



Reinvigorating Social Values in Lagos State Schools Through the Islamic Perspective

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ABSTRACT

One of the fundamental objectives of educating children is to imbibe positive attitudes and develop logical thinking in the younger generation, school children and graduates towards facing life-threatening social degeneration. But it is an undeniable fact that bad influence culminating into several vices such as truancy, cultism, raping, and gangsterism, among others, a by-product of many schools and graduates, become worrisome to all stakeholders and respected members of society. This paper centres on propounding ways of curbing and reducing social vices in Lagos State schools, especially during this period when mal-adaptiveness is on the increase daily. Islamic education has been argued to be of great relevance in remoulding wayward children/students and inculcating the right and sound values that will make them become responsible citizens in the society. This paper addresses the rampant problem of indecent youths' behaviour in society and methodologically advocates social virtues using texts from the Qur'an and Hadith. The result shows that parents and teachers would be proud of their children/students if such virtues are taken into consideration on a daily basis in both schools and at home among the youths. It, therefore, recommends that social virtues and the reward attached to each in Islamdom be preached. Likewise, the paper concludes that social vices should attract punishments as enshrined in Islamic texts should also be promulgated.

Keywords Islamic Education, Lagos State, social value, vices, virtues

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KOLAWOLE, Hakeem Adeyinka, PhD., was born on August 12, 1972 in Lagos, though he hails from Orumpo in Helodun Local Government Area of Kwara State. He had his primary education at St. Theresa's Catholic School, Apapa, Lagos between 1978 and 1984 after which he went to Ibadullah Islamic School, Amukoko Mosafijo, Lagos from 1984 to 1989 where he obtained the Al-Shahadah Al-Thaniyah in 1989. In the same year he bagged General Certificate of Education at Cardoso High School, Ijora, Lagos (1984-1989). He proceeded to Federal College of Education, Okefeni for "NCE" between 1990 and 1993 where he finished as the best student in Arabic. His quest for Knowledge took him to the University of Ibadan where he had "Bachelor of Arts" (Hons) and "Master of Arts" in Arabic and Islamic Studies in 1999 and 2001, respectively. He had worked as a teacher in Pakun-Ola Sch. Amukoko, Lagos (1993 - 1995), Command Secondary School, Jos, (NYSC) (1999 - 2000) and Command Secondary School, Ibadan (2000 - 2005). He bagged his PhD in Usul al-Din and Comparative Religion at the International Islamic University, Malaysia in 2024. He is currently a Lecturer at the Department of Islamic Studies, Lagos State University of Education (Former, Adeniran Ogunsanya College of Education), Oto/Ijanikin, Lagos. He has more than 25 journals and numerous referred proceedings to his credit. He has attended many conferences, seminars and workshops across the length and breadth of the Nigeria and abroad. He is a member of:

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He was a class captain in Forms 1 to 3 and appointed Social prefect and later Assembly prefect at Cardoso High School. He was one time the Religious Adviser of Ansar-ud-deen Youth Association of Nigeria, Ijora Branch and a Member of the Lagos State Council ADYAN Religious Advisory Board. He also served at a time as the Secretary of the Mission Board of Ansar-ud-deen Society of Nigeria Ijora Branch. He was General Secretary, MSSN, FCE Okefeni Branch (1992/93). He was Secretary, National Association of Kwara State Students (NAKSS), FCE Okefeni in 1993.

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KOLAWOLE Moshood Adelaja, PhD Lecturer / Community Leader / Coordinator, Southern Nigeria (Muslim Students Society of Nigeria) KOLAWOLE Moshood Adelaja PhD is a dedicated educator, community leader, and advocate with a wealth of experience in educational and social leadership across Nigeria. A lecturer at the Religions and Peace Studies department at the Lagos State University of Education, Oto/Ijanikin, Lagos has significantly contributed to academic and personal development for students and peers alike, guiding future leaders in their educational journeys. In addition to his role in academia, Asqanli as popularly called serves as the Southern Nigeria Coordinator for the Muslim Students Society of Nigeria (MSSN), a position encompassing the coordination and representation of 17 southern states. His role involves facilitating inter-regional communication, developing strategic plans for organisational growth, and fostering unity among members across Southern Nigeria. Asqanli's journey in leadership began early in his life, having been appointed President of the MSSN in various capacities - from secondary school at Epe Grammar School, through undergraduate studies at Lagos State University, to local and state-level leadership positions within the organisation. His deep commitment to positive change, youth empowerment, and community service have consistently defined his career, making him a respected voice within the Muslim community and beyond. As a scholar with a passion for continuous learning, KOLAWOLE Moshood Adelaja, PhD is currently a candidate for the prestigious Chevening Scholarship. This opportunity aligns with his dedication to expanding his expertise, allowing him to bring international insights and skills back to his community and profession. His journey reflects an unyielding commitment to education, leadership, and the upliftment of society. Dr. KOLAWOLE is married with children.

