

**ISLAMIC MORAL VALUES CONSCIOUSNESS AMONG
HAUSA AND YORUBA ADOLESCENT STUDENTS IN
GOVERNMENT AND MUSLIM SCHOOLS IN LAGOS
AND SOKOTO STATES, NIGERIA**

by

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KESEDARAN NILAI-NILAI MORAL ISLAM DI KALANGAN PELAJAR-PELAJAR REMAJA HAUSA DAN YORUBA DI SEKOLAH KERAJAAN DAN ISLAM DI NEGERI LAGOS DAN SOKOTO, NIGERIA

ABSTRAK

Pengenalan pendidikan barat di kalangan komuniti-komuniti Hausa di Nigeria secara tidak langsung bermakna pengenalan budaya barat ke dalam masyarakat Islam. Akibatnya kesedaran pemikiran moral di kalangan remaja-remaja Islam pada suatu waktu menjadi isu yang dititikberatkan oleh masyarakat. Untuk menghindarkan pemuda-pemudi Islam daripada tenggelam dalam budaya barat, komuniti-komuniti Islam mendirikan sekolah-sekolah dengan menjadikan etika Islam sebagai landasannya.

Tumpuan penyelidikan ini adalah untuk menilai pengaruh budaya barat terhadap kesedaran pemikiran moral remaja. Tinjauan penyelidikan barat tentang perkembangan moral menunjukkan ahli-ahli psikologi ini cuma mencakupi bidang ekstrinsik, intrinsik dan biologikal di dalam kehidupan manusia. Namun aspek kejiwaan ditinggalkan. Penyelidikan ini mengemukakan paradigma Islam tentang perkembangan nilai-nilai moral. Lima belas hipotesis diuji menerusi paradigma ini. Hipotesis utama kajian ini ialah: Tidak terdapat perbezaan signifikan di dalam nilai-nilai moral yang dipegang oleh remaja-remaja menurut sekolah (Islam dan kerajaan), kaum (Hausa dan Yoruba), dan persekitaran (Sokoto dan Lagos). Satu sampel 600 orang remaja di dua belas buah sekolah Islam dan kerajaan di Lagos dan Sokoto diselidiki. Sebuah alat ukur yang mengandungi dua puluh item berdasarkan model Islam yang diutarakan telah dibina dan diguna untuk mengukur kesedaran remaja-remaja terhadap nilai-nilai moral Islam. Data dikutip dan dianalisis

dengan menggunakan pengiraan statistik ANOVA 3-hala dan ujian-t di paras signifikan 0.05.

Depatan penyelidikan ini menunjukkan semua angkubah (sekolah, kaum dan persekitaran) adalah signifikan ($F=333.78$, $Df=3$, 592, sig. 0.00). Pelajar-pelajar sekolah Islam memperolehi skor lebih tinggi daripada yang berada di sekolah kerajaan. Juga remaja Hausa mendapat skor lebih tinggi daripada remaja Yoruba. Pelajar-pelajar remaja di Sokoto mendapat skor lebih tinggi daripada yang di Lagos. Interaksi dua hala yang signifikan diperolehi terhadap sekolah dan kaum ($F=24.12$, $Df=1$, 592, sig. 0.00) dan juga sekolah dan persekitaran ($F=10.58$, $Df=1$, 592, sig. 0.00). Namun kesan kaum dan persekitaran tidak berinteraksi ($F= .17$, $Df= 1$, 592, sig. 0.68). Tidak juga diperolehi interaksi tiga hala ($F= .001$, $Df= 1$, 592, sig. 0.97). Berdasarkan dapatan kajian ini, dicadangkan faktor-faktor seperti amalan pemeliharaan anak, persekitaran rumah, sekolah dan orientasi pendidikan perlu diambil perhatian kerana semuanya memainkan peranan yang penting di dalam perkembangan tingkah laku moral manusia.

ABSTRACT

The introduction of western education in the various communities of Nigeria indirectly means the introduction of western culture into a Muslim society. The consequences of western theoretical constructs indirectly affected the consciousness of Islamic moral values of the Muslim adolescent students which made it an issue of public concern. To protect the Muslim youths from western cultural influence, the Muslim communities established schools where Islamic ethics are the focal points. This is to circumvent the gap made by the western theoretical constructs that only covered the extrinsic, intrinsic and biological spheres of human life. But the area of spirituality is left out.

