human being is simple and pure by nature. Its true nature is endowed with guidance and Divine inspiration, he has been created in the finest make and endowed with righteousness:

الَّذِي أَنْقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۚ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ  
مَعَ الْعُسْرِ يُسْرًا ۚ

*We have surely created the human being in the finest make*

*and the best proportions (with enormous capabilities for an all round advancement through the process of evolution).*

*Then (according to Our law of cause and consequence)*

*We degrade him to as the lowest of the low (if he does evil deeds).*

*Different, however, is the case of those who believe and do deeds of righteousness.*

*There awaits them a never ending reward. (94:3-6)*

Thus, the evil in the human beings is something which evolves later as a consequence of their training (94:5). Similarly The Holy Prophet is reported to have said,

"No infant is born except with an inborn sense of natural goodness, and then his parents make him into a Jew, Christian or a Muslim." (Bukhârî).

In other words, a human being is born innocent and unblemished in his nature (94:4), and he does not enter this world carrying a load of original sin. Those who think that a human being is sinful by birth have erred. Similarly it is a wrong assumption that a human being is the product of some earlier life and his present birth is an outcome of some previous birth, and that he is caught up in the ramifications of his actions in some previous existence, as is believed by some. That is why in the Holy Qur'ân there is no mention of "original sin",

"atonement" or "transmigration of soul" as these are the products of human fantasy with no evidence at all for their support.

It must be understood that there is a difference of quality and quantity of natural powers in various individuals. There is a difference between emotional origins and practical manifestations of emotions and these differences give rise to a vast sea of moral values, and this sea has been enclosed in the small canvas of Qur'ânic moral code.

### 2.3 Sources of Evil

The Holy Qur'ân tells us that when an immoral act is committed, human nature and his natural morals are not the basic motivators of such an act, rather his wrong brought up and training, his unsuitable environment, compulsions arising from the society and artificially created social norms, bad company and erratic and wrong use of one's natural desires and passions aroused by social environment. These and many other external factors lead to immoral acts and improper behaviour. But when one's natural faculties come into play, remaining within the bounds of priority and free of any slip or wrong-doing, such an act falls within the definition of good morals. Imâm Ghazâlî says that it is against human nature and disposition to be attracted towards evil and blamable actions. An example of such an inclination is like the example of some young children falling into the habit of eating clay superstitiously. On the other hand, human being's inclination towards the Love of God, His worship and His Gnosis is as natural as his inclination towards eating good and pure things, because this is in complete accord with his nature and disposition and the very desire of his heart. And what is the heart? It is an inspired command of God, and the inclination of the heart towards the dictates of his passions is imposed upon it from outside his person. (Ilyau ulûm din by Imâm Ghazâlî 3:63).

Lack of knowledge is another cause of evil. That is why a great emphasis is laid by the Holy Qur'ân and by the Holy Prophet on acquiring knowledge and wisdom. We read:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

*Verily, Allâh undertakes to accept the repentance of only those who do evil through lack of knowledge, then repent soon after.*

*Such are the person towards whom Allâh turns with mercy.*

*And Allâh is All-Knowing, All-Wise. (4:17)*

It is important here to note in this verse those attributes of Allâh - the All-Knowing and the All-Wise, which are relevant to the contents mentioned here.

The Holy Qur'ân tells us that every thing in this universe exerts an influence on its environment and also accepts influence from its environment. Every action is followed by a reaction. We know how a person's health is influenced by changes in weather, by his food, his dress, and his home. The Holy Qur'ân goes further and does not limit the influence of physical environments on the human body alone. It also tells that this influence affects even the morals of a person. Thus the commandments it gives about the material world, such as its laws about food, dress, the principles of government, the economic order etc. are not only meant to keep the physical, social and economical side in order, but also to uplift our moral conditions. For example the use of unclean and unlawful food (pork, alcohol) will badly affect our moral conditions. The wisdom underlying the prohibition of certain foods by the Holy Qur'ân is that by using them, one is prederived of certain high moral qualities as such foods produce bad moral qualities. Writing about the effect of food on morals Imâm Ghazâlî said, "The child's wet-nurse should be very religious, pious and used to eating lawful things, for a milk that comes out of unlawful food would not have any good or blessing in it. Since it is involved in the upbringing of the child from the very beginning, this wholesome milk would permeate the child's every fibre and in the long run he would be naturally inclined towards the unlawful and unclean things." (Ahyâ-al-Alûm 3:77).

To safeguard the newborn from any evil influence and to impress upon him the highest form of puritanic sound effects the Holy Prophet used to recite the Adzân (Call for Prayer) in the right ear and the Iqâmah (prayer service readiness call) in the left ear of a new born child. If we look closely at the wordings of these two calls we notice that these consist of sentences calling one to highest type of purification. Scientific research has shown that the first sense to become operational after birth is the hearing, and that is why Islam has impressed this very faculty with a highest purifying sound.