Introduction

The traditional society of southwestern Nigeria is a community of moral standards and ethical vibrancy. It cherishes and rewards decency. It is a society where the younger generation respects elders, position of authority is observed, and morality is valued rather than currency. During that time, schools and their management actively addressed issues of discipline, fostering good manners and values (Tokede and Adewuyi, 2019). Iganibo (2011) thus regards the graduates of those schools as “Northern Stars” in all aspects of their lives. The reason is that values such as help, truthfulness, kindness, and honour were imbibed by the graduates of the schools. Thus, character education was infused in the learners alongside knowledge. It is no surprise that Fafunwa (2004) described missionaries as strict disciplinarians who relied on their faith, manual labour, and the use of the rod to address various issues such as idleness, laziness, slow learning, truancy, and disobedience.

Islam, on the other hand, is a religion of modesty and virtues as it portrays the noble Prophet Muhammad as an exemplary leader in all ramifications, including social relations (values). The Qur'an and *Hadith* contain injunctions that legislate all activities in Islam within the confinement of humanity, address the basis of morality and virtues, and abhor vices such as thuggery, stealing, lying, deceit, trickery, etc. Thus, Allah says in Qur'an 16:90:

Surely, Allah enjoins justice and the doing of good to others, and the giving to the kindred, and He forbids indecency and evil and rebellion: He admonishes you that ye may be mindful.

However, after 1977, when the government took over the administration of schools from missionaries, the research carried out by Orisa (2011) indicated that character education and its associated values were largely neglected. It was time for the commercial sale of oil became the order of the day, and Nigerians were anxious to get rich as quickly as possible. To worsen the issue, farmers and fishermen threw away cutlasses, nets and other instruments and

ventured into businesses, while mothers/wives that are charged with chore responsibilities and nurturing of offspring also aimed at becoming business moguls, thereby leaving their wards in the care of neighbours and maids (Kolawole and Hashim, 2021). The purpose of the above narration is to highlight how a considerable number of Nigerians have abandoned courtesy, decorum, honour, and other virtues in favour of unethical means to attain wealth. As a matter of fact, Kolawole and Hashim (2021) established that criminals, rogues, and fraudsters have become celebrated personalities in society. These vices, both directly and indirectly, infiltrated the school system, leading to issues such as poor behaviour, disrespect, gang-related activities, political thuggery, and examination malpractices, among others, which have unfortunately become negative hallmarks of Lagos State schools (Stephen, Omomoyesan and Sadiku, 2012).

More so, the twenty-first century, therefore, crowned all this mal-addictiveness when a merger was approved in 2013, and implementation commenced in September 2014, combining Religious Education to other three subjects (Civic Education, Security Education and Social Studies) under the title Religion and National Values (RNV) and full implementation of corporal punishment prohibition in Lagos State however severe or light is it. All the above-stated facts have turned morals and values into bins among school children in Lagos State, and different measures proposed to curb indecency have proved abortive while the attitudes of these students become worrisome on a daily basis (Bidmos, 2013). This study aims to avert severe regret and redress the current state of the situation in Lagos State schools regarding moral standards.

Concept of Islamic Education

According to Kolawole and Hashim (2020), Islamic education emphasises the pedagogy of religious and moral values, social-political understanding, and the economic well-being of both individuals and the broader society. The

significance of Islamic education is not limited to the welfare of self but to every individual and the society at large. This is the main reason Islamic education has the potential to make Nigeria a better place for all, where the citizenry will be proud of their motherland.

Kolawole and Hashim (2020), quoting Bidmos (2013), defined Islamic education as “the balanced growth of man through the training of man's spirit and intellect, the rational self, feeling and bodily senses.” This definition is expatiated by Bidmos (2015) thus:

Islamic education is a system which transmits the revealed and acquired knowledge from younger generation of Muslims in order to prepare them for life and enable them discharge their duties as vicegerents of Allah on earth with the sole aim of achieving success here and hereafter.

