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KNOWLEDGE, ATTITUDE AND PRACTICE OF ISLAMIC MORAL AND ETHICS AMONG STUDENTS OF SELECTED MODERN ARABIC SCHOOLS IN IBADAN**MURITALA KEWUYEMI KAREEM**kareemmuri@gmail.com**HABEEBULLAH ABIODUN MIFTAUDEEN**habbeb4luv@gmail.com**SALMAN ISHOLA BALOGUN**balogunsalman@gmail.com**MURTADA ADEGBOYEGA BADMUS**murtada.badmus@eksu.edu**Abstract**

Islamic moral and ethics are enunciated through revelations which comprise the Qur'an and the authentic teachings of the Prophet. Although studies reveal Islamic moral and ethics in the society, little research is available on the impact of Islamic moral and ethics among students of Arabic schools in Ibadan. Therefore, the study evaluates the knowledge, attitude and practice of Islamic moral and ethics among the students of selected modern Arabic schools in Ibadan. This qualitative and quantitative study explores the knowledge of Islamic moral and ethics as well as the students' attitude and practice accordingly, using face-to-face in-depth interview with 200 students and 500 copies of questionnaire administered. Data collected through interview were thematically analysed and descriptive analysis was done for the questionnaires using Statistical Package for Social Science (SPSS). Findings of this study showed the knowledge and understanding of the concepts of moral and ethical behaviours in the Qur'an and the Sunnah among the students. It established the attitude of Islamic moral and ethical behaviour among them and recorded negative practices of the knowledge and attitude. Study findings suggest the adoption of unified and upgraded texts for Arabic schools on moral and ethics to cater for 21st century challenges. The study recommends appreciation of academic excellence as well as moral uprightness to encourage students on morality in their immediate community.

Keywords: Islamic moral and ethics, Arabic schools, Ibadan.

Introduction

The Islamic and Arabic education imparted by Prophet Muhammad (peace be upon him) on faith in Allah and being morally upright occurred through the revelations which comprise the Qur'an and the authentic teachings of the Prophet. Several scholarly views confirm that there is a basic framework in the Qur'an and the Sunnah that can be used as a guide in ethical conducts namely faith and its application process as said by Allah in the first stages of revelation to the Prophet (Mohd et. al, 2015:94). Also, Allah's description and affirmation of the Prophet's moral conduct, the prophetic emphases on ethical and moral obligations and the complement of the companions generally denote the adequate knowledge as regards Islamic moral and ethics (Q 68:4). Furthermore, prophetic relationship with the *Quraysh* (the people of Makkah) is worthy of emulation in exhibiting the pristine Islam. Donohon (2018) states that *'adab* as a scheme of ethical demeanour has spiritual and non-spiritual proportions, and is open to different elucidations. What remains unswerving is that it enquires devotion to the necessities of the underlying rules of individual ethical behaviour to nurture positive

characteristics that are valuable to people and society. Hence, the Arabic schools' students have pivotal roles to play in demonstrating to the populace the knowledge, attitude and practice of Islamic moral and ethics imparted on them through the Qur'ān and the Sunnah.

Statement of the Problem

Basically, Arabic schools' curricula are designed to produce first class citizens who are law-abiding, pious, submissive, God-fearing, etc. But the lessons derived from the teachings are not adequately applied by some Arabic schools' students in Ibadan metropolitan. Research has shown that some Arabic schools' students default in prioritising the Islamic moral and ethics enunciated in the Qur'anic verses and the prophetic traditions. It is commonly observed that insubordination towards Allah's injunctions has become the order of the day in an Islamic gathering of Arabic schools' students. They further prefer their whims and caprices to Islamic verdicts that propagate good conducts; they interpret fundamental rules of Islam as its jurisprudential issues. Indecency and wickedness which Salat is established to deter from are prevalent actions of most students. While many studies have been directed towards the relationship between Islamic teachings and moral conducts among the students in general, in Nigeria and other parts of the world, little attention has been paid to their applications among students of Arabic schools in Ibadan. The emergence of Association of Arabic and Islamic Schools and the increase in numbers of Arabic schools in Ibadan necessitate the need to examine the actions of the students. The main point in doing this is to showcase the relevance of Islamic moral and ethics in combating the current ethical challenges in our society which may address the Islamophobic concepts of non-Muslims. It is this gap the work intends to fill.

Even though Islamic ethics in different dimensions are taught in various Arabic schools in Ibadan, the applicability, knowledge and practice of ethical behaviour are major challenges of the students in the present days. Against this background, the study research questions include: Do the Arabic schools' students have the knowledge of ethical conducts in the Qur'an and the Sunnah? What is the attitude of Arabic schools' students towards Islamic moral and ethics? What are the efforts taken by the authorities in Arabic schools to encourage Islamic moral ethics? What are the students' suggestions in combating unethical conducts in their domain?

Objectives of the study

This study was designed to examine ideal and realities of Islamic moral and ethics in some selected Arabic schools in Ibadan. Other specific objectives of the study are to examine the degree to which the students of the selected Arabic schools in Ibadan know ethical conducts in the Qur'an and Sunnah. The study also investigates students' attitude and practice towards the application of ethical conducts and explores the efforts taken by the authorities in Arabic schools to encourage Islamic moral ethics.

Brief Literature Review

The literature review in this chapter is designed to examine the previous works on knowledge, attitude and practice of Islamic moral and ethics among the students of Arabic and Islamic schools. Hashi (2011) and (Ibrahim, 2015, 2012,) explore investigative study of Islamic ethics based on the Qur'an and the Sunnah. He explains the scope of Islamic ethics and the Qur'anic terms on ethics as well as the opinions of Muslim jurists to unveil the concept of Islamic ethics. Using quantitative methods run by SPSS program with data analysis using MRPI Likert Scale instrument, (Ibrahim, 2015, 2018; Nuriman and Fauzan (2017) examine the influence and relationship of Islamic moral values on the students' behaviour in Aceh province. They suggest focusing on moral development will directly influence the behaviour of the students. In elaborating the infusion of Islamic values and ethics in school's curriculum, the role of teachers and the challenges faced in infusing Islamic values in school's curriculum, Elhoshi et al. (2017) discuss the values and ethics in Islam by explaining its forms and

sources. Having adopted historical and analytical methods, Adeyemi (2016) explores the documentation of how Arabic education came to Nigeria and its development. He particularly analyses the current problems that the language and religious education are encountering, including, lack of unified syllabus, lack of qualified teachers and lack of relevant texts. Kamri (2010) investigates the concept of Islamic ethics, its principles and components. His work involves the role of the management in instilling the Islamic ethics in the civil service. All these works could not touch Islamic moral and ethics in relation to Arabic schools' students in Ibadan, let alone the knowledge, attitude and practice of the ethical conducts among the students. This is the gap this work filled.