Thus, the focus of this research is to find out the extent to which the Muslim schools have achieved the aims of their establishment. In this process, an Islamic paradigm of moral values development is offered. Fifteen hypotheses were postulated. The main hypothesis is: there is no significant difference in the mean scores on Islamic moral values among adolescent students due to schools (Muslim and Government), tribes (Hausa and Yoruba) and environments (Sokoto and Lagos). A sample of 600 adolescent students in twelve Muslim and Government schools in Lagos and Sokoto states were employed. An instrument of twenty items based on the proposed Islamic model was developed and used to measure the adolescent students' consciousness of Islamic moral values. The data was collected and analysed via a three-way ANOVA and t-tests computations at 0.05 level of significance.

The result of the study shows that all the three variables of schools, tribes and communities are significant ($F = 333.78$, $DF = 3$, 592 , $sig. 0.00$). The students of Muslim schools scored higher mean points than their counterparts in Government schools. Also the Hausa adolescent students scored higher mean points than the Yoruba adolescent students. The adolescent students in Sokoto state scored higher mean points than those in Lagos state. A significant two-way interactions of schools and tribes ($F = 24.12$, $DF = 1$, 592 , $sig. 0.00$) and also schools and communities ($F = 10.68$, $DF = 1$, 592 , $sig. 0.00$) were found. But there was no significant interaction effect between tribes and communities ($F = .17$, $DF = 1$, 592 , $sig. 0.68$). The three-way interaction was also not significant ($F = .001$, $DF = 1$, 592 , $Sig. 0.97$). Based on the findings in this study, it is suggested that factors such as child-rearing practices, home environments, school and educational orientations must be beneficially addressed as they play important roles in the development of moral behaviour of man.

CHAPTER ONE

INTRODUCTION

This chapter discusses the introductory parts of the study. These include the background to the problem, the statement of the problem and the purpose of the study. Others are the hypotheses, the significance of the study, the scope and limitations of the study and lastly the definition of terms.

1.1 BACKGROUND

Human beings by nature have been given the purest and the best structure and senses of understanding the right and wrong conducts in human existence as stated in the Qur'an that.

"We have indeed created man in the best of moulds"

Al-Qur'an (95:4)

"We showed him the way: whether he be grateful (by choosing The right path of good moral behaviour) or ungrateful (rests on His will)"

Al-Qur'an (76:3)

The ability of thinking that leads to the choice of a behavioural position is the basis on which moral values are founded. The wrong use of the faculties of sight, hearing and thought degrades man even lower than the beast because of the negative moral values he will establish in his life.

"Then do we abase him (to be) the lowest of the low"

Al-Qur'an (95:4-5)

The creation of man is not in vain or for mere plays or sports. Human beings are created for a serious purpose as noted in the Qur'an that;

"I have created Jinns and Men, that they may serve Me"

Al-Qur'an (51:50)

All behaviours must therefore be directed to the purpose to which he (man) is being created. The essence is good moral conducts. According to Freud (1967) an individual's moral values are determined by both interpersonal and intra-psychic factors, and he refers to this assumption as psychic determinism (thinking). According to Mayer (1962) man is distinguished from an animal by his sense of awareness. He is a creature who lives not only for the moment, but also for the day after tomorrow. Unless he pragmatically anticipates the future, unless he develops a zest for his activities, unless he hopes and yearns, his existence will be dissatisfying. Mayer (1962) further maintains that, much of our virtue is righteous lethargy sanctified by society. Without a feeling of the limitations due to a lack of good moral values youth destroys itself in wasteful endeavours.

In the quest for the verification of the attainment of Islamic moral values among Muslim adolescents in Muslim and Government schools in Nigeria, an attempt is made to conduct this study. To undertake the task, two kinds of schools were employed. One is the Government owned schools and the other is a kind of school established by Muslim communities in different parts of the country. The two kinds of schools involved have both differences and similarities. They differ in the educational

orientations because the Government schools are secular institutions where education is based on the western culture. The Muslim schools are established to provide modern and Islamic education to the students alongside Islamic ethics. The common factor that exists between the two kinds of schools is that they operate within the country's formal system of education. These two kinds of schools exist in both the Hausa and Yoruba communities. Ethnically, the Hausa and Yoruba are two different tribal groups.