In order to simplify the above definition, the Nigeria Educational Research and Development Council (NERDC) (2007) defined Islamic Education as “the totality of learning experiences, which centre on the relationship of between man and his Creator and between man and his fellow men.”

To determine how Islamic education can improve the current social values in Lagos State schools, the goals and objectives of Islamic education, as outlined by the NERDC, include:

- i. Acknowledging Allah as the Creator and Sustainer of the universe, as well as the exclusive Source of value.
- ii. Fostering a sense of gratitude towards Allah and adhering to His guidance and moral principles in both our worship and our interactions with others.
- iii. The activation of intellectual faculties and reasoning is in line with the Qur'anic directives: 'Will you not use your reason?' and 'Will you not ponder and reflect?'
- iv. Promoting the pursuit of beneficial knowledge aligns with the saying of Prophet Muhammad (Peace be upon him):

“The search for knowledge is a duty for every Muslim, male or female.” This knowledge should be applied for the betterment of humanity across various fields, including science, technology, medicine, etc

- v. Achieving balanced development for both individuals and communities by prioritising their physical, social, intellectual, moral, and spiritual needs.
- vi. Achieving human rights, equality, and brotherhood through practical approaches that foster social solidarity and ethnic harmony while countering greed and selfishness
- vii. Awakening a deep awareness of Allah's presence in our hearts serves as a witness to all our actions, thoughts, and behaviours. This consciousness acts as a restraint against wrongdoing, both in public and private, while also motivating us toward virtuous conduct.

A thorough reflection on the above objectives indicates two major relationships that can solidify social values and make them worthwhile if appropriately maintained or monitored.

Concept of Social Value

Social value refers to the set of principles adjudged in any given society to be moral standards. AbdulAzeez (2020) view social value as an action that yields positive outcomes for individuals within society. It includes principles that help distinguish right from wrong and can be developed over time. It fundamentally addresses the appropriateness of actions, thoughts, or feelings and is primarily acquired from childhood through adulthood.

Social value, which alternatively connotes morality, is a term used to denote the system of values and norms which govern social behaviour in a group or society, while “virtue” is a particular kind of goodness or excellence. The concept of moral virtues in Islam derives from that of “free will” manifested in mankind (Adeniyi, 2009). This implies that Allah, Who is

the Author of Islam, endowed man with the ability to differentiate between right and wrong actions. By giving man “free will,” Allah has endowed him with freedom of choice among many alternative actions. There are various ways of achieving a particular aim, and therefore, one has to choose whichever way one likes.

Conceptual Framework

The most suitable theoretical framework underpinning this research is the Divine Theory. This theory was propounded by Bishop Jacques-Benigne Bossuet between 1627 and 1704 and is appropriate because:

- i. It is laid down by the Supreme Being.
- ii. It is relevant to human existence because it brings about equity.

The Divine Command Theory, otherwise known as Absolute Theory, is a theory that depicts good and bad. It, therefore, enjoins that which is good and forbids wrongdoing. It has taken personal situations, social and cultural context into consideration because it is seen from a moral perspective. On this note, the theory is of advantage because:

- i. It leaves no room for judgment to be clouded.
- ii. There are set rules to follow when dealing with issues.
- iii. The issue of decision-making has been concluded because rationality praises that which is good and rebukes that which is bad without human interference.

Lagos State Schools: A Retrospect

Schools have many significant roles in making students responsible entities in society. Teachers, therefore, should be genuinely interested in the student's moral development. It is not uncommon nowadays that many teachers are occupied with other engagements that do not seem to have an interest of the students in mind and consider their duty only to pass information to students within the four walls of a classroom. It is also disheartening to see some teachers giving out notes to students to copy just to ensure the

syllabus is covered.

To worsen the issue was the outright promulgation of punishment in schools which has resulted in excessive freedom among students to the extent that teachers are sometimes sanctioned for punishing a student. At the Scientific Conference of the Association of Resident Doctors (ARD) on 25th of May 2022, the Lagos State Commissioner for Education, ably represented by a Director in the Ministry of Education, reiterated that punishment has been banned in schools across the State. However, the fact remains that students are of different kinds. Some are cautioned by the mere sight of the teacher's look, while some feel less concerned until punishment is meted out to them. Alas! The Director-General of Nigeria Institute of Medical Research recounted that “there are some bad behaviours, which if you do not apply corporal punishment, such a child may not stop nor change from his or her bad habits.” He advocates that scientific research should focus on providing evidence for the necessity of ending corporal punishment.

