

# **An Assessment of Moral and Ethical Challenges in Modern Private Arabic Schools in Southwest Nigeria**

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## **Abstract**

This study focuses on the critical examination of the recent moral and ethical challenge in modern private Arabic schools in Southwest Nigeria. Moral decadence in Nigeria has been a matter of concern in all sectors of the society, which has resulted in the deterioration of societal norms and values. It is worrisome in recent time in Southwest Nigeria to note that the modern Arabic schools that are supposed to be moral and academic oriented based have been associated with social vices. Students are currently involved in various acts of immorality that contradict the Qur'anic teachings. A descriptive research design was adopted with the use of a quantitative approach. Library materials and structured questionnaire was used to collect data from respondents and Likert scale was used for data analysis. A total number of fifty (50) Mu'alim (teachers) were drawn from the various Arabic schools. The study revealed that there are many forms of decadence among modern Arabic schools in Southwest Nigeria, the causes of the decadence were revealed as well as the possible strategies for restoring the problem. The study concluded with a set of recommendations and suggestions to ameliorate the impunity in the school's system, among others, that parents and Ustadh/teachers should be encouraged to take an active role in their students' lives and provide guidance and support in their moral development. It is further recommended that teachers should always undergo regular professional training and workshops to enhance their knowledge and skills in impacting knowledge to students.

## **Keywords**

Ethics, moral, immorality, teacher, modern Arabic School, Southwest

## **Introduction**

Moral decadence is a global menace that no one can deny its existence in every sector of most societies, which includes schools, homes and workplaces. It has generated a lot of difficulty by preventing peace and development in society.

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According to Muraino and Ugwumba (2014), moral decadence is the process of behaving in a way that shows low moral standards. It means a gross reduction in moral values in a particular society. Thus, moral decadence appears to be a fall in the moral standard of a society. It seems to be a deterioration or collapse in upholding our societal values, beliefs, norms and ethical standards. Our schools are not exempted from this menace. It appears in almost every level of education; primary, secondary and tertiary. As Chima (2010) asserts that the youths of these days are morally bankrupt. Our society has witnessed a tremendous deterioration in its moral, social and educational values, especially among the youth.

Against this background, most of the modern Arabic schools in Yorubaland are currently facing moral challenges. Arabic students, who are supposed to be God-fearing and promoters of virtues in society, have become a subject of concern in the society, due to their involvement in various acts of immorality that is against the Qur'anic teachings and the Sunnah of the prophet. These include ritualism, alcoholism, fornication, fraud, lack of modesty, and a host of others.

Immorality has become the norm and the new pattern of life in most Arabic schools, which undermine the value of the Qur'an and Islam. Ustadh/teachers, who are believed to be role models in society have become a source of disgrace and distraction. They appeared before the younger ones with ego and self-aggrandizement. Their unhealthy attitude has been destroying the peace and security of society and reducing the values and academic integrity of modern Arabic schools. In light of the above, the emergence of moral decadence in modern Arabic schools in Southwest Nigeria calls for urgent attention of concern scholars to critically assess its emergence, causes, effects and solutions that would protect the image of schools, Islam and 'Ulama'.

## **Research Methodology**

In this study, a survey research design was adopted with the use of quantitative approach. The research instrument is a questionnaire used as techniques for data collection to achieve the objectives of the study. Data was analysed by using Likert scale (Strongly Agree, Agree, Disagree, and Strongly Disagree). The sample was chosen randomly from a population of sixty (60) teachers (Mu'alim/Ustadh), ten each from six states that constitute Southwest Nigeria.

## ***Conceptualisation of Terms: Moral and Ethical Value***

The word moral, according to Britwum and Aidoo (2022) as quoted in Shorter (1975), is derived from the Latin word 'mores', which means 'customs' that refer to practices and standards of rules and norms shared by particular groups of people that govern their religious and social obligations. Khatibi and Khormaei (2016) also add that morality can be a body of standards or principles derived from a code of conduct from a particular philosophy, religion, or culture, or it can derive from a standard that a person believes should be universal. Morals are

specific beliefs, behaviours and ways of being derived from doing ethics. One's moral is judge to be good or bad through systematical ethical analysis.