Imâm Ghazâlî in his book Ahyâ-al-Alûm says, "When one grows up a whole world of observation and perception is opened before him by nature, and the Laws of Nature begin to unfold themselves one by one before him. A reservoir of information of diverse types accumulates and is built up gradually in his mind, and this reservoir itself becomes a source of training for him and his fellow-beings. Most people observe events unintentionally and pass over them summarily and think that their memory has not preserved these in its store-house, but in fact, these observations and scenes find their way into our consciousness silently and imperceptibly, and that is why the Holy Qur'ân has drawn our attention to observation of natural phenomena and working of nature both in the sky and the earth, for this also affects human conduct and morals."

Another source of evil are the bad companies with persons of low moral standards. That is why we are told:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

***O You who believe!***

***Keep your duty to Allâh and be with the truthful (9:119)***

This companionship with the truthful can be diverse in ways. Practically, by developing friendship with the pious, attending gatherings of such persons, studying the writings of the pious and reading their biographies.

Mental and physical illness can also be the cause of certain immoral deeds, to offset which Islam has drawn our attention to many aspects of physical and mental hygiene.

وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

***And purify your clothes (and the thoughts).***

***And idol-worship, (spare no pains to)***

***exterminate it and shun all uncleanness. (74:4-5)***

The pollution of the environment can be another source of evil. To rectify this kind of uncleanness, the Holy Qur'ân has taught us:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

***And guard against an affliction which surely will afflict not only those of you in particular who have acted unjustly***

***(but it will involve others also who are inclined towards them);***

***and know that Allâh is Severe in requiting. (8:25)***

National calamities, when they strike, do not spare even those members of the community who may be quite innocent. Greed, prejudice, grudge, black-marketing, hoarding, adulteration, carelessness, irresponsibility, deception, theft, immodesty, dissembling, show, self-seeking, rumor-mongering, calumny, mischief-making; all these are un-Islamic traits. The Holy Qur'ân through its teachings and the Holy Prophet through his practical demonstration have completely fulfilled this need.

## **2.4 Importance of Ethics and Character Building**

According to (Stone & Ann, 2007, p.22), “Children learn a repertoire of behaviors that when repeated become habits, which in turn facilitate the formation of good character”. Pearson and Nicholson (2000:68), feel that there are three interconnected areas that represent good character: self, others and the community. With their own actual self, students can look at self-discipline, responsibility, trust worthiness, courage and self-discipline. Character traits such as: honesty, respect, empathy, kindness and caring play into effect with students who have relationships with classmates, teachers, friends and family. Ethical education is one of the first and foremost objectives of all religions including the religion of Islam. Besides its ethical and moral teachings that are meant to provide man with a sound and perfect belief system. Islam offers man both a theoretical and a practical program for education and moral training and fresh interpretations of these teachings can prove to be very beneficial for the present day human society. The impact of Islamic education on the individual and society is far reaching. In Islam the individual who received a solid Islamic education, is a person whose character and frame of mind was molded and set in a form harmonious with the general direction of the Islamic envisagement as regards the nature and direction of life.

He is helped to develop his soul through a medium of Islamic education which exposes him to the light of Allah as a result the whole of his life is transformed. As to the impact of Islamic Education on society, it shall help to realize such social values as justice, equality, social peace and freedom for the various groups within the broad framework of Islam. Thus the individual in Islam is taught to be just in his relation with all people and even with animals and things. Douglas and Shaikh (2004:31) reported that through ethical and moral teaching, an educated person would act in a socially responsible manner, acquire the social graces of civilized life and would partake of and contribute to the sum of skill and knowledge according to their time. Education should aim at the balanced growth of the total personality of man through training of the human spirit, intellect, rational self, feelings and senses. The training imparted to a Muslim must be such that faith is infused into the whole of his/her personality and creates in him/her an emotional attachment to Islam and enables him to follow the Qur'an and Sunnah and be governed by Islamic system of values willingly and joyfully so that Islamic system of values willingly and joyfully so that he/she may proceed to the realization of his/her status as Khalifatullah to whom God has promised the authority of the universe.

## **2.5 Aims and Philosophy of Islamic Studies**

Philosophy, from the ordinary man perspective, is a reflection of the people's world views. Balogun (2016:12) 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 like 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, 2016:15).

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 Allah on earth. He is made up of the indivisible components of body, soul and intellect. Man is created for a purpose to worship Allah alone and he is charged to do good for he must surely give account of his works on earth on the Day of judgement. The Holy Qur'an lays emphasis on various values which it compels on Muslims. These include: honesty, truthfulness, justice, sound moral character, humility etc (Badmus, 2016:15).

