

Reappraising Islamic Moral Education for Positive Nationhood in Nigeria

*Rauf, Adeola Lateef, PhD &
Paramole, Kabir Olawale, PhD*

DOI: <https://doi.org/10.5281/zenodo.14991292>

Abstract

This paper explores the role of Islamic moral education in promoting peace and development in Nigeria. Drawing on the literature on Islamic education, peacebuilding, and development, it examines how Islamic moral education can contribute to positive nationhood in Nigeria. The paper also considers the challenges and opportunities for implementing and promoting Islamic moral education in the country. The methodology of this research is a mixed-methods approach, combining quantitative and qualitative methods. The quantitative methods included a survey of Islamic religious leaders and practitioners, as well as an analysis of secondary data on religious education and development in Nigeria. The qualitative methods included in-depth interviews with religious leaders and practitioners, as well as participant observation in Islamic religious schools and institutions. This paper showed how the research contributes to understanding the role of Islamic education in promoting positive nationhood and addressing the challenges of religious diversity in Nigeria. It discussed the ethical and practical challenges of researching Islamic moral education in Nigeria. Finally, the significance of the research in highlighting the potential impact of the findings on the field of Islamic moral education and peace and development in Nigeria was discussed. The work concluded with a discussion of the implications of the findings for future research and policymaking. To address the challenges of Islamic moral education in Nigeria, the paper recommends creating a national policy on Islamic moral education that is inclusive of all stakeholders and increased funding for Islamic moral education, and ensuring that the funds are distributed fairly and transparently.

Keywords: Islamic moral education, national unity, peace building, positive nationhood, religious tolerance

Introduction Nigeria is a country of great diversity comprising of many ethnic, cultural, and religious groups. This diversity has been both a source of strength and conflict evident in the ways different groups vie for power and resources. Typical of a multi-ethnic nation, religion has played a significant role in this conflict as recurrent tensions between Muslims and Christians in the country makes clear. Despite these challenges, there is a growing recognition of the need for peace and development in Nigeria. This research will explore the role of Islamic moral education in promoting peace and development in Nigeria. More detailed discussion of the historical and political context of Nigeria will include the role of religion in the Nigerian Civil War and the ongoing conflict in the country's northeast. The paper will also examine a discussion of the impact of globalization and economic inequality on the role of religion in Nigeria.

Historically and politically, it is also important to introduce the relevant theoretical frameworks for the research and include a discussion of theories of social capital, religious conflict, and peace building. These frameworks will situate the research within the broader literature on the role of religion in society and development and provide a conceptual foundation for the specific research questions that will be explored. The specific research questions the study will address are what is the role of Islamic moral education in promoting peace and development in Nigeria? How does Islamic moral education interact with other factors such as economic inequality and political instability? And, what are the practical and ethical challenges of implementing Islamic moral education in Nigeria?

Finally, the paper concludes with a brief overview of the methodology and structure of the paper outlining the main sections of the paper such as the literature review, methodology and findings. A brief discussion of the primary and secondary data for the study is also given.

On methodology, this paper discusses the limitations of the research, the scope of the research, the challenges of generalizing the findings to other contexts, and the possibility of bias in the data. Acknowledging the limitations of the research provides a more accurate and honest assessment of the findings.

Statement of the Problem

Despite the growing recognition of the importance of religion in promoting peace and development, there is a lack of research on the role of Islamic moral education. There is a need for more research on the practical and ethical challenges of implementing Islamic moral education in a country like Nigeria. Furthermore, this research aims to explore these questions to gain a better understanding of the potential role of Islamic moral education in promoting peace and development in Nigeria. The study posits that this research, for example,

promote a better understanding of the role of religion in developing countries, and would influence policy formulations and practices that will positively impact moral education. Additionally, the research will contribute to a more nuanced understanding of the relationship between religion and development and will lead to more effective strategies for promoting peace and development in Nigeria. The audience of this paper includes policymakers, development practitioners, religious leaders, academics, and students whose needs and interests have to be considered to ensure the relevance and usefulness of the research.

Finally, the statement of the problem articulates a clear and concise statement of the research question which is what is the role of Islamic moral education in promoting peace and development in Nigeria? This question will be specific and focused, to ensure the relevance of this research.

Research Methodology

The methodology of this research adopts a mixed-method approach combining quantitative and qualitative methods. The quantitative method includes a survey of Islamic religious leaders and practitioners, as well as an analysis of secondary data on religious education and development in Nigeria. The qualitative method includes in-depth interviews with religious leaders and practitioners, and a participant observation in Islamic religious schools and institutions. The combination of these methods allows for a more comprehensive and nuanced understanding of the role of Islamic moral education in promoting peace and development in Nigeria.