The Hausa and Yoruba communities involved in the present study are those found in Lagos and Sokoto states. "Lagos" is the capital of Lagos state. It is a Yoruba dominated city and the former capital of Nigeria where the Europeans first settled. As a result of the European orientation in the area western education and civilization have been deeply rooted in the life of the people. "Sokoto" is the capital of Sokoto state. Sokoto city is situated in the northern part of the country where the Hausa is the major tribal group. Sokoto is at one time the capital of Sokoto caliphate where Islam was adhered closely. With these features, it is therefore the focus of this study to find out the extent to which the schools, the tribes and the communities contribute to the consciousness of Islamic moral values among adolescent students in Lagos and Sokoto states in Nigeria.

From the Nigerian cultural point of view, satisfactory existence is seen in the development of good moral thinking. This process starts from childhood through adolescence to adulthood stages. The early training in Nigerian society is considered the most vital aspect of moral values development. This is because of the popular Hausa saying that, *"Icce tun yana danye ake lankwasashi, in ya bushe bai lankwasuwa. Ma'ana itace; Yaro tsumajiyace in ba'a lankwasataba da danyata in tabushe sai ta*

karye” which means; “a child is a fresh stick, if you do not bend it while fresh, it will definitely break when dried”. In line with the above notion, Ibn Maskawaihi (1974) states that the development of good moral behaviour must start from the childhood stage. The moment a child grows within it, he is likely to maintain it at later stages of his growth. Despite an early training in moral values the present day moral conducts of schoolboys and girls are not quite acceptable. This is because of the fact that the behaviours of adolescent students in the secondary schools are in a clear contradiction with the desired Nigerian moral values. The behavioural shortfalls are prominently noticed among adolescent students in modern conventional schools; while the students of the local Islamic schools (Qur’anic schools) are morally fair. Considering the contemporary development in human endeavours, the dependant on only local Qur’anic schools alone cannot be viable. As such many ideas had evolved on how best the school system could cater for the spiritual and intellectual well-being of Muslim adolescents.

A conclusion has been made by the Muslims that the conventional modern school system must have an influence in the orientation of the adolescents’ moral thinking. This perception arises out of a comparative analysis of the local Qur’anic and modern school students’ behaviour. Therefore, something must be done to bring the adolescent students back to the Islamic moral consciousness. But the fact is, before the introduction of modern western form of education the youths have been given Islamic education. Even with the attainment of a high level in Islamic education, their behaviours are still within the required cultural schemata. However with the penetration of the modern educational system and ideas, a line of demarcation is noticed. This variation is because of the limitation of the system as perceived by Badri (1979) who maintains that the predominant western psychological concept of human general

behaviour is too limited to deal with the psycho-spiritual aspects of man. He argues that, the contemporary mainstream psychological theories are based on faulty assumptions of the state of man. El-Tayeb (1989) alleges that western education has stressed the development of all faculties of the individual, except the spiritual dimension of his personality. He further maintains the idea that, the goals of western theories are only concerned with the worldly, utilitarian and pragmatic concerns rather than humanly oriented effects. Humanly oriented effects are those aspects of human endeavours that are based on spirituality. Therefore, the problem should not be associated to only scholarship, because Islamic scholarship existed for hundreds of years (since before the 11th century) before the arrival of the Europeans with their educational programme in the 18th century. Fafunwa (1991) notes that scholarship is not a new endeavour in Nigeria (Hausa society). It has existed in the area for quite some time. The only difference is that in the earlier schooling system the full Islamic orientation is fully observed.

All the anticipations of the said system are towards the attainment of Islamic morality based on the Laws sent by Allah as the Creator through his Messenger Prophet Muhammad (SAW). In contrast the latter is a secular and a Christian form of education with behaviour orientations which are different from what the Hausa people considers as a way of human life. As a result of the above perception, Muslim communities in different parts of the country decided to have their own schools where modern conventional education would be given to the students hand in hand with Islamic education. The establishment of these schools (Islamic schools) began many years back. Now the process has gone to a level that, not only the Muslim communities, but even some of the State Governments and universities have adopted the same policy of trying

to include Islamic ideas and orientations into their programmes. In many states in the northern part of Nigeria, special schools have been established to serve the stated purpose. At the Federal level, permission was granted to all Muslim students, particularly the girls to tailor their uniforms in such a way that, it will be consistent with the Islamic code of dressing. In some universities Islamic aspects of all the courses offered are taught to all students alongside conventional ideas.