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 (2016:24), 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 (2015: 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.

The primary aim of Islamic studies is to give the world a knowledge and wisdom which gives standard of value and judgment that apply to all spheres and activities of human life. This was further buttressed by

Islamic scholars like Imam Ghazali. He believed that unless the philosophy succeed in broadening its range of application and in giving Islamic concept for all branches of knowledge, it will not be able to satisfy new generation and save them from invasion of divided purposes of any paralyzing doubles.

Therefore, the goals of any educational system should be the process of trailing all its members in the society mentally that can make them acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefits.

Thus, the ultimate aim of Islamic studies lies in the inculcation of discipline. In order to achieve this, Islamic studies objectives are divided into what is referred to as individual objectives and social objective.

Abdullah (2018:15) prefers the subject to be called individual education and social education. To him the individual education aims at familiarizing and socializing the individual with the following objectives:-

1. His relation to another creation
2. His individual responsibility in life
3. His responsibilities towards human communities.
4. His social relation
5. His relationship to the universe and universal phenomena and exploration of natural laws in order to utilize and explore them.
6. His maker's creative wisdom apparent in his creation.

While the social education aims at the following objectives:

1. Building a society as good pious and Allah fearing individual where social justice prevails
2. Building a society where tolerance, brotherhood, love, mercy, goodness and righteousness are predominant.
3. Building a society based as mutual consultation and the maximum exportation of the individuals intellectual capacities.
4. Building a society where individual enjoy freedom of thought and are competent to take responsibilities.

Building a society where individuals can live an ideal, pure and happy life. Thus, the aims and objectives of Islamic studies is of dual nature the social objectives as well as moral objectives with much emphasis on individual development in particular and the society in general. Hence the trailing of specialist in all walks of life from simple trade to highly academic projection and secondly the acquisition of religious knowledge.

In fact, the revised national policy on education recognized education as an instrument per excellence for affecting national development. Thus Nigeria, acknowledged the major social problems with which the society is bedeviled has found it compelling to use education to combat these problems. Consequently, moral and religious subjects such as Islamic Studies were introduced into the secondary schools curriculum FGN (1995).



The Islamic studies curriculum has been designed to inculcate in the learner true and balance value at an age when his mental and moral development is at a formative stage, with a view that the inner stability obtained and the guiding principle learned will help him or her to stand firm amidst the cross-current of ideas and rapid social change which are the feature of our age, FGN (1985).

The survival and welfare of a nation depend mainly on the way of life of its individual members, their mental and moral orientation and cohesion as a society. In Islam, this fact has been its teaching, therefore it addresses its self to the whole way of life of individuals and society as to achieve a balance result.

Islamic studies according to the national curriculum for junior Secondary (2015) aims at the following:

1. Recognition of Allah as the creator and sustainer of the universe and the soul source of value
2. Cultivation of the sense of gratitude to Allah and submission to His guidance and moral laws, both in our worship to him and in our behavior towards our fellow men.
3. Awakening of the faculty of intellect and reasoning in accordance with the Quranic injunctions.
4. Attainment of balance development of the individual and the community by given due weights to the physical, social, intellectual, moral and spiritual need of man.
5. Realization of human right, equality and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness
6. Awakening in the heart the consciousness of the presence of Allah as witness of all our actions, thought, and behaviours acting as restraint on wrong doings whether public or private as an incentive to good behavior NERC (1985).

Looking at the above objective we understand that the government has concern for the development of individuals and societies in general but the application of these objectives in our secondary schools is another thing which the researcher is investigating so as to see the effect of the youths in Ijebu Ode Local Government.

## **2.6 Nature and Scope of Morality in Islam**

The nature and scope of morality cannot be over emphasized especially when we consider its meaning and objectives as stated earlier. It is essential to note that to link Islam with middle east or to believe that all Muslims are Arabs and all Arabs are Muslims is incorrect. There are many Muslims in the world and the Arabs make up a percentage of the total Muslims population (Shariff 2011:55)

Morality is seen as the message of Islam which seeks to established comprehensive interdependent and compassionate society. It is not directed towards a particular group of people in any particular location. This means that its suits all times and all places. This part is strongly supported by verses of the Quran such as:-

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

“Blessed is he who sendth down the criterion to his servant,  
that it may be and admonition to all creature” (Chapter 25 verse 1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعْجَلْتُمُ  
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ  
أَسْتَزْعِفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿١٥٠﴾

In another surah, the Quran says:

“Oh men! I am sent on to you all” (chapter 7 verse 150)

It is necessary to state the fact that Islamic education is not limited to a particular place or group of people but to the entire universe.