Theoretical Framework

Immorality has been attributed to some learners of Arabic and Islamic studies in the Arabic schools around Ibadan metropolis. The inadequacy in applying Islamic moral and ethics in an ideal form is a matter of concern to the ethicists and the Muslims. The need to bring this research into proper focus that will give reliable findings necessitated adopting a theoretical framework. Common among scholarly literature related to the study of moral and ethics are two theories that have been used to analyse and explain the application of ideal and reality in Islamic moral and ethics. They are the Divine Command Theory and the Virtue Ethics Theory. Muslims are commanded generally to exhibit good conducts and demonstrate excellent characters in their environment in obedience to Allah's commandments.

The Divine Command Theory developed by Saint Augustine (354 - 430) and modified by Robert Merrihew Adams (1937 - 2017) holds that the nature of right and wrong is based on religious beliefs, and whatever can be defined "ethically right" must be "commanded by God", and "ethically wrong" should be "forbidden by God" (Al-Aidaros, Mohd-Shamsudin and Idris, 2013). Virtue Ethics Theory describes what is accurate and erroneous based on specific characters and values every person must abide with. Hence, the purpose of an ethical life is to develop general characters called ethical virtues, and to apply and exhibit them in reality (Al-Aidaros A., Mohd-Shamsudin F. and Idris K. M., 2013). Thus, this study examines the morals and ethics learnt by students of Arabic schools in Ibadan metropolis.

Brief Historical Background of the Schools

One of the Arabic schools considered in this work is Al-Madrasatu Al-'Arabiyyatu Ath-Thanāwīyyah Al-Kharāshīyyah (Kharashi Arabic Secondary School). Being the first modern Arabic school in western region of Nigeria, Kharashi Memorial Arabic Secondary School was established in 1945 in Ibadan by two scholars namely Alhaji Muh'd Thānni Kharashi and Alhaji Isa Mogaji. The school is located at Odo-Okun (the present day Oke-odo), Ilupeju, Ibadan. It was the first of its kind in Ibadan and was structured and planned to assist the propagation of Islamic culture and Arabic knowledge (Booklet, 2002). The school that started as an evening class was changed to a regular school hours' system for proper monitoring of the school's ethos and the welfarism of the tutors (Azeez, 1983). The school is of two phases: intermediate and secondary classes.

Madrasatu At-t'alīm Al-'Arabiyy Al-Islamiyy (Arabic and Islamic Training School) is another great citadel of knowledge established by an erudite scholar of Ibadan Shaykh Abdul Kareem Ahmadal-Rufa'i in 1954. The propagation and liberation of the Muslim youth contributed to the establishment of the school. In 1982, the institution moved to its permanent site at Monatan as a developed and organized institution. The duration of learning in the school is generally 9 years for all the levels: *Tahdiriy* (3 years), *Idadiyyah* (3 years) and *Thanawiyah* (3 years) (Olosho, 2015).

Al-Ma'hadu-l-Arabiyy An-Naijiriy, popularly known as Arabic Institute of Nigeria, was established in 1958 by Shaykh Muritala Abdul-Salam in Ibadan. It was formerly known as Al-Madrasat --al-Awaliyatul-Shababil-Islam (Elementary School for Muslim Youth). By 1960, the school was moved to Oke-Are, Ibadan (Odeniyi, 2005). Shortly after colonial rule, the school moved its base to Modina Elekuro, which has served as its permanent site for the male and female students for decades before the female wing at Olodo became functional in 2004. The school is divided into three categories, namely *Ibtida'iyyah*, which is equivalent to primary school education; *'Idadiyyah* is equivalent to junior secondary school and *Thanawiyah* is equivalent to senior secondary school for the duration of ten years (Olayiwola, 2017). Olayiwola (2017) states that the name Arabic Institute of Nigeria was adopted by the advice of an Egyptian emissary, Shaykh Ibrahim Khalil who suggested the name to the founder in line with the political atmosphere of that time.

Shamsu Suudil-Islam Arabic Institute was established by Sheikh Abdul Mojeed Ahmad in 1959 as a home school before it was developed into a modern Arabic school at its permanent site located at Odemakin Area, along Catholic Hospital, Academy Road, Eleta, Ibadan in 1964 (Subair, 1999). The school was established to propagate Islam through teaching and learning. The institution, like many other schools of Arabic and Islamic studies, is a source of pride to Muslims in Ibadan and a pioneer in inviting the expatriates to promote the teaching of Arabic and Islamic studies in Ibadan. One of the main branches of the institution that contributes to the growth of Islamic education in Nigeria is located at Ile-Ogbo, Osun state. At present, the 11 years of learning in the institution has been changed to 10 years spreading through *Ibtida'iyyah*, to *'Idadiyyah*, then *Thanawiyah* (Imam Qasim).

Madrasah Da'wah al-Islamiyyat (Islamic Preaching School-IPS) is one of the leading private *madrasah* in Ibadan. It was founded by Alhaji Ballo Alli Adelani in 1974 in Ibadan to join other Arabic schools in propagating and spreading pristine Islam in the community (Ibrahim, 2004). In the last 16 years or so, the IPS has developed tremendously and attracted many Muslim students in south west, Nigeria. The school that graduated five students at initial stage when a Saudi citizen was appointed as the principal then, is now turning down large number of applicants based on acute accommodation problem (Ibrahim, 2004). The duration of study in the school is 10 years. The levels of education comprise *Ibtida'iyyah*, *'Idadiyyah*, and *Thanawiyah*.

Moral and Ethics in Islam

As regards the moral and ethical values in Islam, certain forms of *'ibadah* (worship) have been made incumbent on Muslims. In reflecting on the aims and objectives of those kinds of worship, it is established that the purpose of engagement in them concentrates on modelling ideal Muslims whose intentions are to please the Almighty with their obedience. Hence, some main moral and ethical values are examined.

Observance of *Ṣalāt*

The word *ṣalāt* is an Arabic word which derives its root from the word *ṣilah* meaning "connection". It is a connection between a servant and the Creator. Abbas (2014) opines that *ṣalāt* technically means the ritual prayer performed by Muslims five times daily. From the definition, it is pertinent to state that regardless of the degree of the Muslims' conformity, regular performance of the *ṣalāt* is required of all Muslims at the stipulated time. Moreover, the *ṣalāt* is a vital principle of the religion and is an obligatory exercise which must be performed at set times in set conditions following a set sequence (Fatihilkamal W., Ridzwan W., Mahmood N. H., Zakaria N.A., and Ali E.A.).

Avoidance of Zinā (Adultery and Fornication)

The primary objective of *Sharī'ah* (*Maqāṣidu Al-Sharī'ah*) is to benefit people or protect them from corruption and evils such as *zinā* (Afridi, 2016). The purpose of avoiding adultery in Islam, according to this argument, is to preserve human dignity or lineage (*Al 'Ird*). All acts of sexual intercourse between a woman and a man that occur outside of a religiously sanctioned marriage are referred to as *zinā*. Within Islamic jurisprudence, *zinā* is also known as fornication or an illegal copulation. It is expressly forbidden in Islam. The Qur'ān mentions "Do not move nearer to adultery or *zinā* for it is a disgusting conduct and a sin, opening the way to other evils" (Quran 17: 32).