The focus of this study is to find out the extent to which these Muslim schools have achieved the aims of their establishment, particularly taking a close look at the consciousness of Islamic moral values of the adolescent students in secondary schools. The essence is to find out, if there is any significant difference in the consciousness of Islamic moral values between students of Muslim and the conventional Government schools. The study would also go further to see if the communities where the students reside or their environments and tribal affiliations apart from the types of schools would also influence the adolescent students' moral values in the Hausa and Yoruba communities of Nigeria.

1.2 STATEMENT OF THE PROBLEM

Adolescence stage of human development is considered as one of the critical periods in behaviour development. This is the period when several behavioural problems emerge. This period according to Erikson (1968) is the moratorium between childhood and adulthood; a transitional point when the individual is neither a child nor an adult. And to Dannis (1987) it is the period in the individual's existence when most societies allow for youthful experimentation and exuberance, all of which excused as "the search for self" because according to Mayer (1962) self is the key to life and also

the beginning and the end of behaviour. This is the time when maturational changes take place which consequently affect the physical structure and behaviour. This is the stage of enhanced sexual motivation and desires. As a result of these phenomena, moral thinking that gives birth to moral behaviour needs to be monitored, and positively modified. If this is accomplished, there is no doubt that moral values would be within the desired cultural framework.

From the contemporary behaviouristic moral theoretical ideas, the behaviour of adolescents anywhere in the world is a response to different environmental variables as a result of imitation and modeling. As part of the human society, the secondary school students in various communities of Nigeria are not exempted. To the Hausa society which is predominantly a Muslim society, moral behavioural problem is perceived to be the effect of different moral thinking school boys and girls are subjected to through the formal educational environment. Their tribal inclination and probably the social environment they operate in are also factors of concern. To them, the consequences of modern educational training introduced in the nineteenth century by the Europeans has in no small measure contributed to the contemporary moral situation in Hausa societies. Fafunwa (1974) observes that children in modern schools consider themselves to be superior to those who are in Islamic schools. They tend to shun the culture of their people. They are attracted to the music, dress, habits and the arts of the western world. This is because a modern educated person is considered as a first class citizen; the one who comprehends the modern culture that is entirely different from the Nigerian culture. Fafunwa (1991) noted the perception that a good citizen in Nigeria is meant to be one who is African by blood, Christian by religion and British or French in culture and intellects. Its accomplishment is derived through the activities of the missionaries

themselves especially with their teachings and attitudes of discouraging African values. This attitude is analysed by Fafunwa (1974) as that which is consciously or otherwise the missionaries hope to produce; i.e, a group of people who are Nigerians only in blood but European in religion, thoughts and habits.

The feelings of the kind of orientations associated with modern educational systems inspires the Nigerian Muslims to give a second thought on the moral values of their children. This is because the present-day Nigerian Muslims are not satisfied with the kind of modeling given by the system. They feel injured culturally. Therefore the only alternative left for them is to eradicate this dilemma in which they find themselves. This could be done through the establishment of their own schools with teachers who would provide modern education alongside the Islamic culture that is based on spirituality. Consequently, different Hausa communities in different places have established Muslim schools.

The Yoruba, another influential tribe in the Western part of Nigeria with Muslims as a majority, also establishes many schools. Prominent among them are the Ansaruddin Nursery, Primary and Secondary schools. Others are Markas at Agege (awarding certificate and diplomas) and Zulikhat Abiola College Abeokuta that awards diplomas and degrees in different fields of Arabic and Islamic Studies.

Since education is meant to improve the overall human status in the world, modern moral theoretical constructs propounded by contemporary psychologists which are based on secular and materialistic factors make man fit only to social existence, but spiritually wanting. Despite the wide application of contemporary psychological

theories in both the Muslim and non-Muslim societies, these theories are found inadequate by Muslims in the overall development of man's personality. This is because of the fact that these theories are tailored around the material being of man. This framework has neglected the spiritual arena of man's existence that is the seedbed of righteousness. This perception was asserted by Hammid (1977) who argues that contemporary psychology of moral development is born out of a way of life that increasingly ignored the divine paradigm and instead attempts to contrive a paradigm of life devoid of spiritual meaning.

The kind of moral orientation available in the government schools is the type that is based only on western secular ideas, while the Muslim schools are founded on spiritual constructs. The behavioural development of adolescents in the Government schools is not consistent with the desired cultural schemata because the system varies with the desired moral needs of the students. Al-Faruqi (1981) has noted that humanistic studies of western man and the social analysis of western society by western scientists are necessarily western. Therefore the analysis cannot serve as a model for the study of Muslims or other societies. It is therefore necessary to develop a model of moral development within an Islamic spiritual paradigm. This will in turn be of a great help in the modification of adolescents' moral thinking in the secondary schools in Muslim societies of Nigeria.