Similarly, morality in its nature incorporates all aspects of reforms, revitalization and maintenance of educational values, knowledge as well as skills expected of people who are concerned with progress and modernization.

Al-Beely (2010:11) states that Islamic education lay much emphasizes in morality that a Muslim need secular as much as it need a knowledge of Islam and Arabic language and believe that both types of knowledge are equally indispensable.

Thus, it develops in its followers a positive attitude towards knowledge and acquisition of knowledge. It advises are to be modest and never to over estimate what has been learnt. It further gives direction to this effect where it is stated in the Holy Quran:

أَمَّنْ هُوَ قَنِتٌ ۖ إِنَّا أَلِيلٌ سَاجِدًا وَقَائِمًا تَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۖ قُلْ هَلْ  
يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾

“Are those equal, those who knowth and those who do not know”  
(chapter 39 verse 9)

Morality falls into the various interconnected subdivision or branches of knowledge. Those branches which have been designed as learning experiences incorporated in the curriculum of secondary schools are six: the Quran, Hadith, Tauhid, Fiqh, Sirah and Tadhhib

Tahdhib in particular as a branch of Islamic studies puts morality as special and emphasis on the field of moral and social teaching derived from the Quran and Hadith. It include clean habits good manners, honesty and truthfulness, keeping promise, patience and endurance, obedience to constitute authority, modesty of behavior and the importance of seeking knowledge for Muslim. It also includes warning against alcohol, smoking, taking drugs, adultery and fornication backbiting, envy etc.

Early scholar such as Ibn Taymiyyah, believed that desires alone could not be the sole cause of evil. They believe that evil only comes about when desires are combined with ignorance. Therefore knowledge acquired from school is an effective curative measure against wrong doing, it gives clear perception and differentiate between evil and good. Allah the Exalted says:

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا تَخْشَى اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

“Those (who) truly fear Allah among His servants (are those)

Who have knowledge”. Chapter 35 verse 28

Islamic studies varies depending on the level and the need concerned. Man is put in the focus then it proceeds from known to unknown. And to a large extent those who went through the learning of the subject have significantly gained and become good and responsible people in the society.

Thus, Islamic studies should not be taught as a subject aimed at passing examinations and scoring high grades should be taken like the religion itself. Aliyu (2014:45) further stresses that the teacher objectives in teaching Islamic Studies is to develop them intellectually, morally and wholly as ideal Muslim personalities whose perception of life is that they have been created by Allah basically to worship him (S.W.T) and to represent his authority on earth. Sa'eed (2015) emphasizes that the importance of Islamic studies cannot be over emphasized as a subject of school where moral are taught in accordance to curriculum in many countries and Nigeria inclusive. This is because it helps students to learn to be useful and tangible members of their society. It also gives them an opportunity to learn how to relate with others and more importantly their relation to Allah their creator. Ali (2010:42) stated that Quranic studies and the hadith of the Prophet (S.A.W) as well as Islamic history are sources of knowledge for Muslim revelation, nature and history. Islamic studies is a learning experience which guides the students to study good morality and be able to explain the message of the Qur'an

al-karim; the practical applications of the Qur'an, illustrated by authentic hadith, and the shari'a law on morality and other, its principles and wisdom found useful in human life and civilization. Therefore, leading to success in life and the attainment of Allah's Mercy in the Hereafter.

## **2.7 Morality in Islamic Education**

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 (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 endeavours. 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, 2017:17). 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 morality and has enjoyed a long and rich intellectual tradition. Knowledge (*'ilm*) occupies a significant position within Islam, as evidence by 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, (2017: 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 Summary of Literatures Reviewed**

The literature review in this study revealed that, Islam offers a number of comprehensive principles for the problems of human societies in different ages. Generally speaking, Islamic Studies promotes good ethics, including: repentance, love, patience, hope, honesty and trust, control of desire, unity, hospitality, humbleness, and fulfillment of promises, forgiveness. At the same time, Islamic education forbids bad manners, including: the lust of wealth, bad use of tongue, vain talking, anger, falsehood, malice, jealousy, mystery, greed, hypocrisy, religious controversy, false deposition, disputes, pride, backbiting, flattery, and dissensions, disclosure of secrets, sorcery, unethical jokes, immoral songs, name calling, and deceit. By putting social etiquette into practice, we can still have a society free from malice, hatred, ill-will, tension, conceit, greed, ostentation, envy and numerous other social evils.

Education in Islam is the basis of life as well as development for both individual and the society (Maigari, 2010:14). This is why seeking for knowledge is made obligatory on every Muslim to cater for both spiritual and material life of the individual. Thus, Islam through its education, which is embedded in Islamic Studies, prepares men of faith, knowledge and moral, bring and guide them to a happy, prosperous, useful and productive life in both worlds (Liman, 2012:10). By this, Islamic studies is very fundamental as it deals with the overall development of an individual who is to be submissive to the wills and orders of Allah. For Islamic Studies to achieve its primary goals, the curriculum needs to be well planned so as to meet the societal needs.