As a result of promulgation, teachers have been put into confusion because the Commissioner suggested denying erring students access to some basic amenities in the community. Meanwhile, it is unethical to keep students outside the classroom while teaching-learning activities are ongoing. The teachers, hence, feel a nonchalant attitude towards the behaviour of the students, not to be a scapegoat for punishing students by the State government. This state has led to an increase in gangsterism, truancy, recklessness, and drunkenness, among others. In light of the above, this study aims to find alternative measures to address these negative behaviours.

Virtues in Islamic Education

There are several virtues in Islamism that, if attention is geared fully towards inculcating them in younger generations (students), will

revalidate the present trampled social values, and the society begets peace and harmony in all ramifications. Some of these are:

Obedience to Constituted Authority

Islam opposes any acts of confrontation against established authorities, as such actions can result in a breakdown of law and order. To this end, the Holy Qur'an chapter 4, verse 59 says:

O ye who believe, obey Allah, and obey the Apostle and those charged with authority amongst you. If you differ in anything among yourselves, refer it to Allah and His Apostle

The aforementioned verse highlights that Islam does not create a stark separation between sacred and secular matters; instead, it calls for ordinary governance to promote righteousness. Consequently, Islam urges us to respect and obey such authorities, as a lack of adherence could lead to disorder and chaos. Moreover, Islam anticipates that secular authorities will embody righteousness, and on this basis, it enjoins Muslims to comply with their directives.

It is therefore advised that students should trend softly, obey constituted authority and find a better way of showcasing their grievances to log their complaints rather than resulting in a confrontation. Likewise, the general youths should be obedient in all circumstances to guide against the repeat of the 'ENDSARS' saga.

Forgiveness

Since Allah shows no mercy to the merciless, the act of forgiveness is strongly emphasised. This principle is elaborated upon in the Qur'an, specifically in chapter 7, verse 199, which states: "Hold to forgiveness, command what is right, but turn away from the ignorant." In this verse, Allah provides comfort to Prophet Mohammed and highlights three key principles: to forgive injuries, insults, and persecution, to steadfastly declare his faith, and to disregard the ignorant. Among these principles, forgiveness stands out as particularly significant because it reminds us not to succumb to anger but to practice restraint

instead.

From another angle, chapter 3, verse 133 says: "Be quick in the race of forgiveness from your Lord."

The two passages cited above teach us to do away with anger and to emulate the spirit of forgiveness.

Patience and Perseverance

Patience and perseverance are virtues expected of humans to be exercised daily. Several verses of the Qur'an encourage the act of patience and perseverance. The Holy Qur'an chapter 103, verse 3 says: Meaning: And exhort each other in patience and perseverance. In another verse of the Qur'an chapter 3, verse 200, it is stated;

"O ye who believe! Persevere in patience and constancy, in such perseverance, strengthen each other and fear Allah that you may prosper."

Similarly, another verse of the Qur'an chapter 2, verse 153, says: O ye who believe! Seek help with patient perseverance and prayer, for Allah is with those who patiently persevere. From all the above verses, the Holy Qur'an enjoins us to be patient and to persevere in our ways of life. This paves the way for all forms of spiritual well-being and fosters the development of an Omoluabi.

It is pertinent to enlighten students and youths at large about this concept so they can be guided from getting rich quick syndrome. It should be made known here as well that there are some theories that corrupt students among the political and economic theories, such as "the end justifies the means." This theory and other related theories give room for corruption, examination malpractices, sexual immoralities, etc., among school children, teenagers and youths alike. So, such theories should be discarded from Nigeria's educational system and replaced with religious ideal practices of which individuals will be proud.

Trustworthiness

One of the Islamic moral virtues to arrest moral decadence in our society is trustworthiness. In

this context, society expects such elements to be part of human behaviour. For instance, if anything in cash or in kind is kept with one in trust, one is expected to return it any time it is demanded. The Qur'an emphasises that no written documents or witnesses should be demanded before such materials are returned by one. Chapter 4, verse 58, emphasises that God commands you to return trusts to their rightful owners and to judge fairly among people. How excellent is the guidance He provides, for God is the one who hears and observes all things.