Several key ethical considerations that need to be taken into account when conducting this research. First, it is important to ensure that participants were fully informed about the purpose of the research and that they provide informed consent. Second, it is important to protect the confidentiality of participants and to ensure that they were not exposed to any risks as a result of their participation. Third, it is important to ensure that the research was conducted in a culturally sensitive manner, taking into account the beliefs and practices of the participants. (Abdul, 2020:57)

Research Questions

The research questions for this study are as follows:

1. What is the current state of Islamic moral education in Nigeria, and how is it perceived by Islamic religious leaders and practitioners?
2. What are the potential benefits and challenges of Islamic moral education in promoting peace and development in Nigeria?
3. How does the government of Nigeria view and support Islamic moral education, and what are the implications of this for the future of the practice?
4. How do other religious groups in Nigeria view and interact with Islamic moral education, and what are the implications of this for inter-religious relations?
5. What can be done to improve the quality and effectiveness of Islamic moral education?

Justification of the Study

The justification for this study is based on the following factors:

1. The increasing relevance of religion in Nigerian society and politics.
2. The growing importance of Islamic moral education in Nigeria.
3. The potential of Islamic moral education to promote peace and development.
4. The lack of research on this topic in the existing literature.
5. The need to fill this gap in the literature to influence future policy formulations and practices.

History and Philosophy of Islamic Moral Education

The history and philosophy of Islamic moral education dates back to the teachings of the Prophet Muhammad. The fundamental basis of Islamic moral education is the concept of *taqwa*, or piety which encompasses both religious and moral duties. It emphasizes the importance of knowledge, character, and action, and aims to guide Muslims towards leading a life of righteousness and faithfulness to God. Several number of key Islamic moral principles are central to Islamic moral education as follows

1. The importance of knowledge, learning, and education.
2. The value of sincerity, humility, and piety.
3. The importance of family, moral and good behaviour.

The history of Islamic moral education began in the mosque, the first educational institution established by the Prophet. It served as a place of prayer, learning, and community, and was an important center for the spread of Islamic knowledge. Over time, schools called *madrasas* were established in various Islamic empires, such as the Abbasid Caliphate, to teach both religious and secular knowledge. The philosophy of Islamic moral education was also influenced by the works of Islamic philosophers and scholars such as Al-Ghazali, IbnRushd and IbnSina. These scholars emphasized the importance of knowledge, reason, and action, and espoused the same in their works (Sa'adat & Tahirah, 2019).

Islamic moral education also lays a strong emphasis on character development. Many of the important Islamic moral principles and values that are emphasized in Islamic moral education are:

1. Trustworthiness.
2. Kindness.
3. Forgiveness.
4. Generosity.
5. Honor and respect for parents.
6. Honesty.
7. Obedience to God.

These values and principles are considered essential for Muslims to live a righteous and fulfilling life and are taught through a variety of methods, including sermons, lectures, and stories drawing from the lives of the Prophet Muhammad and other Islamic figures. (Sharif, 2018:12).

Many specific tools and approaches are also used in Islamic moral education to help students develop their moral character and Islamic values. These include:

1. Using stories and examples from the Qur'an and the hadith.
2. Studying the lives of the Prophet Muhammad and other prominent Muslims.
3. Learning through experience such as through community service and volunteering.
4. Practicing Islamic etiquette and manners.
5. Reciting the Qur'an and reflecting on its meanings.
6. Performing the five pillars of Islam, including prayer, fasting, and charity.

These approaches and tools which are designed to help students internalize Islamic moral education are not just limited to academic settings; they are also practiced in the home and the community. Parents play a crucial role in the moral development of their children, as it is their responsibility to instill Islamic values and morals in their children. The community, including mosques, Islamic centers, and other organizations, also play a key role in supporting and promoting Islamic moral education. Together, these different settings work to provide a comprehensive and holistic approach to Islamic moral education (Daniel, 2019:33).

Some specific teachings of the Prophet are central to Islamic moral education. For example, the Prophet emphasized the importance of being kind and respectful to others, epitomized in the Islamic principle of *ihsan*, or doing good and showing kindness to others. The Prophet also taught the importance of justice and equality and emphasized the value of forgiveness and reconciliation. Finally, the Prophet encouraged Muslims to engage in charity and service to others, embodied in the Islamic practice of *zakat*, or almsgiving. (Hellyer, 2021:39).

Another important aspect of Islamic moral education is the concept of *tarbiyah*, or the process of character development. This is based on the principle prescribed by the Prophet that the best of people are those who are best in character. *Tarbiyah* aims to cultivate traits such as patience, modesty, and self-discipline in Muslims, and it is a lifelong process of spiritual growth. This process is supported by many Islamic practices and rituals such as reading the Qur'an, praying, fasting, and attending religious gatherings. (Mahmood, & et al. 2020:21).

Another key aspect of Islamic moral education is the concept of *adab*, or proper etiquette and manners. This covers a wide range of behaviors and actions, from the way Muslims greet each other to how they behave in public and private life. The Prophet emphasized the importance of *adab* in all aspects of life, from how one eats and drinks to how one treats others, and it is considered an essential

part of a Muslim's character. Some specific examples of *adab* include speaking respectfully to others, avoiding idle talk, and refraining from gossiping (Zuljastri, 2020:48).