1.3 PURPOSE OF THE STUDY

Moral values in man is one of the variables that determine an ideal human being; the spiritual quality that makes human beings responsible creatures. There is no doubt that each society has its own standard of moral values. Likewise the Muslim societies in

Nigeria possess what is generally considered and accepted as their moral values. Deviations from what has been accepted as morally right, will no doubt be seen as moral misconducts.

In human growth and development, all aspects of development gradually take place during the periods of operation. Likewise the moral training should start early in the period of childhood as noted by Ibn Maskawaihi (1972). To Freud (1969) the moral training should also start early in life as could be seen in his psychosexual stages of moral development in chapter two of this work. Regardless of the kind of training given to the child, his or her operations within the adolescence period will open another chapter in his moral thinking. This is because of the fact that the actual satisfaction of his operational needs within the environment is the fountainhead of his activities. The period between 12 and 18 years of age in human development is quite critical. Alqabisi (1972) sees the adolescent stage as a period of caution and carefulness on the part of parents, teachers and other members of the society. This is necessary because adolescence is the stage when many behavioural changes take place. Any behaviour formed during this stage is hardly eradicated because this is the stage of formation that leads one to the stage of maintenance that occurs in adulthood. Adolescence stage is the period of orientation when an individual is trying to construct a "self", in which the general feeling and thinking is "I". In this process the individual is conscious of everything in the environment because everything in his system is sensitive toward making a "self". With the different environmental influences he shapes his thinking for the better or otherwise.

The present study is conducted in Hausa communities that originate and dominate the northern part of Nigeria and the Yoruba communities in their place of origin (Lagos) and those found in the Hausa areas. The Hausa tribe is found in many places even in the non-Hausa (Yoruba) environments of the country. It is the most influential tribal group in population and cultural domination within the geographical territory of Nigeria as a nation. There is no tribe or society without inherited norms and values. Every society, whether simple or complex, has its own system of training and educating its youths. As such education for the good life has been one of the most persistent concern of men throughout history. However, the goal of a culture and the method of approach may differ from place to place and from people to people. As such the Hausa people has what could be termed as their culture even though Islamic culture has overwhelmed most of the Hausa inherited ways of life. The relic of historical facts shows that the inherited Hausa moral values centered around cultural socialization, occupational and vocational guidance, and recreational activities among the youths. The social interaction is conducted in such a way that transactional hierarchy between parents, elders, peer groups and the sexes are highly maintained. Between masters and their subordinates, there exist a line of variation of status. The close similarities in moral values between the Hausa culture and Islamic social ethics give Islam as a religion a lucky chance of penetration into the hearts of individual and society at large.

The penetration of Islamic culture into the cultural schemata of Hausa social settings made it very difficult for European to succeed in their educational propaganda and activities in Hausaland. However, the people still fear that the introduction of modern European education would in one way or the other affect their Islamic moral values and even their religion. As such modern education was not accepted by the

Hausa communities during the early stage of its inception. This was because of the peoples' fear of cultural invasion by the missionaries who were not Muslims. As time went on and with the collapse of Sokoto Caliphate (the Islamic State which was established by Sheikh Usmanu bin Fodiyo) from 1809 to 1909 modern schools were established and gradually enrolment figures increased to an influential level. With the increasing involvement of students in the western oriented schooling, Hausa moral cultural apprehension was greatly reduced among the youths. Children in modern schools considered themselves superior to those who still remained in the village or town. They tended to shun the culture of their people, they preferred the music, dress, habits, food and art of the western world. As such, any deviations in Hausa mode of behaviour observed among the modern schoolboys and girls are leveled to a position of "*Danboko*" in the Hausa language. The concept "*Danboko*" is derived from the concept "book". So a western educated person is called the "book child".

As time went on, the fears expressed earlier by the Hausa people started to manifest. The manifestation was mostly prominent in the change of moral values. With the exposition of a clear moral variations between the adolescents of local Qur'anic schools and their counterparts who went to modern conventional schools, the people perceived that the educational orientations in the two schools differed. As such the orientations might have affected the moral thinking of the students who went to the modern schools. This was because the missionaries discouraged anything African out of their programme through their teachings and attitudes. Finally, the people arrived at a conclusion that the modern education could not be done away with, and the Qur'anic schools alone could not take care of the present day educational needs. The only way out was for the Muslims to establish schools where modern education could be given to

the children alongside Islamic education and orientation. As such many schools of this nature were established. These schools range from the nursery to secondary schools. Now the effort has been extended to higher institutions of learning.