From that Qur'anic verse, one of the moral virtues in Islam that is expected of mankind is trustworthiness. It is an important element in the assessment of good character and to become a good Muslim. Students, therefore, should try as much as possible to be trustworthy for elders in society, vouch for them, and attain leadership positions with ease because elders and constituted authorities will be glad to recommend trustworthy individuals for such positions.

Islamic Brotherhood

The unity of mankind in Islam shows that believers are brothers and sisters of one another. The unity of humanity is so important that the Holy Qur'an chapter 49, verse 10, says: "The Believers are but a single Brotherhood. So, make peace and reconciliation between your two brothers. And fear God that you may receive mercy."

The aforementioned verse from the Qur'an clearly indicates that the promotion of Muslim brotherhood represents the highest social ideal in Islam. This principle was the foundation of the Prophet's sermon during his final pilgrimage, and the full realisation of virtues in Islam hinges on the attainment of this ideal. It is necessary to expatiate briefly on the sermon Prophet Muhammad delivered during his last pilgrimage with a view to bringing out the element of unity of mankind in Islam.

The sermon emphasises that all of humanity descends from Adam and Eve, highlighting that

no Arab holds superiority over a non-Arab, nor does a non-Arab hold superiority over an Arab. Similarly, a white person is not superior to a black person, nor is a black person superior to a white person, except through piety and good deeds. Muslims should recognise that every Muslim is a brother to another, forming a single brotherhood. Nothing that belongs to a fellow Muslim is legitimate for a Muslim unless it has been given freely and willingly. Therefore, do not commit injustice against yourselves.

The students and youths should be made to understand that they are brothers and sisters to each other or one another. Hence, they should try to avoid the attitude of harming their fellow human beings whom they are expected to see as their blood. With this, they should be able to share positive things and avoid negative things that could endanger the life, personality or self-esteem of mankind.

Goodness to Parents and to other people

Goodness to parents, as well as kindness to them, are part of the moral virtues expected of a good Muslim. Islam attaches great importance to the duties of children towards their parents. Parents have responsibility for the training of their children in the best religious way possible with a view to becoming Omoluabi so that when the parents grow old, the children will remain good children and become good Muslims. After God, the next people who deserve to be honoured are parents. Even if the mother or father offends one, one should always remember the greatest good deed done to one by bringing one up from the cradle. The Holy Qur'an chapter 29, verse 8, in support of goodness to parents, asserts:

We have enjoined on man kindness to parents, but if they (either of them) strive to force thee to join with Me in worship anything of which thou has no knowledge, obey them not. You have all to return to Me, and I will tell you the truth of all that you did.

The above verse urges individuals to be kind to their parents. To take care of them and never shun them off in any way except if they invite you to worship other than Allah. Similarly, it is also a kind of moral virtue in Islam that one should not practice goodness to only parents, but goodness and kindness should be extended to other people. The Holy Qur'an, therefore, enjoined one to do good to other people other than one's parents at all times, in all places and in all things. The Holy Qur'an endorses this in chapter 4, verse 125, when it says: Who can be better in religion than one who submits his whole self to God, does well to others and follows the way of Abraham the true in faith? For God did take Abraham for a friend.

It is clear from that verse that moral obligation to parents is not complete if it does not extend to other human beings.

Truthfulness and Honesty

These are twin words used interchangeably, and both mean the same thing. As far as Islam is concerned, Muslims should have respect for both virtues. People should always be truthful because it pays, even though it is not in cash but in kind. For instance, if one says, "You can be sure of the man, he is therefore good, that one should allow such quality of moral virtue to be seen in him by the community, "A good name is better than gold and silver." As far as these moral virtues are concerned, a Muslim should realise the need for him to have a reputation for both virtues. This will make him either a good or a bad Muslim. The Holy Prophet Muhammad, during his lifetime was given the name Al Amin-"the truthful" because of his honest dealing in matters of trading with his master. It is, therefore, an appellation which individual Muslims should try to attain because of the unique position that both virtues occupy in society; several verses of the Qur'an emphasise it.