However, though Islamic education is a fundamental course within National Education System, its application is still limited to conceptualization and not yet in practice (Nasir, 2009:9). This is assumed to be one of the causes for moral decay in the country.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Research Design

This study adopted a survey design. A survey design aims at description of state of affairs as they exist. According to Orodho (2015) the survey design is the most used method for collecting information about people's opinions on social issues. It was against this background that the survey design was deemed appropriate for this study because enables the researcher to collect original data from the respondents themselves and describes the present conditions as they exist.

#### 3.2 Population of the Study

The study was carried out in Ijebu Ode Local Government area of Ogun State. Ijebu Ode Local Government is one of the twenty Local Government in Ogun State. Ijebu Ode Local Government is chosen for this study since it has a representative sample of the target population.

The population of this study consist of all secondary Schools in Ijebu Ode Local Government area of Ogun State.

#### 3.3 Sample and Sampling Technique

The stratified random sampling technique was used to select the sample for the study. The sample for this study was five secondary schools in Ijebu Ode Local Government. 20 respondents were selected from each school to make a total of one hundred (100) respondents. This consisted of both male and female from the five selected secondary schools. The sample schools are as follows:

S/N	Schools	Number of respondents
1.	Ijebu Muslim College	20
2.	Luba Comprehensive College	20
3.	Moslem Comprehensive High School	20
4.	Molipa High School	20
5.	Tamapako High School	20
	<b>Total</b>	<b>100</b>

### **3.4 Instrument for the Data Collection**

To enable researcher elicit data from respondents, the researcher designed instrument tagged “Students’ Perception of moral Value in Islamic Studies Curriculum Questionnaire (SPMVISCQ)” was used to generate data on the opinion of the respondents. The instrument was made of up two sections. Section “A” consisted of the bio-data of the respondents while section “B” consists of items meant to generate data that was used to answer the research questions.

Literature review of empirical studies served as a tool to develop the items in the questionnaire.

The instrument carried a four-point Likert scale as follow:

Strongly Agree (SA) - 4 points

Agree (A) - 3 points

Disagree (D) - 2 points

Strongly Disagree (SD) - 1 point.

### **3.5 Validation of Instrument**

The instrument for data collection was face validated. The initial drafts of the instrument were given to the project supervisor. The researcher’s supervisor subjected the instrument to rigorous scrutiny in order to ascertain the clarity, relevance, adequacy and other attributes which a good research instrument should possess. The researcher reconstructed the instrument based on the suggestion and correction of the supervisor.

### **3.6 Reliability of the Instrument**

The degree of error or precision in measuring an estimate of a test is called its reliability (Bichi, 2002). A test is said to be reliable if repeated measurements using the test gives more or less the same results. The project was properly tested reliably. The instruments were subjected to Cromback Alpha test and retest reliability and 0.75 was detected.

### **3.7 Method of Data Collection**

After validation and reliability of the instrument, the researcher, with the help of two research assistants personally went to the schools. The researcher first briefed the respondents of the needs to give truthful and unbiased information. The questionnaire was administered by the researcher face to face to the respondents and collected on the spot. This method ensured correct completion and high percentage return of completed questionnaire.

### **3.8 Method of Data Analysis**

Responses from the questionnaire were compiled and the total score for each response was recorded for each research question raised. The data collected was organized and presented for analysis in chapter four. The findings were presented using simple frequencies and percentages.



## CHAPTER FOUR

### DATA ANALYSIS AND PRESENTATION

#### 4.1 Introduction

This chapter shows the analysis and interpretation of data collected. The answer given to the questions formulated from the research questions are expected to evolve from the analysis of information collected from the respondents through the questionnaire distributed.

This section would involve tables showing the collected questionnaires, which shall show the percentage of responses for easy understanding application. The responses received from the questionnaires has been group under four headings; Strongly Agree (S.A), Agree (A), Strongly Disagree (S.D) and Disagree (D).

#### 4.2 Respondents Characteristics and Classification Table

**Table 4.2.1: Respondents' Gender Distribution Table**

Status	Frequency	Percentage %
Male	50	50
Female	50	50
Total	100	100

**Source: Field Source (2020)**

The above table shows that 50(50%) of the respondents were male while 50(50%) were female. This is to ensure even representation.

**Table 4.2.2: Respondents' Class Distribution Table**

Status	Frequency	Percentage %
SSS1	33	33
SSS2	33	33
SSS3	34	34
Total	100	100

**Source: Field Source (2020)**

The above table shows that 33(33%) of the respondents were SSS1 students, 33 (33%) were SSS2 while 34(34%) were SSS3 Students of the selected schools.