Equally, Loeb (1971) states that ethics originates from the Greek word "ethos", which means "character, spirit and attitude of a group of people or culture. The Cambridge Dictionary of Philosophy states that the word "ethics" is commonly used interchangeably with 'morality' ... and sometimes it is used more narrowly to mean the moral principles of a particular modern, group or individual (Farhud, 2019). In the same vein, Al-Aidaros *et-al.* (2013) quote Rachels and Rachels (1993) that ethics represent a set of moral principles, rules of conduct or values. Delaney (2005) affirms that ethics is concerned with the good worth seeking in life and with the rules that ought to govern human behaviour and human interaction. In the submission of Ogbonna and Ebimobowei (2011), ethics is reflected in the principles that a person uses in governing his/her actions and the personal standards by which a person distinguishes right from wrong. Therefore, from the above definitions, morality can be understood as a set of principle of conduct put forward by any group, society or nation that is acceptable by every member of the group.

Ethics and moral from Islamic point of view is called *al-Khulq* (moral) or *al-Adab* (manner). According to Nanji (1991), *al-Akhlaq*, is a characteristic state of the soul that determines human actions based on moral philosophy, while *al-Adab* is the actual practice of moral philosophy. Moreover, *al-Akhlaq* describes a broad range of activities characterized as *al-'Amāl al-Salihah* or 'virtuous deeds' as mentioned in the Qur'ān. Al-Ghazali (2001) also explain that *al-Akhlaq* is the science or study of the human soul in terms of qualities and characteristics that are congruent with methods of behavioral application. He also states that this science comprised two forms: *khalq* (the physical) and *khulq* (or *akhlaq*), which is the manifestation of actions that are rooted in the soul. Al-Ghazali (2001) posits that Islamic ethics teach the soul to behave well, do what is good and guard against vices. From his viewpoint, Islamic ethics concern specific religious beliefs with regard to the actual practice of right vs. wrong behaviour and not mere understanding (p. 461).

Islamic ethics is the ethical system formed by the teachings of the *Qur'an* and explained by the Prophet (SAW) through action and words. *Qur'an* strongly emphases in several passages, the connection between religion and moral. The Prophet primarily stated the objective of his mission by saying, "I have been sent as an instructor, I have been sent to perfect human manners" (*Muata' Imam Malik, Kitab Jami', Section of al- Khuluq, no. 1614*). So, the main objective of the Prophet's call is to lay down the foundations of human ethics for the individual and society, which symbolises the price of happiness every time.

At this juncture, it is also worthwhile to note that Yoruba consider the issue of ethics or morality as one of the most essential issues of life for any human

being. One moral concept that is highly valued is the concept of *OMOLUABI* as stressed by Olanipekun (2017);

Omoluabi means a well-behaved person. It is also a moral philosophy and value system that emphasises integrity, honour, good characters. The end of Yoruba traditional education is to make every individual "Omoluabi". To be an "Omoluabi" is to be of good character, be in good spirit of brotherhood, truth, cooperation, sharing, solidarity, compassion, service, sacrifice, fellowship, truth, sympathy and empathy. (p. 219)

### ***An Overview of Modern Arabic School in Southwest, Nigeria***

Yorubaland is a place where the Yoruba language is widely spoken. It is located in southwest region of Nigeria which mainly contains six states; Oyo, Ogun, Lagos, Osun, Ondo, and Ekiti and some part of the North Central (Kwara); Offa, Erinle, Omuaran and Aboto and some of Edo and Kogi states. Similarly, Yorubaland spreads to Togo and Republic of Benin. The Yorubaland shares borders with Borgu (the abode of the Barbas and Borgawas) in the northwest, Nupe and Ebira in the North, the Esan and Edo in Southeast. According to Mustapha (2016) when he refers to the 2006 census figures in Nigeria as published by the Nigeria Master Web, that Yoruba-land has 27,511,992 inhabitants making it the second largest populated zone after the North West which has a total of 35,786,944 inhabitants. The land is an area that is naturally blessed with vast arable land. Traditionally, the Yoruba, as people in the sub-region are known with farming occupation. They grow food and cash crops like yam, beans, cassava, plantain, cocoa, kolanut, rubber, coffee etcetera. Only a little percentage of the people is employed as merchants, craft-men or artists. The Yoruba people are socially receptive and highly dedicated to whatever they believe in. They also generally feel a deep sense of culture and modern that unifies and helps identify themselves.