The kind of thinking and orientation in the Government schools in the process of socialization motivates the adolescents who are by nature learners of all to acquire modern educational values that are basically secular western culture. Dangana (1987) noted that modern education is the main contributor to the adolescents' moral degeneration in our society today. This is so because through modern education the western social life-style has penetrated into the adolescents' cognitive structures. Therefore educational orientation should be the target of modification towards the establishment of Islamic moral behaviour.

With the establishment of these new kind of schools ranging from nursery, primary, junior and senior secondary schools and in some places higher institutions awarding certificates and diplomas, what is the change in moral thinking among adolescent students? It is therefore the purpose of this work to find out the extent to which the Muslim schools established by the two tribes of Hausa and Yoruba in Sokoto and Lagos states play the anticipated role in the reorientation of adolescents' moral thinking. As such, the following questions would be considered:

1.4 RESEARCH QUESTIONS

1. What is the level of contribution of the students' combined schools, tribes and communities to their consciousness of Islamic moral values?

2. How is the consciousness of Islamic moral values among adolescent students in Muslim Schools different from their counterparts in Government Schools?
3. To what extent does the students' tribal background (Yoruba and Hausa) contribute to their consciousness of Islamic moral values?
4. To what extent does the students' communities (Lagos and Sokoto) contribute to their consciousness of Islamic moral values?
5. What are the combined influence of schools and communities in the consciousness of Islamic moral values among adolescent students?
6. With the existence of both tribes in the two states (Lagos and Sokoto) to what extent are the combined influence of students' tribes and communities in the consciousness of Islamic moral values?
7. What are the combined influence of schools and tribes in the consciousness of Islamic moral values among adolescent students?
8. How different is the consciousness of Islamic moral values between adolescent students of Muslim and Government schools in Sokoto State?
9. How different is the consciousness of Islamic moral values between adolescent students of Muslim and Government schools in Lagos State?
10. How different is the consciousness of Islamic moral values between the Yoruba adolescent students in Lagos State and the Hausa adolescent students in Sokoto State?
11. Is there a difference in consciousness of Islamic moral values between the Yoruba students in Sokoto and Lagos States?
12. Is there a difference in consciousness of Islamic moral values between the Hausa adolescent students in Sokoto and Lagos States?

1.5 HYPOTHESES

This study employs a survey research technique with a 2 x 2 x 2 factorial design. The factors are school type, communities and tribes. The following hypotheses are postulated.

Main Effects

1. There is no significant difference in the mean scores on consciousness of Islamic moral values due to the students' schools (A), tribes (B) and the communities (C).
2. There is no significant difference in the mean scores on consciousness of Islamic moral values between adolescent students in Muslim and Government Schools. (A)
3. There is no significant difference in the mean scores on consciousness of Islamic moral values between the Yoruba and Hausa adolescent students. (B)
4. There is no significant difference in the mean scores on consciousness of Islamic moral values between the adolescent students in Lagos and Sokoto States. (C)

Two-Way Interaction Effects

5. There is no significant interaction in the mean scores on consciousness of Islamic moral values among Hausa and Yoruba students in Muslim and Government Schools. (A x B)
6. There is no significant interaction in the mean scores on consciousness of Islamic moral values among Hausa and Yoruba adolescent students in Sokoto and Lagos States. (B x C)

7. There is no significant interaction in the mean scores on consciousness of Islamic moral values among the students of Muslim and Government schools in Lagos and Sokoto States. (A x C)

Three-Way Interaction Effect

8. There is no significant interaction in the mean scores on consciousness of Islamic moral values among the Hausa and Yoruba adolescent students of Muslims and Government Schools in Lagos and those in Sokoto States. (A x B x C)

Specific Effects

9. There is no significant difference in the mean scores on consciousness of Islamic moral values among Hausa and Yoruba adolescent students in Lagos State
10. There is no significant difference in the mean scores on consciousness of Islamic moral values among Hausa and Yoruba adolescent students in Sokoto State.
11. There is no significant difference in the mean scores on consciousness of Islamic moral values among adolescent students in Muslim and Government Schools in Sokoto State
12. There is no significant difference in the mean scores on consciousness of Islamic moral values among adolescent students in Muslim and Government Schools in Lagos State.
13. There is no significant difference in the mean scores on consciousness of Islamic moral values among Hausa adolescent students in Sokoto State and Yoruba adolescent students in Lagos State.
14. There is no significant difference in the mean scores on consciousness of Islamic moral values among Yoruba students in Lagos and Sokoto State.