Aṣ- Ṣidq (Truthfulness)

Truthfulness is considered as the foundation and basis of all ethical virtues and spiritual states in Islam. In Islamic mysticism, truthfulness holds fundamental importance; it is introduced as the rank before prophethood or as the condition of prophethood (Kashani n.d., 344).

At-tawāḍu' (Humility)

Humility is among the moral virtues which have been adequately emphasized in the Qur'ān, and ethical and mystical texts. The term humility is important in moral and ethics in Islam as it promotes tranquillity, peace, settlement, unity and other praiseworthy merits. No one possesses this great quality except he attains a noble rank in the sight of Allah and humanity.

Al-qanā'ah (Contentment)

Contentment is an essential moral and ethical characteristic in Islam. Contentment, according to the Oxford Dictionary, is a "state of delight and satisfaction." Contentment is synonymous to happiness and is therefore used to represent our subjective satisfaction with life as a whole (Veenhoven, 2014).

Al-isti'ānah; (Divine Assistance)

This means seeking aids and assistance from Allah alone. The proof of that is in the words of Allah which says: "You alone do we worship and to you alone we appeal for aids", (Q1:5). In the contemporary world, different approaches of seeking assistance from creatures are common among the Muslims and the Arabic students and the approaches do not represent the ideal and moral ethics emphasised in *Sūrat Al-Fātiḥah*.

Al-khushū' u (Godliness)

Al-khushū' u is one of the greatest assets a Muslim can possess in his life. It comes with struggle, perseverance and patience; and it is obtained only by those who work for it. *Al- khushū' u* is when a person's heart and thoughts are humble and focused on Allah. It is important because, without it our salat and other forms of worship are incomplete and unacceptable. The love of Allah and his awareness that Allah is watching His creatures every time makes people to have *khushū' u* during worship. This suggests that *khushū' u* is between a servant and his Creator.

Al-amānah (Trustworthiness)

It is the basic foundation of human social relations (Ivan, 2016). *'Amānah* is one of the most basic buildings in interacting with God, human, environment and self (Sahri, 2018). The word *al- amānah* was derived from the word *al- 'amn* which refers to someone who feels secure from the treatment of other's violation of his rights.

Al- iḥtirām (Respect)

The value of people's service and rights has been emphasised in Islam. Respecting others is part of what Islam preaches, and treating them badly goes against our religion's teachings. As a result, Muslims are taught to respect their fellow human beings, particularly elders by not walking ahead of them, allowing them to speak first in meetings, avoiding arguments with them, and not raising their voice in front of them, among other things. According to prophetic tradition, 'He who does not love the younger ones and does not respect the elders is not one of us,' (Tirmidhi). Anas ibn Malik narrates that Muhammad said, 'If a young man honours an elderly on account of his age, Allah appoints someone to honour him in his old age (Tirmidhi).

Ikhtiyāru-ṣ-Ṣuḥbah (Righteous Companion)

Humans are sociable creatures that require companionship and friendship. Because the majority of our lives are dependent on interactions with others, man is obliged to live in society and with other people. This is because most of our lives are dependent on interactions with others. Islam also places a great deal of importance on the issues of righteous companionship or friendship because maintaining good company plays a pivotal role in shaping the life of the individual and it influences the path that will be chosen in life (Laliwala, 2005).

Methodology

The population surveyed was exclusively students of selected Arabic schools in Ibadan using purposive sampling technique to pick the respondents. Purposive sampling is a form of non-probability sampling in which verdicts regarding the individuals to be encompassed in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and readiness to participate in the study (Oliver: 2006). Dean and Lisa Whitehead (2015) indicate that purposive sampling is planned to provide information-rich cases as participants are those who have the required status, skill, or facts of interest to the researcher. Hence, this study used purposive sampling to select research's participants. Questions were designed to elicit the response of the students for analysis and evaluation. So, copies of questionnaire were administered by the researcher to the students of some selected Arabic schools in Ibadan. The respondents were communicated before they participated in the exercise, and those that were interested were given the copies of questionnaire. The necessity in choosing this research design was on its advantages in obtaining data from appropriate quarters. The research was carried out in the five selected Arabic schools in Ibadan, the capital city of Oyo state while the study population was the *Idādiy* and *Thānawiyya* students of those schools. The researcher made use of both quantitative and qualitative methods to collect data required for the study where a total sample of 500 copies of questionnaire were selected for this study.

Face-to-face in-depth individual unstructured interviews were also used in addition to the questionnaires designed for the study to collect qualitative data from the respondents. The total of 200 respondents were selected through purposive and snow balling sampling techniques. Study participants were informed that their participation in the study was voluntary and that they could decide to offer no answer to any of the questions asked or withdraw from the study anytime at their will. The unstructured interview gave room for participants to freely divulge pieces of information about the ideal and reality conducts without hesitation. The interview lasted for approximately 15 minutes each. The interviewers sought permission from the respondents to audio-record and take notes of their responses. They were interviewed at places and times convenient for them. Interviews were conducted in Yoruba and Arabic

language but to some, Arabic language was preferred because it is an official language in their domains. It should be noted that the names such Kataba presented in this paper are pseudonyms. The questionnaire is into five sections. Section A requires the respondents' demographic profile; section B contains questions structured to examine the Arabic schools' students knowledge of the Islamic moral and ethics in the Qur'an and the Sunnah. The questions in Section C cover the behaviour of Arabic schools' students towards Islamic moral and ethics. Section D questions investigate the efforts taken by the authorities in Arabic schools to encourage Islamic moral and ethics. Section E comprises the suggestions or pieces of advice for good behaviours in line with the Sharī'ah. Cronbach's Alpha was used to evaluate the questionnaire reliability. Therefore, Cronbach's Alpha figure of 0.7 and above is acceptable (Hair, Black, Babin & Anderson, 2014).

Table 1: Case Processing Summary

	N	%
Valid	50	100.0
Cases Excluded	0	.0
Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Table 2: Reliability Statistics

Cronbach's Alpha	N of Items
.726	57

Data Analysis, Findings and Discussions

This chapter is designed to analyse the data collected for the study. Based on the data that have been collected, the analysis was done by using SPSS; and qualitative data (interviews) was thematically analysed. A total of 530 questionnaires were distributed; of which only 500 of them are valid for analysis and discussion.

Descriptive Analysis

Descriptive analysis in this research work consists of age, gender, marital status, level of education of the respondents.