Arabic language, according to AbdulRaheem (2018) is the language of the original Arabs who are the inhabitants of *al-Jazirah al-'Arabiyyah* (Arabian Peninsula). It is also the language of the Arabicised nations such as Syria, Iraq, Lebanon and the whole of North Africa. Arabic, in all the aforementioned countries, served as the language of education, communication, commerce and politics. Arabic-Islamic studies as a field of study in sub-Saharan Africa, was as old as the advent of Islam about the 5<sup>th</sup> AH/11<sup>th</sup> CE century. In fact, according to Sanni (2012), it was the only field of study known in this area for long a time before the coming of the colonialists with western educational system in 1904.

Arabic and Islamic education in Nigeria is dated back to the period of introduction of Islam into Nigeria, as a vehicle for spreading Islam, as is the case in non-Arabic speaking worlds, which include historical and cultural factors (Abubakare, 2002; Al-Ilory, 1991). AbdulRaheem (2018) notes that the

language, whether debatably considered foreign or indigenous, has penetrated into the linguistic, literary and social spheres of Nigerians' lives. At least two of the three major Nigerian indigenous languages have been so much influenced by Arabic in terms of number of words and expressions that have been derived from this language. This implies that Arabic language has had an influence on Nigerian history, culture, and language.

Arabic language appeared in Hausaland around 10<sup>th</sup> century through commercial activities. It significantly spread into far places in the 14<sup>th</sup> century. About forty Wangarawa traders were thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji (1349-1385). Al-Maghili, a famous scholar of his era, brought Islam to Katsina in the fifteenth century. Similarly, a number of scholars from Sankore University, Timbuktu visited Katsina, bringing with them books on divinity and etymology. The language reached its peak in the 19<sup>th</sup> century with the emergence of the Islamic reform of Shaykh Uthman bin Fodio. Arabic language was adopted by the Sokoto caliphate as its official language and it served several purposes in the society before the advent of the colonialists in Nigeria (Galadanci, 1982; Al-Ilori, 1990 & Lawal, 1995; Oloyede, 2012).

In 16<sup>th</sup> century Islam arrived in Yorubaland during the time of emperor Mansa Musa of Mali. According to Al-Ilori (1965, 1990) the period of introduction of Islam to Yorubaland was during the time of Emperor Mansa Mūsā of Mali, when the Yoruba people came to know the religion through the Mali traders and ambassador present in Oyo-Ile- the capital of the Old Oyo Empire - which was also known as Katunga. Abubakre (2004) also affirms that there was presence of some Arabic scholars in the town from Nupe, the neighboring of Yoruba to the North, who taught people both the *Qur'ān* and the *Hadīth*. Those scholars served as advisers to the Alafin Ajiboyede (King of Oyo). The oldest and the first mosque in Yorubaland was also built by them in 1556 in Oyo-Ile. Later, Islam spread to other part of Yorubaland, such as, Iwo since 1655, Iseyin in 1760 C.E and Lagos in about 1774.

According to Fafunwa (1974), wherever there is a Muslims population in a particular area, those Muslims are committed to the course of Arabic and Islamic studies for better understanding of Islam and its creeds. Therefore, Qur'anic schools were established at the different part of Northern and Southern Nigeria. The learning was located either in the mosques, private houses of 'Ulama' (*Alufa*) or premises specially built for this purpose. Against this background, Sanni (2012) observes that two types of Arabic school were introduced; *al-Madrasah al-Quraniyah* for under-age pupils, purposely for the Qur'an recitation and memorisation, and *al-Madrasah al-Ilmiyyah* for advance studies in Arabic and Islamic sciences.