### 4.3 Presentation and Analysis of Data According to the Research Questions

**Table 4.3.1: Islamic Studies curriculum has greatly impacted faithfulness to the students.**

Alternatives	Frequency	Percentage %
Strongly Agree	39	39
Agree	37	37
Disagree	21	21
Strongly Disagree	3	3
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above reveals that 39(39%) of the respondents the majority who strongly agree that Islamic Studies curriculum has greatly impacted faithfulness to the students. 37(37%) agree, 21(21%) disagree while 3 (3%) of the respondent strongly agree to the item.

**Table 4.3.2: The current curriculum of the Islamic Studies does not address moral decadency of the society**

Alternatives	Frequency	Percentage %
Strongly Agree	6	6
Agree	18	18
Disagree	34	34
Strongly Disagree	42	42
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above indicate that 6(6%) of the respondents strongly agree, 18(18%) agree, 34(34%) disagree while 42(42%) strongly disagree. Since disagree have the highest percentage, it shows that the current curriculum of the Islamic Studies address moral decadence of the society.

**Table 4.3.3: The current curriculum content of Islamic studies contains faithfulness teaches**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	31	31
Agree	46	46
Disagree	20	20
Strongly Disagree	3	3
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above reveals that 31(31%) of the respondents strongly agree, 46(46%) agree, 20 (20%) disagree while 3(3%) strongly disagree. Therefore, the current curriculum content of Islamic studies contains faithfulness teaches

**Table 4.3.4: Islamic Studies basically teaches moral.**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	29	29
Agree	49	49
Disagree	15	15
Strongly Disagree	7	7
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

From the table above, 29(29%) of the respondents strongly agree, 49(49%) agree, 15 (15%) disagree while 7(7%) of the respondents were strongly disagree. It reveals that Islamic Studies basically teaches moral.

**Table 4.3.5: The approach of Islamic Studies curriculum influence sincerity among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	15	15
Agree	22	22

Disagree	34	34
Strongly Disagree	29	29
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above reveals that 15(15%) of the respondents were strongly agree, 22(22%) were agree, 34 (34%) were disagree while 29(29%) were disagree. Therefore, the approach of Islamic Studies curriculum influences sincerity among students.

**Table 4.3.6: Islamic Studies basically teaches sincerity among students.**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	28	28
Agree	36	36
Disagree	25	25
Strongly Disagree	11	11
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above indicate that 28(28%) of the respondents were strongly agree that Islamic Studies basically teaches sincerity among students. 36(36%) were agree, 25(25%) were disagree while 11(11%) were strongly disagree.

**Table 4.3.7: Islamic Studies curriculum has no provision for the teaching of sincerity among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	9	9
Agree	29	29
Disagree	38	38
Strongly Disagree	24	24

<b>Total</b>	<b>100</b>	<b>100</b>
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**Source: Field Survey (2020)**

From the above table, 9(9%) of the respondents were strongly agree, 29(29%) were agree, 38(38%) were disagree while 24(24%) were strongly disagree. The table shows Islamic Studies curriculum has provision for the teaching of sincerity among students

**Table 4.3.8: The attitude of students has been positively influenced as a result of sincerity taught in Islamic Studies**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	27	27
Agree	23	23
Disagree	26	26
Strongly Disagree	24	24
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above reveals that 27(27%) of the respondents were strongly agree, 23(23%) were agree, 26(26%) were disagree while 24(24%) were strongly disagree. Therefore, the opinion is equal.

**Table 4.3.9: There is high rate of modesty among students through the implementation of Islamic Studies curriculum**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	17	17
Agree	33	33
Disagree	38	38
Strongly Disagree	12	12
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The above table indicates that 17(17%) of the respondents were strongly agree there is high rate of modesty among students through the implementation of Islamic Studies curriculum. 33(33%) were agree, 38 (38%) were disagree while 12(12%) were strongly disagree.

**Table 4.3.10: Islamic Studies curriculum addresses modesty among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	26	26
Agree	41	41
Disagree	25	25
Strongly Disagree	8	8
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above indicate that 26(26%) of the respondents were strongly agree that Islamic Studies curriculum addresses modesty among students. 41(41%) were agree, 25(25%) were disagree while 8(8%) were strongly disagree.

**Table 4.3.11: There is no impact of Islamic Studies curriculum in students' moral value**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	5	5
Agree	26	26
Disagree	39	39
Strongly Disagree	30	30
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The above table indicates that 5(5%) of the respondents were strongly agree that there is no impact of Islamic Studies curriculum in students' moral value. 26(26%) were agree, 39 (39%) were disagree while 30(30%) were strongly disagree.