The Holy Qur'an chapter 9, verse 119 says: 'O ye who believe! Fear God and be with those who are truthful in word and deed.' This verse of the Qur'an emphasises the need to be truthful in

one's dealings with God and fellow human beings. However, to be truthful in word and deed is to hold our selfish desires at bay and follow God's call. A student who is truthful will neither be truant nor be a gangster. A truthful student who is placed in a position of authority as a prefect or class captain will never rob Peter to pay Paul on friendship or affinity grounds. A lecturer or a teacher who is honest will not engage in an examination leakage, and a student who is honest will not cheat in an examination.

Another passage of the Qur'an in chapter 5, verse 119, reveals this:

Allah will say: This is a day when their truth will profit the truthful ones. For them are Gardens wherein flow rivers abiding therein forever. Allah is well pleased with them and they are well pleased with Allah.

That is the mighty achievement.

Similarly, another verse of the Qur'an in chapter 17, verse 35, says: 'Give full measure when you measure, and weigh with a balance that is straight.'

Vices in Islamic Education

Islam abhors and frowns at all negative acts and thoughts in strong terms. Embargoes are placed on some, while punishments are allotted to some depending on the gravity of the vices. A few of these vices are discussed below:

Backbiting

The greatest of these six grievously odious ethical vices is backbiting the perpetration of which the Glorious Qur'an equates with eating the flesh of a dead person. Sayyid Qutb defines backbiting as "mentioning imperfection of another person which he may not wish to be revealed". He counsels against indulgence in the act, urging a believer to shun saying anything which may hurt the feeling of a fellow believer just as he will shun eating the flesh of his dead body. Imam Ghazali explains that the imperfection that is likely to hurt feelings may be in the body, character, work, speech, religious matters, worldly affairs such as dress, and the

house of the affected person. Even though Sayyid Qutb, as usual, does not elaborate much on this unethical vice, he makes reference to some prophetic traditions which are self-explanatory and should be mentioned here. The first tradition goes thus: Abu Hurayrah quoted an enquirer who asked Prophet Muhammad (S.A.W): “O messenger of Allah. What is backbiting? He replied, it is your mentioning about your brother what will hurt him. If what you said was not in him you have indeed committed backbiting. But, if what you said was in him you have defamed him.” Another tradition cited by Sayyid Qutb: Maiz and alGhamidiyyah confessed to having committed adultery and insisted that justice should take its course. Without wasting time, the Prophet directed that she should be stoned.

Thereafter, he heard two people in a conversation in which one of them was expressing surprise why somebody already covered by Allah should expose himself to be stoned like a dog! The Prophet did not say anything until they got to a spot where there was a dead donkey: then he said: Where are so and so? Go down and eat of the flesh of this (dead) donkey,” They both said, “May Allah forgive you, O messenger of Allah! Is it decent to eat from this?” He (SAW) said: “What you have committed against your brother then was more repugnant than eating from it. By Him in whose hand is my life he (the deceased person against whom backbiting was committed) is now near the streams of the paradise within which he is dwelling.

Slander & Defamation of Character

Slandering according to Badmus (2009), quoting Sayyid Qutb, describes it as a very bad habit and recourse that a believer in Allah should not engage: this is spreading damaging and unfounded information about his fellow human being. He explains that a slanderer is not respected in society, as he is treated with disdain and contempt. He quotes Prophet Muhammad (SAW) as having warned his companions not to bring to him any matter that may incite him against any member of the *Ummah*. It was in

consideration of the damaging effect of the evil habit that Prophet Muhammad declared that: “No slanderer will enter paradise.”

The habit, according to Alama Yusuf Ali, may consist of speaking ill or writing maliciously about others in such a way as to suggest an allegation against a person whom we are not in a position to judge.”

The question, which is begging for an urgent answer on this matter, is: Why do people get involved in this act? Two things are likely responsible. Firstly, a false sense of achievement may lead one to berate others and bring them low so that one would not be on the same pedestal with them. Secondly, it may be an envious and rancorous feeling against the victim that will make one defame him. Whichever the case is, it is very relevant to hint that the Glorious Qur'an paints the picture of the vice in a very odious way such that indulgence in the habit is akin to lack of *Iman*. Islam, therefore, stipulates severe punishment for the people who perpetrate the act.

Spying

Spying is a condemnable act in Islamic society. People are expected to lead a peaceful life with their freedom, honour, dignity and privacy well protected. Islam judges man on the basis of his outward appearance and never encourages probing into the privacy of people. Islam is so vehemently opposed to this habit that even in the cause of investigation into the root cause of a matter, it does not allow the use of spying (Badmus, 2009). Imam Abu Hamid Al-Ghazal, in his own view on this act, says, “Spying is a sin because it is an effort to discover what God (Allah) has kept secret about His creatures.”