Arabic system of education flourished for many centuries in the North and Southwest, until arrival of Colonialist with Christianity and western education in the mid-19<sup>th</sup>-century. According to Abubakare (2002), the coming of British colonialism overarched apparatus of administration. Christianity and western orientation undermined the fortunes of Arabic and Islamic education. Western education replaced Arabic learning. Those who acquired Western schooling were given well-paying jobs, while the graduates of Arabic schools were no longer relevant in the scheme of things. However, through the individuals' intervention and some Islamic organisations, Arabic and Islamic education gradually gained recognition. Arabic school started spreading all over the places. In the North, formal private schools and colleges of Arabic and Islamic Studies such as School of *Shari'ah* was established in Kano by the Northern rulers and renamed in 1947 as *Madrasatul-'Ulūmil-'Arabiyyah* (School of Arabic Studies). *Shaykh* Sharif Salih also established *Kuliyyatun- Nahdah al-Islamiyyah* in 1957 at Maiduguri, among several others.

In southwest, the first modern centre for Arabic-Islamic studies was located in Lagos in 1904 by a Syrian settler in the city, popularly known as Muḥammad Mustaphā Al-Shāmī Al-Fandi. He was also the author Arabic book called *Miftāhu al-lugat al-'arabiyyah li ta'līm bi'l-ifrīqiyyā al-Gharbiyyah*. Similarly, before the Nigeria independence in 1960, individual Yoruba 'Ulama' and Islamic societies focused on establishment of Arabic schools with major improvement. Some Islamic organisations emerged with the aim of providing Arabic-Islamic education in formal school, to rescue Muslims who were unable to send their children to school and to prevent them from being converted to Christian. Majority of the formal schools were owned and controlled by Missionaries with Christian ideology. The Government Muslim Schools were not sufficient enough for the growing number of Muslim children yearning for Western education. The foremost Islamic organization that rescued the situation was Ansar-ud-deen Society, which was founded in Lagos in 1923.

According to Oyewole (2004), the society established its first primary school in 1929 at Alakoro in Lagos and another one at Okepopo. By 1955, the society had recorded about 80 primary schools. Its first secondary Grammar school was at Isolo in 1953, while its first Teacher Training College was built in Otta in 1946, and its university in 2015 in Offa. Today, Ansar-ud-Deen schools are found in all parts of Nigeria, particularly Yorubaland. Later, other societies joined the race, and they include Nawair-ud-Deen, 1934; Zumratul Islamiyyah, 1926; Badr-ud-Deen, Ijebu-Ode Muslim Association, Crescent Bearers, Young Muslim Brothers and Sisters, Issabatul-Deen Society, Federation of Muslim Women Association of Nigeria (FOMWAN), Jama'at Nasrul Islam. The most recent of these Islamic organisations are the likes of Nasrul-Lahi Fathi (NASFAT), Fathu Quareeb, Al-Usrah, Islamic Mission for Africa (IMA), Islamic Education Trust (IET) and others. Different levels of education were established all over Yorubaland; such as, primary, secondary, colleges and university, promoting Arabic and Islamic studies.

The efforts of individuals native ‘Ulama’ are also worthwhile in promoting Arabic-Islamic education. Those ‘Ulama’ founded modern private Arabic schools with elements of modernisation, which included development of a new methods of teaching with well structure of the administrative system, introduction of use of curricula graded according to the student’s ability and age, designing of the course duration, introduction of examination at the end of each academic session, issuing of certificate after the whole study, using of chalk board, structuring of study into various levels; preparatory (*Tamhīdī or Ibtidāī*), primary (*Idtidādī*) and secondary (*Thanawī or Tawjīhī*). Some of these schools were the Arabic School founded in 1945 and rebranded as *Kharashi* Memorial Arabic School, after the death of its founder on 12th May, 1965, *al-Ma’had al-Azhari* at Ilorin founded by Shaykh Kamalu-d-din *Al-Adabiyy* in 1947, *Markaz-ut-Ta’limil-Arabiyy* established by Shaykh Adam Abdullah Al-Iluriyy in 1950 at Abeokuta, later relocated to Lagos in 1952, *Al-Mahadal-Arabiyy* founded in Ibadan, Oyo State in 1957 by Shaykh Murtadha Adbdus-Salam. Also, Shaykh Abdul-Majeed Ahmad founded *Shams al-Islam* Arabic school in Ibadan in 1959, but Shaykh Shaykh Mustapha Zuglool later joined those scholars in founding *Darud-Da’wah* in 1971 at Isolo, Lagos. Recently, there are many other Arabic-Islamic schools all over the places established by the disciples of the aforementioned ‘Ulama’.