Demographic Profile

Table 3: Age Range of Respondents

Age (Years)	Frequency	Percentage (%)
15-20	145	29.0
21-25	95	19.0
26-30	242	48.4
Above 30	18	3.6
Total	500	100.0

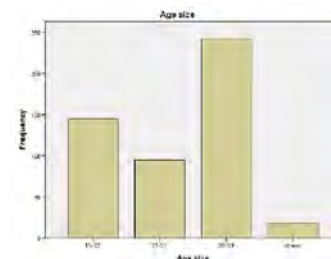
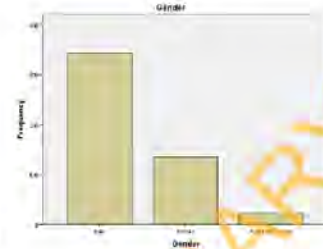


Table 4.1.1 In this study, there is a total of 500 respondents; one hundred and forty-five (29.0%) respondents were within the age range of 15-20years. Ninety-five (19.0%) respondents were within the

age range of 21-25years while twenty-four (48.4%) respondents were within the age range of 26-30years. Eighteen (3.6%) respondents were above 30 years.

Table 4: Gender of Respondents

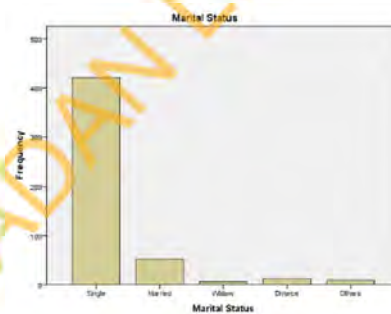
Gender	Frequency	Percentage (%)
Male	343	68.6
Female	135	27.0
Prefer Not to Say	22	4.4
Total	500	100.0



As regards gender, three hundred and forty-three (68.6%) respondents were male. One hundred and thirty-five (27.0%) respondents were female while twenty-two (4.4%) respondents did not disclose their gender.

Table 5: Marital Status of Respondents

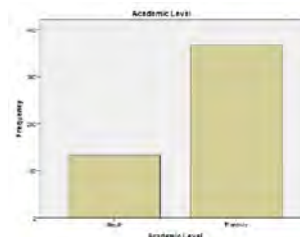
Marital Status	Frequency	Percentage (%)
Single	421	84.2
Married	52	10.4
Widow	6	1.2
Divorce	12	2.4
Others	9	1.8
Total	500	100.0



In terms of marital status, four hundred and forty-one (84.2%) of respondents were single. Fifty-two (10.4%) of respondents were married. Six (1.2%) of respondents were widow. Twelve (2.4%) of the respondents were divorcees; and nine (1.8%) of the respondents did not disclose their marital status.

Table 6: Academic Level of Respondents

Academic Level	Frequency	Percentage (%)
Idadiy	114	22.8
Thanawiy	386	77.2
Total	500	100.0



For academic level, one hundred and fourteen (22.8%) respondents were at 'idadiy academic level while three hundred and eighty-six (77.2%) respondents were at thānawiy academic level.

Table 7: Knowledge of Islamic Moral and Ethics from the Qur'ān and the Sunnah

S/N	Statement	SA(%)	A(%)	N(%)	D(%)	SD(%)	Mean	Stan. Dev
1	Islamic moral and	124(24.8)	264(52.8)	79(15.8)	15(3.0)	18(3.6)	3.92	.919

	ethics involve around attainment of benefits and avoidance of detriments							
2	Prophet Ibrahīm and prophet Lut honoured their guests to demonstrate Islamic moral ethics in that regard	295(59.0)	158(31.6)	16(3.2)	17(3.4)	14(2.8)	4.41	.920
3	There are traces of Islamic ethics in the Qur'ān and the Sunnah	130(26.0)	332(66.4)	0(0.0)	12(2.4)	26(5.2)	4.06	.907
4	Stories of prophets such as Yusuf, Nūh, Luṭ, etc. contain morality and ethics	324(64.8)	151(30.2)	12(2.4)	0(0.0)	13(2.6)	4.55	.780
5	Suratul Hujurāt comprises some of Islamic ethics such as respect, honour, chastity, etc.	355(71.0)	115(23.0)	1(0.2)	11(2.2)	18(3.6)	4.56	.904
6	A Muslim should avoid zina (adultery) as done by Prophet Yusuf	324(64.8)	144(28.8)	7(1.4)	14(2.8)	11(2.2)	4.51	.843
7	A Muslim should be decent in his dressing and maintain adequate courtesy as reported of Musa's story	419(83.8)	46(9.2)	12(2.4)	10(2.0)	13(2.6)	4.69	1.61
8	Islamic ethics are taught in all subjects taken in your Arabic school	269(53.8)	190(38.0)	10(2.0)	12(2.4)	19(3.8)	4.43	.813
9	Engaging in the examination malpractice is unethical in Islamic ethics	359(71.8)	113(22.6)	12(2.4)	1(0.2)	15(3.0)	4.60	.904
10	The educational levels you have passed through in Arabic schools make you know better	271(54.2)	188(37.6)	8(1.6)	20(4.0)	13(2.6)	4.37	.835

	about the Islamic moral ethics							
11	You were not fully informed about the concept of Islamic moral and ethics in the lower classes	254(50.8)	207(41.4)	17(3.4)	11(2.2)	11(2.2)	4.37	.857
12	Knowledge about the ideal Islamic moral and ethics is only taught in the higher classes	20(4.0)	18(3.6)	4(0.8)	347(69.4)	111(22.2)	1.97	.865
13	Some of our teachers are not role models in the area of Islamic ethics	10(2.0)	18(3.6)	260(52.0)	211(42.2)		1.82	2.52
14	There is a regular discussion on the Islamic moral and ethics for the students in my schools	253(50.6)	239(47.8)	4(0.8)	4(0.8)	0(0.0)	4.48	.560
15	I know the consequences of Islamic moral and ethics but my parents and sponsors engage in acts that go against them, I have to participate if I really want them to sponsor me	0(0.0)	6(1.2)	0(0.0)	173(34.6)	320(64.0)	1.47	1.98
16	Demonstration of good conducts and excellent characters portrays the understanding of Islamic moral and ethics as explained in numerous authentic hadiths of the Prophet	407(81.4)	66(13.2)	0(0.0)	13(2.6)	14(2.8)	4.67	.843
17	Using alcoholic substances to make decoction for a sick fellow is against Islamic moral and ethics	239(47.8)	214(42.8)	13(2.6)	18(3.6)	16(3.2)	4.28	.926