**Table 4.3.12: Islamic Studies have greatly instilled modesty among students through its curriculum**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	28	28
Agree	29	29
Disagree	30	30
Strongly Disagree	13	13
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above shows that 28(28%) of the respondents were strongly agree, 29(29%) were agree, 30(30%) were disagree while 13(13%) were strongly disagree. Therefore, Islamic Studies has greatly instill modesty among students through its curriculum.

**Table 4.3.13: Islamic Studies curriculum has greatly influence hard work among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	27	27
Agree	31	31
Disagree	26	26
Strongly Disagree	16	16
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

From the table above, it shows that 27(27%) of the respondents were strongly agree that, Islamic Studies curriculum has greatly influence hard work among students. 31(31%) were agree, 26 (26%) were disagree while 16(16%) were strongly disagree.

**Table 4.3.14: Islamic Studies curriculum has hard work content as such influence students' attitude towards work**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	22	22
Agree	37	37
Disagree	31	31
Strongly Disagree	14	14
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above indicate that 22(22%) of the respondents were strongly agree, 37(37%) were agree, 31(31%) were disagree while 14(14%) were strongly disagree. Therefore, Islamic Studies curriculum has hard work content as such influence students' attitude towards work.

**Table 4.3.15: The approach of Islamic Studies teachers and irrelevant of curriculum has instill hard among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	5	5
Agree	21	21
Disagree	35	35
Strongly Disagree	39	39
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

From the table above, 5(5%) of the respondents were strongly agree that the approach of Islamic Studies teachers and irrelevant of curriculum has instill hard among students. 21(21%) were agree, 35 (35%) were disagree while 39(39%) were strongly disagree.



**Table 4.3.16: There is high rate of unemployment as a result of lack of good attitude towards work among students**

<b>Alternatives</b>	<b>Frequency</b>	<b>Percentage %</b>
Strongly Agree	27	27
Agree	36	36
Disagree	24	24
Strongly Disagree	13	13
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Field Survey (2020)**

The table above shows that 37(37%) of the respondents were strongly agree, 36(36%) were agree, 24(24%) were disagree while 13(13%) were strongly disagree.

#### **4.4 Discussion of Finding**

This study found out the students' perception of moral values in Islamic studies curriculum of secondary schools in Ijebu Ode Local Government. The study reveals that, Islamic studies curriculum influenced faithfulness among secondary school students in Ijebu Ode Local Government. Abiola A.O. (2017: 12) is in agreement with the study. He opined that, Islamic education is concerned not only with the instruction and training of the mind and the transmission of knowledge (*ta'lim*) but also with the transmission of moral uprightness which include faithfulness. According to Abdullah (2013: 24), Islam has in all respect brought good and perfect ethics which directly contrast all forms of immorality like fornication, indecent dressing, exposing nakedness and the like.

The study also confirmed that Islamic studies curriculum influenced sincerity among secondary school students in Ijebu Ode Local Government. Makinde (2011:13) opined that, the approach of Islamic studies teachers in teaching the subject had impacted sincerity to the students. Table 3.3.7 reveal that, the curriculum has provision for teaching sincerity among the students and as such, the attitude of the students had been positively influenced.

The study also revealed that, Islamic studies curriculum influence modesty among students. Table 2.3.10 reveal that, Islamic studies curriculum addresses modesty among students and it has instilled modesty among students in Ijebu Ode Local Government. The findings of the study is supported by the work of Hassan (201: 19) who discovered that Islamic studies is very fundamental as it deals with the overall development of an

individual who is to be submissive to the wills and orders of Allah. For Islamic Studies to achieve its primary goals, the curriculum needs to be well planned so as to meet the societal needs.

Finally, the study also depicts that, Islamic studies curriculum influence hard work among secondary school students in Ijebu Ode Local Government.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

The problem of this research work is to find out the students' perception of moral values in Islamic studies curriculum of secondary schools in Ijebu Ode Local Government. Moral decadence in Nigeria has generated a lot of problems in 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, drug addiction leading to 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.

To achieve the objectives, this study was carried out in five secondary schools in Ijebu-Ode Local government area of Ogun State. However, simple random sampling was used to draw the respondents. In this respect, twenty (20) respondents were sampled from each school giving a sample size of one hundred (100) respondents.

Four research questions were raised. The instrument for data collection was questionnaire design by the researcher through the review of related literature and validated by the supervisor. The questionnaire contains sixteen (16) items. Likert-type of scale was used to rate the responses.

The data were analyzed using simple percentage for better understanding. From the data analysis so far, majority of the respondents responded to the fact that Islamic studies curriculum contains moral values and as such greatly influence moral values among secondary school students in Ijebu Ode Local Government.