Condemning Racialism

Of all the evils today in Nigeria, the most aggressive one with the greatest danger to the peace of the entire citizenry is racism. On this, the holy Qur'an reminds not only Muslims but all mankind as it was in Qur'an 4:1 that:

O mankind! Be dutiful to your Lord, who created you from a single soul (Adam), and from him (Adam) He created his wife (Hawa'), and from both of them He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever All – Watcher over you.

In an unequivocal term, Islam stresses that there is no superiority of someone over another. Similarly, the holy Qur'an 49:13 states:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has fear of Allah...

If the commonwealth of Nigerians should exist at all, the society must first eradicate all forms of racialism that may bring about enmity and disunity in the society. This is the type of society that Islam is trying to build.

Prohibition of Drinking and Gambling

When we think of addiction, drugs often come to mind. However, addiction has a broader connotation that is rarely associated with the term itself. In this context, addiction reflects society's acceptance of certain pleasurable activities, such as alcohol consumption and gambling, both of which can undermine societal peace and well-being. In many countries, gambling has become an institutionalised phenomenon. Even in places where it isn't formally recognised, it persists at various levels as a small-scale individual enterprise. Alcohol addiction is another prevalent issue that afflicts societies worldwide, including Nigeria. However, Islam as a religion prohibits both gambling and drinking in Qur'5:90-91 thus:

O you who believe! Intoxicants and game of chance and (sacrificing to) Stones set up and (dividing by) arrows are only an uncleanness, the devil's Work; so shun it that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance and to keep you back from the remembrance of Allah and from prayer.

Will you then keep back?

It is glaring from the verse above and without mincing a word that truly alcohol and gambling cause more havoc than favour among human beings. So, if the commonwealth of Nigeria is to be built and maintained, then the two instruments should be controlled and restricted to safeguard precious souls in the country.

Conclusion

It is an undeniable fact that any society that her youths are morally bankrupt will surely witness several anomalies ranging from gangsterism, corruption, trafficking of all kinds, raping, and security threat, among others, and such society will remain an object of mockery within and outside her citizenry. On the other hand, any society that tenaciously imbibes the aforementioned virtues into the attitude of students and youths of her citizenry has become a nation with pride among other nations. However, in order to checkmate that mal-addictiveness that retard the progress of society, religious education (Islamic) comes to limelight. Hence, values embedded in Islamic tenets are used to arouse school children and youths to become elements to be reckoned with now and later locally, nationally and internationally in terms of social value since they are regarded as the future or leaders of tomorrow. More so, attention should be geared towards selecting teachers who are

God-fearing and role models to instil positive attitudes, as good conduct begets sound morals while plants on unfertile lands breed nothing other than regret. Finally, close monitoring should be given to ascertain whether the inculcated values, such as sincerity, truthfulness, trustworthiness, selflessness, promptness, just, etc., are practised, and rewards should be given the same way the defaulters are punished. This will significantly contribute to reviving and rejuvenating the social values that have been lost.

Recommendations

From the foregoing, the paper, therefore, recommends that:

- i. Religious education should be made compulsory from primary to secondary levels regardless of class in senior secondary, be it in Art, Commercial or Science. Likewise, it should be introduced to general studies in higher institutions across the country and taken by all students.
- ii. The primary objective of instilling fear of the Supreme Being (Allah) and Islamic brotherhood in students should be re-

energised.

- iii. The teachers whom students will learn from should be religiously inclined in tenets and as role models in character to beget worthy ambassadors.
- iv. The position of morality should not be secularised, as secularism has been found to be the genesis of immorality.
- v. The topics or theories that contradict moral standards taught in other subjects should be reverted. For example, Islam preaches questionable acts of both means and ends, while subjects like Economics and government advocate unquestionable acts of means but questionable ends in popular theory, “the end justifies the means.” Hence, corruption ensues.
- vi. The outright scrap of punishment in Lagos state schools should be re-launched but moderated and monitored to curb students' excessiveness.
- vii. Help should be sought from an Islamic point of view to fuse and incorporate topics that will make students ambassadors of the nation in other subjects.

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