18	All forms of fraud could be classified as unlawful consumption of other peoples' wealth as regards Islamic moral and ethics	150(30.0)	310(62.0)	12(2.4)	11(2.2)	17(3.4)	4.13	.838
19	Magic is an abomination in Islam as illustrated in the response of Hārūt and Mārūt	298(59.6)	156(31.2)	11(2.2)	35(7.0)	0(0.0)	4.43	.843
20	Ṣalat plays a pivotal role in regulating Muslims' characters in Islam as stated in Q 29: 45	322(64.4)	169(33.8)	0(0.0)	9(1.8)	0(0.0)	4.61	.589
21	Ascribing piety to prophet Yahya symbolises its significance in Islamic moral ethics	282(56.4)	174(34.8)	19(3.8)	2(0.20)	23(4.6)	4.30	.943
22	Patience is a key factor in Islamic ethics as demonstrated by prophet Ayyūb	303(60.6)	157(31.4)	12(2.4)	12(2.4)	16(3.2)	4.43	.908
23	Prophet Ismail commanded his households of salat in line with Islamic moral ethics	312(62.4)	151(30.2)	8(1.6)	17(3.4)	12(2.4)	4.47	.880
24	Truthfulness in the life of prophet Idris is an integral part of Islamic moral ethics	362(72.4)	114(22.8)	0(0.0)	11(2.2)	13(2.6)	4.60	.828
25	Prophet Ibrahīm is tagged the father of the faithful by applying Islamic moral ethics in his life.	291(58.2)	152(30.4)	12(2.4)	31(6.2)	14(2.8)	4.35	.993
26	Prophet Ibrahīm destroyed the idols in obedience to Tawhid in Islamic moral and ethics	410(82.0)	67(13.4)	0(0.0)	7(1.4)	16(3.2)	4.70	.825

27	Invoking Allāh's name in multiple darkness by prophet Yunus signifies moral uprightness	376(75.2)	95(19.0)	8(1.6)	5(1.0)	15(3.0)	4.64	.876
	Weighted Average						4.14	

Arabic school students' knowledge of Islamic moral and ethics

The Arabic schools' students know the concept of ethical conducts contained in the Qur'ān and the Sunnah as shown in their responses. They were aware of the Islamic moral and ethics that could make a person achieve and reap benefits of good behaviours and deeds in this world in a lawful way and earn Allah's favours in the hereafter (77.6%). In fact, their knowledge of Islamic teachings on morality and ethics is not in doubt (94%). Of the Qur'anic chapters on morality, *sūratul-Hujūraāti* contains many moral codes such as respect, honour, chastity and honesty that engender peaceful co-existence and good social interactions among people irrespective of their religious inclinations. This is well known to them. They were aware of the roles of Ṣalat as regards regulating a conscious Muslim's character as stated in Q29:45 (98.2%). They have also read many authentic hadiths of the Prophet on good characters (90.6%). Both lawful and unlawful things in Islam were known to them (85.6%), particularly *zinā*, a prohibited act in Islam. They were fully aware of how Prophet Yusuf determined not to commit it with Zulaykhah. They were also aware that examination malpractice is a form of cheating and is condemned in the Qur'an (94.4%). The condemnation of magic referred to in the Qur'an through the story of Hārūt and Mārūt was fully understood by them (90.6%). The respondents agreed that using alcoholic substances to make concoction for a sick fellow is against Islamic moral and ethics; and unlawful consumption of other peoples' wealth are regarded as fraudulent acts in Islamic moral and ethics (90.2%).

The students were of the view that they are being taught Islamic ethics in school (91.8%). They even confirmed that the schools made them know better Islamic morals and ethics; and their teachers were role models in the area of good characters (92.2%). They had regular sessions on Islamic moral and ethics for the students in their schools. However, students in the lower classes were not fully informed about the concept of Islamic moral and (91.6%) were not fully exposed to the subject. Based on the interpretation of the result above coupled with calculated weighted average of 4.14, it can be concluded that Arabic school students know Islamic ethics in the Qur'an and the Sunnah. The corollary of all their responses show clearly that they are not ignorant of the teachings of Islam on morality and ethics as contained in the sources of Islam.

Table 8: Practice of the Arabic schools' students

S/N	Statement	SA(%)	A(%)	N(%)	D(%)	SD(%)	Mean	Stan Dev
1	I feel comfortable when I do what contradicts the ideal Islamic ethics	0(0.0)	70(14.0)	0(0.0)	330(66.0)	100(20.0)	2.08	.869
2	The nature of my sources of incomes makes me go against the ideal Islamic moral ethics	0(0.0)	18(3.6)	0(0.0)	282(56.4)	200(40.0)	1.67	.661

3	I understand the consequences of ideal Islamic moral and ethics but my parents and sponsors engage in acts that go against them, I have to participate if I really want them to sponsor me	20(4.0)	20(4.0)	0(0.0)	396(79.2)	64(12.8)	2.07	.803
4	I go against the ideal Islamic moral and ethics at will, my sources of income have no influence on me	2(0.4)	39(7.8)	0(0.0)	346(69.2)	113(22.6)	1.94	.756
5	I obey the school authorities while in the school, but I go against the Islamic moral ethics outside the school premises	0(0.0)	0(0.0)	0(0.0)	396(79.2)	104(20.8)	1.79	.406
6	I feel satisfied to go against the Islamic moral ethics	0(0.0)	15(3.0)	9(1.8)	360(72.0)	116(23.2)	1.85	.589
7	I am always affected by the friend I keep in school to go against the Islamic moral ethics	1(0.2)	33(6.6)	0(0.0)	209(41.8)	257(51.4)	1.70	2.06
8	I go against the Islamic moral ethics at my own will	18(3.6)	17(3.4)	370(74.0)	0(0.0)	95(19.)	1.99	.807
9	I always think about the consequences of my actions whenever I go against the Islamic moral ethics	236(47.2)	223(44.6)	4(0.8)	13(2.6)	24(4.8)	4.27	.973
10	I correct those who go against the Islamic moral ethics within the school premises	317(63.4)	170(34.0)	0(0.0)	13(2.6)	0(0.0)	4.58	.633
11	I correct those who go against the Islamic moral ethics outside the school premises	30(6.0)	20(4.0)	18(3.6)	332(66.4)	100(20.0)	1.80	.400
12	I report any form of misconduct about the Islamic moral ethics to the school authority	50(10.0)	50(10.0)	311(62.2)	33(6.6)	56(11.2)	1.80	.400
13	I act right to the Islamic moral ethics because I am getting aged	50(10.0)	50(10.0)	12(2.4)	319(73.8)	69(13.8)	1.89	.428
14	I go against the moral ethics because I am addicted to doing it and cannot stop it	(0.0)	27(5.4)	405(81.0)	0(0.0)	68(13.5)	1.97	.386