15. There is no significant difference in the mean scores on consciousness of Islamic moral values among Hausa adolescent students in Lagos and Sokoto States.

1.6 SIGNIFICANCE OF THE STUDY

Moral behaviour is one of the basic requirements for the establishment of a decent society. It is also a means through which both the individual and the society at large maintain the highest degree of discipline that is the fountainhead of a realistic socialization. For that, the right and good behaviour enjoyed by the inhabitants of a particular environment will not be a reality without a psychological control of moral thinking. Moral values is something that every society teaches right from the early childhood stage but psychologically, most behaviours are altered along the growing line from childhood to adulthood. Psychologically, responsiveness to moral values mostly occurs during the adolescence stage.

With a systematic introduction of modern education into the Muslim communities in Nigeria, and the educational system that was initially taught by non-Muslims with western cultural modeling, a drastic cultural change was noticed. Dangana (1987) observed that the Europeans came to our land and dominated us and corrupted some of the constructions made by Islamic education in the field of morality. With the perceived shortfalls in the behavioural modeling by modern schools and the failure of its system in providing the Muslim communities with morally sound and upright adolescents, Muslim schools were established as alternatives. The simple assumption is that these schools when fully established would give a favourable result in moral development that would entirely be different from the modern oriented schools that have recorded a negative orientation in moral development.

It is a well-known fact that adolescence stage of development is a period of personality development. It is the time when self-esteem and self-concept are developed. The individual operating here thinks for self-construction. His / her thinking ability is always subjected to temptations that needs special care and behavioural antidotes. As such a realistic guidance is needed for a rightful construction and the development of moral values and thinking which the schools stand the best chance to provide. Although tribal cultural background, social environment and social interactions are factors of concern, yet the school is also seen as the right place to provide for good moral development.

It is on the above account that, this research is devoted to finding out the extent to which these schools have deposited the consciousness of Islamic moral values among adolescents. Along the way it will also be a point of concern to discuss the influence of tribal homes and the communities in shaping the moral values of adolescent students. The essence is to establish a solid foundation and provide a fertile environment that could provide good Islamic moral thinking and behavioural values to the adolescents. Consequently through the present research it is able to examine the contemporary local trends and attach an Islamic model nurturing of moral values among Muslim adolescents in Nigeria.

1.7 LIMITATIONS OF THE STUDY

This study looks into the attainment of Islamic moral thinking and moral values among adolescent students of two different tribes (Hausa and Yoruba) in two different types of schools (Government-owned schools and the Muslim schools) established in Lagos and Sokoto states in the Federation of Nigeria. It is confined to form three

students (JSS III) of the selected Government and Muslim schools in Lagos and Sokoto states. The average chronological age of the sample students is fifteen (15) years. It is restricted to the Muslim and Government schools at Idi-Araba, Agege, Apapa, in Lagos State Nigeria. While in Sokoto State the schools are situated in Sokoto City. The hope is any result found in the sample of Government schools could be generalized to the rest of the Government schools and the same to the Muslim schools. On the conceptual framework the study is limited to Islamic moral values because moral values could be universal, cultural or religious. For more detail see the scope of moral values acquisition described in chapter two of this work.

Apart from the conceptual and sampling limitations, the research is also limited by the survey methodology that entails only an overview of the subjects' responses. This method was adopted to suit the circumstances of the study. The framework of the study is of finding out the influence of schools, communities and tribes on adolescent students' moral thinking. As such there is no element of experimental approach involved.

1.8 DEFINITION OF TERMS

Adolescence:

A stage in the levels of human growth and development which is between 12 and 18 years of age. It is the crucial period in shaping the pattern of life when one is no longer a child, but not yet an adult.

Allah Conscious Morality:

This is the type of moral values that is based on one's thinking and feeling that Allah is ever watching everything.

Attainment Morality:

This is the moral behaviour based on one's need to attain the blessing of Allah. The attainment morality could be related to spiritual or material values (extrinsic or intrinsic values).