It is important to note that after the demise of the owner of most of the Arabic schools, the ownership and control of the schools is normally passed on to their children. That explains the reason why *Az-Zumratul-Adabiyyah* in Ilorin, *Markaz-ut-Ta’lim* in Lagos, *Al-Ma’hadul-Arabiyy* in Ibadan, and *Darud-Da’wah* in Lagos are under the control of the children of the original founder.

It is amazing to state that all the modern Arabic schools are centre of learning and character building. Ever since, Qur’an as the source of Arabic and Islamic studies remains a book of guidance that provides unparalleled excellent principle of morality for individual and society at large. Thus, all Arabic students are expected to be God-fearing and morally uprightness. They are supposed to be doing all that Allah has ordered and abstain from all that He has forbidden. Recently, the moral standard in the modern Arabic schools has been seriously challenged in Southwest Nigeria due to the decline in the standard and virtues.

## Data Presentation and Discussion

As stated above, the data was collected through questionnaire. The sample was chosen from the population of sixty (60) teachers in different modern Arabic schools in the Southwest Nigeria. Three (3) research questions were raised. Each question contains seven (7) statements or items that explain the issue.

### Research Question I:

Is it true that there is prevalence of immorality in Arabic schools in Southwest in recent time, despite that Qur'an is the foundation of moral value and character building?

**Table I: Prevalence of Immorality in Arabic Schools in Southwest**

S/N	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1	Recently, there is prevalence of different forms of immorality in most of the Arabic schools in Yorubaland, such as, cultism, sexual assault, indecent dressing, disrespect, dishonesty, arrogance, lack of contentment, alcoholism, fornication, Yahoo, fraud, catch-out and a host of others.	69%	21%	10%	0%
2	Students are no longer abiding with the Qur'anic and Prophetic teaching.	50%	18%	19%	13%
3	The cases of immorality among students are not new to the school authority.	80%	13%	7%	0%
4	Students within and outside the school have been accused of committing criminal acts.	60%	19%	10%	11%
5	Students had been dismissed from school due to their involvement in unhealthy behaviours.	20%	20%	10%	50%
6	Cases of misbehaved students had been reported to law enforcement agencies for further actions.	15%	20%	21%	44%
7	The public is aware of the emergence of immorality rate in some Arabic schools in Yorubaland.	53%	15%	12%	20%

### Summary of Findings

The data in table I consist of seven items related to the research question. The result to the major items reveals the emergence of moral decadence in modern Arabic schools in Southwest Nigeria. Six (6) out of seven (7) items stated above have **strongly agree** by the respondents, except only item number five (5) that have **strongly disagreed** as the statement says, "*cases of misbehaved students had been reported to the law enforcement agencies for further actions.*" Therefore, the data establishes the prevalence of moral decadence in modern Arabic schools in Southwest Nigeria.

### Research Question II:

What are the factors responsible for immorality among students of modern Arabic schools in recent time in Yorubaland?

**Table II: Factors Responsible for Immorality among Students of Modern Arabic Schools**

S/N	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1	Poverty is highly considered a lead way to immoral practices among students of the Arabic schools in Yorubaland.	60%	20%	5%	15%
2	Poor family/home training is also accountable for bad behaviour in the Arabic schools.	70%	15%	5%	10%
3	Unhealthy attitude of Arabic students is as a result of the misinterpretation and misinformation of some clerics in their public lectures.	60%	20%	0%	20%
4	Love of materialism and a flamboyant lifestyle in front of students and during public lectures inspired students into immorality.	69%	15%	5%	16%
5	Associating with bad gang either in school or outside strongly encouraged students into indecency.	70%	10%	5%	15%
6	Social media played major role in spreading moral decadence in Arabic schools.	55%	15%	10%	30%
7	Lack of job opportunity for the graduate of the modern Arabic schools.	65%	20%	5%	10%

The data in table II shows the response of each sampling unit with respect to causes of moral decadence in modern Arabic school in Southwest Nigeria.