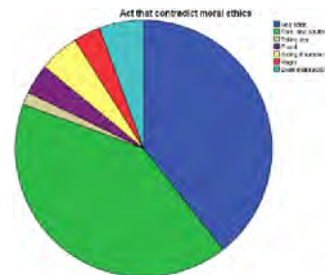
15	As a young person, I can still act inappropriate to the ideal Islamic moral ethics.	119(23.8)	281(66.2)	0(0.0)	50(10.0)	50(10.0)	1.79	.593
16	I act right to the ideal Islamic moral ethics because it is very appropriate to do so at young age	380(76.0)	120(24.0)	0(0.0)	0(0.0)	0(0.0)	4.24	.426
17	My age influences the decision I make on acting rightly to the ideal Islamic moral ethics	39(79.2)	67(13.4)	0(0.0)	20(4.0)	17(3.4)	4.61	.942
Weighted Average							2.37	

Arabic school students’ Attitude to and practice of Islamic moral and ethics

Arabic schools’ students have various behaviours in demonstrating ethical values in their practices as against their knowledge. As duly observed, despite their knowledge of its prohibition (80.0%), their behaviours contradict the teachings of Islam on morality and ethics. To determine if their sources of income as well as their sponsors’ attitude influence them to indulge in unethical practices, 70.0% of the respondent agreed that the nature of their income makes them violate Islamic moral ethics while 83.2% of the respondents know the consequences of Islamic moral and ethics but they act against them to honour parents and sponsors’ wills against the commandment of Allah. Their personal involvement in unethical practices without the influence of their sponsors and their sources of income (69.2%) was evident in their response. This shows they act independently without external influences. The school authority is obeyed in the school premises but when they (79.2%) are outside the school, they behave unethically. The contributions of their parents and sponsors’ influences were noted in their responses; their friends also persuade them to engage in unethical practices (80.4%). It is observed that some respondents act rightly to Islamic moral ethics despite the challenges they faced. Based on the data collected, interviews conducted and the calculated weighted average of 2.37, it can be concluded that behaviour of Arabic school students towards ideal Islamic moral ethics have been ascertained.

Table 9: The acts they engage in that contradicts the Islamic moral ethics

Acts	Frequency	Percentage (%)
Neglecting Solat	197	39.4
Fornication and Adultery	206	41.2
Telling Lies	8	1.6
Fraud	19	3.8
Aiding Fraudsters	25	5.0
Magic (Sihir)	17	3.4
Examination Malpractice	28	5.6
Total	500	100.0



Of all the acts engaged in by our respondents, neglecting salat, fornication and adultery took a larger share of their wrongdoings. These were followed by examination malpractices, aiding fraudsters, fraud, magic and telling lies. This means they did not practise and also imbibe what they are being taught.

Table 10: Efforts of the Authorities in Encouraging Islamic Moral and Ethics

S/N	Statement	Yes (%)	No(%)
1	There are stipulated stringent penalties for whoever bypasses the Islamic ethics in the school	432(86.4)	68(13.6)
2	There is a disciplinary committee that treats cases of students that bypass the ideal Islamic ethics in your school	407(81.4)	93(18.6)
3	The school management sanctions those who go against the Islamic moral ethics committed in the school premises	441(88.2)	59(11.8)
4	Those who go against the Islamic moral ethics committed outside the school premises are sanctioned by the school management	70(14.0)	430(86.0)
5	The school management does reward students for exemplifying Islamic moral ethics in the school premises	400(80)	100(20)
6	Exemplifying Islamic moral ethics outside the school premises is rewarded by the school management	400(80.0)	100(20.0)
7	There are regular seminars on Islamic moral ethics by the school management for the students	446(89.2)	54(10.8)

Efforts taken by authority of Arabic schools to encourage Islamic moral and ethics

The efforts taken by the authority of Arabic schools to encourage Islamic moral ethics were confirmed (86.4%) that there were stipulated stringent penalties for whoever bypasses the Islamic ethics in the school. Any offence committed outside the school premises were outside the jurisdiction of the disciplinary committee that hear cases of students that bypass the ideal Islamic ethics in their respective schools (81.4%) and the school management that sanctions those who go against the Islamic moral ethics committed in the school premises (88.2%). The school managements of the selected schools do reward students occasionally for exemplifying Islamic moral ethics in the school premises or outside the school (80%). Based on the interpretation of the results above, the efforts taken by authority in Arabic schools to enforce Islamic moral ethics have been revealed.

Table 11: Suggetions in improving Morality

S/N	Statement	SA(%)	A(%)	N(%)	D(%)	SD(%)	Mean	Stan Dev
1	Ideal Islamic ethics should be taught separately as a course in Arabic Schools	340 (68.0)	120 (24.0)	0 (0.0)	26 (5.2)	14 (2.8)	4.76	.428
2	Ideal Islamic ethics should be practical than being theoretical	250 (50.0)	190 (38.0)	0 (0.0)	31 (6.2)	29 (5.8)	4.62	.486
3	Students should be rewarded for exemplifying Islamic moral ethics to encourage	140 (28.0)	302 (60.4)	8 (1.6)	23 (4.6)	27 (5.4)	4.28	.450

	others							
4	Any member of staff that goes against Islamic moral ethics should be sanctioned by the management	324 (64.8)	100 (20.0)	0 (0.0)	50 (10.0)	26 (5.2)	4.80	.400
5	Students should assist the school management by reporting immoral attitudes of the students to them	131 (26.2)	345 (69.0)	0 (0.0)	0 (0.0)	24 (4.8)	4.12	.825
	Weighted Average						4.51	

Suggestion for good behaviour in Arabic schools

The respondents (92.0%) recommended that ideal Islamic ethics (theory and practice) should be taught separately as a course in Arabic Schools. Students should be rewarded for exemplifying Islamic moral ethics to encourage others (88.4%). Based on the interpretation of the result above and coupled with the calculated weighted average of 4.51, the suggestions or pieces of advice for good behaviour in line with the dictates of Islam.

Answering of research hypothesis

Research hypothesis one (H₀₁): age, gender, marital status and level of education will not have joint influence on knowledge of ideal Islamic moral and ethics in the Qur'an and the Sunnah among Arabic school students.

Table 12: Estimate of relative influence of independent variables on knowledge of Islamic ethics in the Qur'an and the Sunnah

Variables	Unstandardized Coefficients		Standardize d Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	4.243	.296		14.318	.000
Age size	-.005	.045	-.005	-.118	.906
Gender	.093	.073	.057	1.264	.207
Marital Status	.043	.066	.035	.650	.516
Academic Level	-.282	.113	-.136	-2.491	.013

This table presents the result of relative influence of age, gender, marital status and academic level of respondents on knowledge of ideal Islamic moral and ethics in the Qur'an and the Sunnah from Arabic Schools in Ibadan. The result reveals that gender has greater influence on knowledge of ideal Islamic moral and ethics in the Qur'an and the Sunnah ($\beta=0.057$, $t=1.264$, $p>0.05$), followed by Marital status ($\beta=0.035$, $t=0.650$, $p>0.05$), followed by Age size ($\beta=-0.005$, $t=-0.118$, $p>0.05$) and academic level ($\beta=-0.136$, $t=-2.491$, $p>0.05$).