The study also reveals that habit of teachers of Islamic studies in impacting moral values is at high level . As a matter of fact, the curriculum has greatly influenced faithfulness, sincerity, modesty and hard work among the students of Ijebu Ode Local Government.

#### **5.2 Conclusion**

The major purpose of the study is to know the students' perception of moral values in Islamic studies curriculum of secondary schools in Ijebu Ode Local Government. From the data so far collected and analyzed, it could be seen that the research question for the study yielded positive result. Thus, from the result gotten from this study, the following educational implication here inferred. Firstly, Islamic studies curriculum of secondary school in Ijebu Ode Local Government has greatly influenced faithfulness among the students. The current curriculum content of Islamic studies contains faithfulness teaches. Secondly the curriculum has provision for teaching sincerity among students and the attitude of students has been influenced as a result of

teaches of sincerity taught in Islamic studies. Thirdly, the curriculum also addresses modesty among the students. Lastly, the curriculum has also influenced hard work among the students of Ijebu Ode Local Government.

### **5.3 Recommendations**

Based on this background, the researcher makes the following recommendations:

- (i) That the Islamic studies teachers should be more found of the current curriculum contents of Islamic studies.
- (ii) That the Islamic studies teachers should be more familiar with the daily happenings so as to be able to always link their subject matter to the societal events.
- (iii) 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.
- (iv) 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.
- (v) 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.
- (vi) Ministry and Principals need to ensure that the social, moral and spiritual well being of 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.

### **5.4 Suggestions for Further Studies**

As a result of the limitation of this study, there is the need for further researchers who are interested in this research topic to carry out an in-depth study on it listing different approach, methodologies and procedure as well as related literature review. The researcher also suggests that study should be carried out in other secondary schools for the purpose of comparison and conclusion.

Finally, the researcher also suggests that the researcher to be on the topic should endeavour to find out the possible means of minimizing the existing problems so far identified by this research.

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**TAI SOLARIN COLLEGE OF EDUCATION, Omu-IJEBU.**

**SCHOOL OF EDUCATION**

**ISLAMIC STUDIES DEPARTMENT**

**Questionnaire on: Students' Perception of Moral Values in Islamic Studies Curriculum of Secondary Schools in Ijebu Ode Local Government.**

Dear Respondents,

I am a student of Tai Solarin College of Education, Omu-Ijebu, Ogun State. I have selected to study "students' perception of moral values in Islamic studies curriculum of secondary Schools in Ijebu Ode Local Government".

Information supplied will be treated strictly for this study.

Yours Sincerely,

**SECTION A**

**PERSONAL DATA OF RESPONDENTS (DEMOGRAPHIC DATA)**

Please fill the blank space or tick as appropriate

Name of School:

Sex: Male (    )

Female (    )

Class: S.S.S1 (    )

S.S.S2 (    )

S.S.S3 (    )

**SECTION B**

This section is made up of questions with response coded as follows:

Strongly Agree- (SA), Agree- (A), (D), Strongly Disagree- (SD).

Please read the response carefully and indicate with a tick (    ) the items you believe.

S/N	To what extent does Islamic studies curriculum influenced faithfulness among secondary school students in Ijebu Ode Local Government?	SA	A	D	SD
1	Islamic studies curriculum has greatly impacted faithfulness to the students.				
2	The current curriculum of the Islamic studies dost not address moral decadency of the society				

3	The current curriculum contents of Islamic Studies contain faithfulness teaches.				
4	Islamic studies basically teaches moral				
	<b>To what extent does Islamic studies curriculum influence sincerity among secondary school students in Ijebu Ode Local Government?</b>				
5	The approach of Islamic studies curriculum influence sincerity among students.				
6	Islamic studies basically teaches sincerity among students				
7	Islamic studies curriculum has no provision for the teaching of sincerity among students				
8	The attitudes of students has been positively influenced as a result of teaches of sincerity taught in Islamic studies				
	<b>To what extent does Islamic studies curriculum influence modesty among students in secondary schools in Ijebu Ode Local Government?</b>				
9	There is high rate of modesty among students through the implementation of Islamic studies curriculum				
10	Islamic studies curriculum address modesty among students				
11	There is no impact of Islamic studies curriculum of students' moral value.				
12	Islamic studies have greatly instilled modesty on students through its curriculum.				
	<b>How does the Islamic studies curriculum influence hard work among secondary schools students in Ijebu Ode Local Government?</b>				
13	Islamic studies curriculum has greatly influence hard work among students				
14	Islamic studies curriculum has hard work content as such influence students attitude toward work				
15	The approach of Islamic studies teachers and irrelevant of curriculum has instill hard work among students				
16	There is high rate of unemployment as a result lack of good attitude towards work among students				