Result reveals that all the respondents **strongly agreed** to all the seven (7) items stated as the factors responsible for the emergence of moral decadence in our Arabic schools, while other scales (Agree, Disagree and Strongly Disagree) received lower percentage. So, the summary is that all the aforementioned factors were the causes of moral decadence in modern Arabic schools in Southwest Nigeria.

### Research Question III:

What are the implications of immorality in the modern Arabic schools in Yorubaland?

**Table III: Implications of Immorality in Modern Arabic Schools**

S/N	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1	Involvement of students from modern Arabic schools in immorality portrays Islam negatively in society.	65%	15%	10%	10%
2	The respect and honour enjoyed by 'Ulama' in the past is gradually eroding.	55%	25%	10%	10%
3	People disregarding the Qur'an and its messages.	65%	15%	10%	10%
4	Parents are no longer interested in sending their children to Arabic school.	60%	20%	5%	15%
5	People prefer consulting herbalists (Baba-alawo) to clerics now.	60%	25%	10%	5%
6	Unhealthy acts of some 'Ustadh discourage people to identify with Islam publicly.	70%	15%	5%	10%
7	The unethical attitude from various Arabic schools gives room to reawakening of Yoruba modern practices (e.g. Isese day on every 20th of August.	70%	15%	5%	10%

### Summary of Findings

The data in table (III) discloses the effect of unhealthy attitude of students in some Qur'anic schools in Yorubaland. All the items depicted in items were considered by respondents as negative effect of immorality **strongly agreed**, while other scales have lesser percentage. So, the moral decadence in most

modern Arabic schools in Yorubaland has positive impact on Qur'an, Islam, schools and 'Ustadh/teachers.

## **Discussion of Findings**

The data analysis reveals findings on the moral and ethical values of modern Arabic schools in Southwest Nigeria; it causes, effects, and solutions. In response to research question I, Arabic schools in recent time in Southwest Nigeria has degenerated in values and moral behaviour identified with the school initially. The decline occurred when some students got involved in criminal acts within and outside the school premises, which is against the Qur'anic teachings and Sunnah of the Prophet. Examples of such include truancy, cultism, sexual assault, absenteeism, indecent dressing, disrespectful and dishonest to mention but a few.

The study also shows that most of the Arabic schools graduates are no longer abiding by the teaching and instruction of the Qur'an and Sunnah of the Prophet. This obnoxious development is well-known to the general public and has generated teacher and school authority. Though, some directors took a bold step in curbing the spread of this bad attitude in schools, by having counsel unit that use to advise students to shun bad behaviours that can bring down the image of Islam and schools. But some pretended as if everything is normal in the school.

It clears from table II that there many factors accountable for the moral decadence in the modern Arabic schools in Yorubaland, such as poverty, poor family background. It would be realised from our findings that home is the foundation of moral upbringing that has everlasting imprint in the disposition of child. If foundation is in a good order, child would be well trained and behaved well at anywhere. Research has shown that recently many homes had failed the society by not discharging their responsibilities accordingly. The first priority of a Muslim family is to cultivate in the children consciousness of Allah and religious teaching at early state of their life. Inability to do so, surely resulted into bad behaviours. A well-trained child at home would still maintain such behaviour outside. While the untrained child ends up with bad attitude at everywhere.