Table 13: Summary of Age, Gender, Marital Status and Academic Level on Knowledge of Ideal Islamic Ethics in Qur'an and Sunnah

R	R Square	Adjusted Square	R	Std. Error of the Estimate
.168	.028	.020		.91022

It reveals that age, gender, marital status and educational level of Arabic school students have a joint correlation which is positive on knowledge of ideal Islamic ethic in the Qur'an and the Sunnah ($R = 0.168$). The implication of this is that age, gender, marital status and education level jointly predict knowledge of ideal Islamic moral and ethics in the Qur'an and the Sunnah of Arabic school students. Furthermore, the table shows that age, gender, marital status and education level explained about 16.8% of the total variance in knowledge of ideal Islamic moral and ethics in the Qur'an and the Sunnah of Arabic school students ($R\text{-Square} = 0.28$). The remaining 83.2% is due to other factors and residuals. However, in a bid to determine whether or not the $R\text{-Square}$ of 0.28 obtained is significant, the Analysis of Variance (ANOVA) was carried out below

Table 14: ANOVA of Regression Analysis

Source of Variance	Sum of Squares	Df	Mean Square	F	Sig.
Regression	11.853	4	2.963	3.577	.007
Residual	410.105	495	.828		
Total	421.958	499			

This shows that $R\text{-Square}$ value obtained from the regression analysis is significant ($F = 3.577, P < 0.05$). This connotes that $R\text{-Square}$ value of 0.28 is not due to chance.

Research hypothesis two (H_{02}): age, gender, marital status and level of education will not have joint influence on behaviour of Arabic school students towards ideal Islamic moral and ethics in the Qur'an and the sunnah

Table 15: Estimate of relative influence of independent variables on Behaviour of Arabic School Students towards Ideal Islamic Ethics in Qur'an and Sunnah

Variables	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	.505	.233		2.168	.031
Age size	.538	.035	.570	15.192	.000
Gender	.314	.058	.204	5.437	.000
Marital Status	.009	.052	.008	.183	.855
Academic Level	-.047	.089	-.024	-.531	.596

It is presented here that the result of relative influence of age, gender, marital status and academic level of respondents on behaviour of Arabic school students towards ideal Islamic moral and ethics in the Qur'an and the Sunnah. The result reveals that age has greater influence on behaviour of Arabic school students towards ideal Islamic moral and ethics in the Qur'an and the Sunnah ($\beta = 0.570, t = 15.192$,

$p < 0.05$), followed by gender ($\beta = 0.204$, $t = 5.437$, $p < 0.05$), followed by marital status ($\beta = 0.008$, $t = -0.183$, $p > 0.05$) and academic level ($\beta = -0.024$, $t = -0.531$, $p > 0.05$).

Table 16: Summary of Age, Gender, Marital Status and Academic Level on Behaviour of Arabic School Students towards Ideal Islamic Ethics and Sunnah

R	R Square	Adjusted R Square	Std. Error of the Estimate
.571	.326	.321	.71625

The table reveals that age, gender, marital status and educational level of Arabic school students have a joint correlation which is positive on behaviour towards ideal Islamic moral and ethics in the Qur'an and the Sunnah ($R = 0.571$). The implication of this is that age, gender, marital status and education level jointly predicts behaviour of Arabic school students towards ideal Islamic ethics in the Qur'an and the Sunnah. Furthermore, the table shows that age, gender, marital status and education level explained about 32.6% of the total variance in behaviour of Arabic school students towards ideal Islamic ethics in the Qur'an and the Sunnah ($R\text{-Square} = 0.321$). The remaining 67.9% is due to other factors and residuals.

Table 17: ANOVA of Regression Analysis

Source of Variance	Sum of Squares	df	Mean Square	F	Sig.
Regression	122.860	4	30.715	59.872	.000
Residual	253.940	495	.513		
Total	376.800	499			

In the table, it shows that R-Square value obtained from the regression analysis is significant ($F = 59.872$, $P < 0.05$). This connotes that R-Square value of 0.326 is not due to chance.

Interview findings

Under this study, several themes appeared. These particular themes are categorised into two: knowledge and behaviours that are in line with the *Sharī'ah* by the selected Arabic schools' students in Ibadan. It was grouped into these two groups because what they know should manifest in their behaviour. In examining their knowledge, the following are considered: [i] the concept of ethics, [ii] the lessons in the life of the prophets on ethical values and [iii] the ethical characters in Islam. Their behaviour comprises but not limited to the following: [i] fraud [ii] negligence of *Ṣalāt* [iii] fornication and adultery [iv] lying [v] arrogance.

Knowledge of ethical conducts

The concept of ethics

The students reported that they know the concept of ethical values but their behaviours contradict it. They were taught Islamic ethics but some bypassed it to obey their whims. Even some reported that they managed to obey the school management in promoting the attainment of benefits and avoidance of detriments as reported by Galabah, Maglub and Yaglib.

Galabah: A student of knowledge should be aware of Islamic ethics that promote obedience to the Almighty and the commandment of the Prophet in the authentic Sunnah. But the reality is that some abuse the promise of forgiveness by engaging in sins without fear of punishment, rather the brightness of forgiveness.

Maglub: Islamic ethics are fundamentals of life but some students are adamant by rejecting the true Islamic ethics to follow their desires without the thought of Allah's punishment.

Yaglib: There is a general claim of knowledge of the ideal Islamic moral and ethics. Sir, if you ask thousands of students, their responses will remain yes. But let me tell you that our actions should speak volume about our knowledge. In a nut shell, we are all defaulters but the level is different.

The Lessons in the Life of the Prophets on Ethical Values

The stories of the prophets narrated in the Qur'an are full of ethical values from establishment of salat, obedience to Allah's commandments, reliance on Allah, patience in performing Allah's duty, etc. These excellent characters are affirmed by the students as stated by Tagallabah, Mugtalib and Sayagtalib.

Tagallabah: Numerous excellent dispositions of the Prophets are learnt regularly on different occasions. The truthfulness of Idris is repeated with the phrase "wa rafa' nahu ...". The chastity of Musa is known and learnt; the patience of Ayub is well explained and the reliance of Ibrahim can never be forgotten. The main point is that we lack the application of our knowledge.

Mugtalib: Allah has made the prophets our role models but some students only remember Musa when their mates stammer or remember the beauty of Yusuf without considering his chastity.

Sayagtalib: Let me tell you something, sir, we all enjoy the story of various prophets based on the narrator but don't let me deceive you, students listen more and act less.

The Ethical Characters in Islam

Humility, contentment, trust, respect, righteous companion, etc. are basic ethical characters in Islam. The students affirmed these characters during the interview and mentioned how their current situation nullified the practical Islamic ethics. Aslamah and Masalah reported:

Aslamah: The hadith of "... he is not one of us who shows no mercy to younger ones and does not acknowledge the honour due our elders" is a great reference in the significance of respect among the Muslims. We tend to read but lack the implementation of what we read or understand. Students are fond of mocking one another and humiliating one another has become a norm in the schools. The most amazing part is that a disrespectful fellow will love to be respected while a regular liar will question another fellow's truthfulness.