Danboko:

It is a concept used for a modern school child. Technically the concept has other denotations. For example, it may mean somebody who isolates himself from the local people. It can mean somebody who is fully in the European lifestyle. It can mean somebody who is morally deficient.

Government Schools:

Modern English oriented schools established by either the state or federal government in Nigeria. These schools originated from the educational programme introduced by the colonial masters and the missionaries.

Hausa Tribe:

This is the major tribal group found in the northern part of Nigeria. Majority of this tribe is Muslim by religion and culture. This tribe has formed different small communities in different parts of the country as a result of trading activities.

Hausa Communities:

These are groups of Hausa people who stay in other places different from their places of origin. Example of such communities, are those established in Sabo, Ibadan, Ifo, and Abeokuta in Ogun State. Also such communities are found in Mile-twelve and other places in Lagos State.

Hausa Environments:

These are towns, areas or states where Hausa people originates (Northern Nigeria).

Humanity Conscious Morality:

The moral value based on the idea that none of you is a true believer unless you love for your brother or fellow men what you love for yourself. So this moral value develops on the need to help and alleviate the suffering of other human beings.

Islamic Moral Values:

This is the moral standard of behaviour based on Islamic creed where all aspects of human endeavours revolve around the principles of Islam as a religion and a way of life.

Moral Consciousness:

This is the awareness of being right and wrong in human endeavours.

Moral Thinking:

This is the internal process of cognitive functions. It is the guiding moral principle eliciting behaviour in man. It manifests an overt behaviour that could be classified into many types of moral behaviour.

Muslim Schools:

The schools established by the Muslim communities in different parts of Nigeria especially the north and the west. These are schools where all subjects taught in the Government schools are offered plus the Islamic and Arabic related courses. These schools are run by the community in line with Islamic ethics.

Punishment Avoidance Morality:

The kind of moral value developed as a result of the fear of punishment that will be inflicted on the offenders. The punishment could be from Allah, parents, teachers or any other authority.

Qur'anic Schools

These are schools where Qu'ran was taught to the children in an informal manner. In these schools, each student goes at his own pace. The moral training in these schools adheres to Islamic ethics.

Self-concept Morality:

Personality as the external exposure of one's self, is the total construct that builds the image of oneself in a society. One's feelings and need for respect, dignity and

honour is the foundation of self-concept morality. With this consciousness man guides his personality from being polluted in the society.

Sokoto Caliphate:

This is an Islamic society established in West Africa particularly in Northern Nigeria (Hausaland) with Sokoto City as the headquarter. It existed between 1804 and 1904 before the interruption by the Europeans. The establishment of the caliphate by Sheikh Usmanu Danfodiyo and his followers signifies a reformation made as a result of innovations, pollution and negligence of the real teachings of Islam. The caliphate was a political entity governed by Islamic law.

Yoruba Communities:

These are groups of Yoruba people that stay in one place.

Yoruba Tribe:

This is the second major tribal group found in the western part of Nigeria. Majority of this tribe is Muslim by religion with the highest inclination to preserve their culture. As a result of their mechanical, technical and carpentry expertise they are found everywhere in northern Nigeria.

Yoruba Environments:

These are towns in the western part of Nigeria where the Yoruba people originate.

CHAPTER TWO

LITERATURE REVIEW

The way a theorist conceives of human nature influences how his particular theory describes the general characteristics of mankind and it also influences the way the theorist explores the innate characteristics of man. From the theorists' view of human nature it could be deduced the "why and how" of behaviour. Sequel to the simple assumption that, modeling in Government schools is one of the reasons for the degeneration of adolescent students' moral behaviour in the Muslim societies of Nigeria, this chapter will briefly discuss a few modern theoretical constructs on the development of moral values. In this process an attempt to review the different psychological theories of moral development would be made. The review of the general theoretical constructs on moral behaviour and moral thinking would be linked to the moral conducts of adolescent students in Government and Muslim Schools in Hausa and Yoruba communities in Nigeria.

This chapter also introduces spiritual ideas into theories of moral development based on Luqman's perceptual constructs on the development of moral values as contained in the Glorious Qur'an. Out of the ten moral ideas brought forth by Luqman, the Islamic denotation, conception and operational scope of morality would be explicated. Lastly, the Islamic processes of moral value development would be treated with reference to Hausa and Yoruba cultural values.

2.1 THE SCOPE OF MORAL VALUES

Morality is a general phenomenon that each society cherishes regardless of its geographical location, cultural affiliation and religious inclination. Moral values could