According to Mbatia, Jenkins, Singleton & White (2009), that states that poverty, lack of education, family orientation and drug abuse are the cause of moral decadence. It also noted that the misinterpretation, miss-presentation and unauthenticated or fabricated information, from clerics had drawn many students into bad attitude. For instance, Qur'an (9:103) that reads thus "take alms of their wealth, with which you may purify them and may make them grow and pray for them" the word "take" has been misconstrued/misinterpreted to mean taking alms from them by force. Also, Q 28:76 "...and neglect not your portion of the

world” The understand of many students on this verse is that one should not forget their portion of wealth, favour and blessing, and it must be grabbed at anywhere and at any time, either through lawful and unlawful means.

Another major factor that majority of our respondents strongly agreed upon was social media that quickly spread unethical attitudes in the formal or informal schools. Arabic students, like other youths in the society, have free access to various social media, such as, Yahoo, Twitter, Instagram, WhatsApp, and a host of others, which had introduced students into various forms of crime and shameful acts. Lack of job opportunity for graduates of the Qur’anic schools has also turned many students into criminals and fraudster. Students should struggle to acquire more knowledge due to the societal needs, either Western Education or vocational training or skill of entrepreneurship skill, rather to depend on *Jalabi* (spiritual consultation) that lies on lying and dishonest.

The responses to research question III on the effect of moral decadence in the modern Arabic school in Yorubaland show that the immoralities have negative impact on the image of Islam, Qur’an, ‘Ulama’ and schools. It was revealed that until recently, clerics in Yorubaland were held in high esteem and honour due to their uprightness and righteousness in society. It was to this extent that some were considered by some kings to be spiritual consultant or adviser over personal or society affairs. However, the honour and glory had been eroded due to the involvement of some clerics and their students in various criminal acts that are against the teachings of Islam. Islam and the Qur’an, which is the foundation of human ethics and virtues from Allah to all mankind, is now being attacked and disregarded in Yorubaland by unbelievers. Qur’an was tore into pieces and burnt publicly. Similarly, the unethical disposition of clerics had given room to the reawakening of Yoruba modern practices that have been abandoned for long, such is ISESE day (modern practices) that has just been approved by the government as an annual anniversary on every 20th of August of every year.

## Conclusion

In the foregoing study, the emergence of immoral acts in some modern Arabic schools in Southwest Nigeria has been examined from different perspective; its existence, causes, effects and solutions. The paper reveals that moral decadence is a general challenge from which Arabic students are not exempted. The research discovers the existence of various acts of immorality that are against the teachings of Islam and Sunnah of the Prophet. Various factors were ascribed to this devastating or ugly incident, which included inadequate home training, love of materialism, moral laxity, decline in religious training, influence of peer groups, broken homes, and mass media. The negative effects of immorality on the Image of Islam, Qur’an and status of ‘Ulama and their schools in society were also mentioned. Solutions to the problem were also highlighted so that the malady of social ills could be reduced to a barest minimum in our Qur’anic schools.

## Recommendation

Considering the current survey and results, the research suggests the following:

- i. Schools, parents, and teachers must work together to provide a supportive and inclusive environment that promotes moral and values in our modern Arabic schools in Southwest of Nigeria.
- ii. Urgent need to review school curriculum to accommodate entrepreneurship skills that will enable students to secure lawful means of livelihood after graduating from madrasah.
- iii. Students should be encouraged to further their education, whether through Western education, vocational training, or entrepreneurship.
- iv. Teachers should always undergo a regular professional training and workshop to enhance their knowledge and skills on impacting knowledge to students.
- v. Orientation and re-orientation programmes on the dangers of immorality should be organised for students regularly.
- vi. Preachers need to mind their utterances against misleading public.
- vii. Empowerment opportunities should be provided for students and graduates of conventional Arabic institutes.
- viii. Creation of functional guidance and counselling units by the school authority is necessary.
- ix. Implementing strict rules on student's use of social media by schools.
- x. Teachers/Ustadh must be role model to students in all aspects.
- xi. Proper meaning, interpretation and application of the moral lessons from the Qur'an should be encouraged rather than memorisation without understanding.
- xii. Ustadh/teacher must be well paid by the school authority to discourage extortion from students.
- xiii. There is need to start rewarding good character in all Arabic schools in order to encourage people to do more and to motivate others to do good.
- xiv. Mechanisms must be put in place to control the attitudes of Alufa in society.

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