Masalah: We hear "wa kunu ma' sadiqin" meaning *be with the righteous* but some distance themselves from righteousness to gain worldly benefits against the commands of the Almighty. When you advise students to be contented, they will reply and say, "I will use the wealth amassed to propagate Islam. When I have money, you will be my friend."

Attitude and practices of the students in relation to moral and ethical values

Fraud (*Latm* and Cybercrime)

In Q102:8, it is established that a Muslim will be questioned about his wealth and held responsible for how it was amassed and spent on the Day of Resurrection. Thus, the fear of being questioned calls for seeking halal means of sustainability. Unfortunately, some Arabic school students have seen fraud as a

current culture that can be indulged in without any fear of punishment. This fact was established from the statements of Kataba and Maktub.

Kataba: It is difficult to believe that some students are fraudsters and allies of the fraudsters. They engage in fraudulent actions that could not be imagined from a common person let alone a learner. I know many of them and I have warned them several times and reported them to the authorities occasionally without any positive changes. My advice for them is that “end can never justify the means” but they do reply by saying, “Don’t worry yourself, we will help you soon to preach your morality to the world by the time we have money whether lawful or unlawful.”

Maktub: It is pathetic to know that the love of using highly expensive smart phones such as i-phone has made some learners to clinch with bad eggs. If they are asked about the luxuries, they will reply as a common man “Aye la ma se ka to sorun” if you cannot pray for us, don’t discourage us because this is our modern business.

Negligence of *ṣalāt*

Ṣalāt is a fundamental way of connecting to the Almighty and seeking His blessings in this life and the hereafter (Q20:14:132). It is incumbent on a Muslim to establish *ṣalāt* with humbleness and concentration to be among the successful (Q23:2). In contrary to this basic, Salsalah and Sabramah reported that *ṣalāt* is out of some students’ fundamentals of the religion of Islam.

Salsalah: When you see students’ attitudes in *ṣalāt*, it will be difficult to conclude that the learned are praying. It looks like the school authorities force them to pray while *ṣalāt* appears cumbersome on them in particular when the ablution is nullified.

Sabramah: If students are asked to state the most difficult action of their daily routine, I believe they will mention *ṣalāt*. Whenever I ask some colleagues what has been the cause of their negligence of *ṣalāt*, the reply is always “Allah is the most Forgiving”. I do join them at times, I would lie to you but when I reflect, I do *istigfār*.

Fornication and Adultery

Prophet Yusuf is a role model as he safeguarded his chastity and protected his benefactor’s property by rejecting the lust proposal of the latter’s wife. The injunction of Allah on adultery and fornication is summarized in the phrase “*la taqrabu..*”. Taqrabah and Mutaqrabu explain how adultery and fornication have become a norm in Arabic schools.

Taqrabah: I adore Prophet Yusuf for what he did. Honestly speaking, I cannot miss the opportunity given to me in that regard because it might be difficult to see again. I know that its enjoyment is temporary but shaytan will make one do it again and again.

Mutaqrabu: Temptation is the main factor that leads to *zina*. Regular romance with female colleagues, and seeing the back and front during recess and unprotected seclusion have tempted some students to do everything to gain their canal knowledge. After the first attempt, the defaulters do legalise the actions with the claim of “*asi ma fe ra wa*” meaning “we will still marry each other”.

Lying

Lying and falsehood are widespread problems and the roots of other problems that occur on an individual and public levels. The worst form of lying is to do so upon Allah and His Messenger which is to falsely attribute things to them (Q 69:44-46). In Arabic schools' setting where truthfulness as an ideal ethic should prevail, the reality was stated by Sadaqa and Yasduqu.

Sadaqah: I detest liars but they are our mates and colleagues. Some of them learned lying to convince their customers in *jalabi*. Sir, I remembered how a shaykh defended his lie and called it sunnatic lie in our class. Since then when a fellow lies in our midst, you will hear "*iro sunna*".

Yasduqu: When it comes to lying, in my own view, everyone is guilty; teachers, students and members of the school authority. Students told lies about their parents to escape punishment and a teacher told a lie for coming late. I think what is *haram* is becoming *halal* gradually.

Arrogance

Arrogance or pride is a condemnable characteristic of a person that Allah the Almighty dislikes the most. Arrogance is the feature of *Iblees* and his followers in this world. According to the Qur'ān, arrogance (pride) is the sin that will be severely punished by Allah, the Almighty (Q 39:72). The ideal Islamic moral and ethics preaches against pride. Tanimola and Boniseri stated their view as regards the reality of the students.

Tanimola: The misinterpretation of "fa amma bi ni'mati rabbika ..." meaning "And proclaim the blessings of your Lord" has made some students to be arrogant. If a student understands a particular rule of grammar, he sees himself as a king of grammar.

Boniseri: The reality is that students do not differentiate between appreciation and pride anymore. When they intend to appreciate the blessing of understanding, they become arrogant by belittling others in a mockery way.

Conclusion and Recommendations

Drawn from the findings of this study, the students have knowledge of morality in Islam. They were fully taught the dos and don'ts (*halāl* and *ḥarām*) of Allah as contained in the Qur'an and the Sunnah but many ignored the teachings and obeyed their whims and caprices. They follow the footsteps of the devil by behaving arrogantly, committing all forms of sins such as adultery, theft and involving in vices such as fraud (*laṭm*) and cheating. Many of them were also influenced negatively by their sponsors, parents, mates, friends and neighbours. It is noted that the school curricula are replete of the teachings of Islam on morality. They were taught the good behaviours expected of a Muslim should exemplify. However, they jettison what is expected of a good Muslim.

From the foregoing, the study recommends a need for unified and upgraded texts on moral and ethics to cater for 21st century challenges for Arabic schools' students. These texts will consist of feedbacks which will assist the management to work more on uprightness when there is a need. The texts will consider the different categories of the human race as highlighted in the Qur'ān.

Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] it is what is the great bounty (Q 35: 32).

In promoting morality, chastity, and decency, it is incumbent on Arabic schools to work on having a female wing to minimize the negative effects of intermingling among the students of opposite sex. This will not only promote morality among the students, it will also assist in mentoring the students on certain jurisprudential verdicts in a proper atmosphere and jurisdiction.

The available disciplinary committee of different Arabic schools should be empowered to appreciate academic excellence and regulate moral uprightness in the school. Hence, while punishments are meted on students who behave unethically, morally upright students should also be rewarded accordingly in order to encourage others to exhibit such a positive behaviour. This is in line with the injunction in the Qur'ān. He said,

As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease (Q 18: 87-88).

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