Current State of Islamic Moral Education in Nigeria

The current state of Islamic moral education in Nigeria can be described as mixed. On the one hand, there have been efforts to promote Islamic moral education in the country with the establishment of Islamic schools and institutions that aim to instill Islamic values and morals in students. On the other hand, there have also been challenges ranging from a lack of resources and funding to lack of qualified teachers and curriculum materials. There have also been reports of radicalization of some Islamic schools which have raised concerns about the safety and quality of Islamic moral education in the country.

There have been several initiatives and reforms in recent years aimed at improving Islamic moral education in Nigeria. For example, the government of Kaduna state in northern Nigeria has established the Islamic Education Commission to regulate and develop Islamic education in the state. In addition, the Nigerian National Assembly passed a bill in 2019 to establish the Federal University of Islamic and Arabic Studies which is intended to promote Islamic learning and research in the country. Moreover, several Islamic organizations, such as the Muslim Students' Society of Nigeria, have been working to promote Islamic moral education through various programmes and activities. While these initiatives have been important steps towards improving Islamic moral education in Nigeria, there are still many challenges that need to be addressed. For example, the lack of funding for Islamic schools and institutions is a major issue, as it limits the ability to provide high-quality education and training. In addition, the shortage of qualified teachers and the limited availability of curriculum materials make it difficult to ensure that Islamic moral education is delivered effectively. Finally, the ongoing threat of radicalization in some Islamic schools remains a concern (New Nigeria, 2020:33).

There are several ways in which the current state of Islamic moral education in Nigeria can be improved. One is to increase funding for Islamic schools and institutions through government support or private donations. Another is to provide more training and development opportunities for teachers of Islamic moral education to ensure that they have the necessary skills and knowledge to teach effectively. In addition, efforts should be made to develop and provide more curriculum materials and resources for Islamic moral education to ensure that students have access to highquality learning materials. Finally, more collaboration and communication between Islamic schools and institutions will help to share best practices and support among these institutions in the delivery/ inculcation of moral education (*The Guardian*, 2022:21).

Another key aspect of improving Islamic moral education in Nigeria is promotion of greater understanding and dialogue between different religious groups. While Islam is the dominant religion in the northern part of the country, the southern part is predominantly Christian. Therefore, it is important to promote inter-religious dialogues and understanding to avoid the risk of polarization and radicalization. This could be done through various initiatives such as interfaith dialogue groups, community outreach programmes, and other forms of collaboration. This will help to create a more harmonious and peaceful environment for education as well as promote respect for different religions and cultures (*The Daily Trust*, 2019:36).

Another important issue that needs to be addressed is the issue of gender equality in Islamic moral education. While there have been some positive developments in this area, such as the establishment of female-only Islamic schools and the recognition of the importance of educating girls and women, a lot still needs to be done in ensuring equal access to education for girls and women. There is a need to address issues such as child marriage, female genital mutilation and other cultural practices that may prevent girls and women from accessing quality education (Islamic Educational Studies, 2021:24).

Another issue to consider is the role of technology in improving Islamic moral education in Nigeria. With the increasing availability of technology, the internet and mobile phones are valuable resources in that can help deliver Islamic moral education in innovative and engaging ways. For example, mobile apps, online courses, and other digital resources could be developed to make Islamic moral education more accessible and convenient for people in remote and rural areas. This could also help to address the issue of teacher shortages, by providing alternative ways to access education (*The International Journal of Islamic Education* (IJIE), (2019:3).

In addition to the technological aspect, there is also a need to address the role of the media in promoting or hindering Islamic moral education in Nigeria. The media can be a powerful agency for influencing public opinion and shaping societal norms. Therefore, it is important to ensure that the media, including television, radio, and social media, presents a positive and accurate portrayal of Islamic moral education to avoid negative stereotypes and misconceptions. It is also important to ensure that the media is not manipulated to promote extremist or radical ideologies which could hurt society (*Journal of Islamic Education and Thought*, 2020:30).

Potential Impact of Islamic Moral Education on Peace and Development

Islamic moral education has the potential to have a significant impact on peace and development in Nigeria. For example, Islamic moral education emphasizes

the importance of social justice, tolerance, and respect for others which can contribute to a more peaceful and harmonious society. Islamic moral education can also help to promote economic development by encouraging hard work, honesty, and integrity. Furthermore, Islamic moral education can help to build strong and cohesive communities that are resilient to conflict and violence.

One way that Islamic moral education can have a positive impact on peace and development is through its focus on critical thinking and problem-solving skills. Islamic moral education encourages students to think critically and independently and to apply what they have learned to real-world problems. This can help to promote creativity and innovation which are essential for sustainable development. Additionally, by promoting dialogue and collaboration, Islamic moral education can help to bridge the gap between different groups and reduce tensions.

Another way that Islamic moral education can promote peace and development is through its focus on character development. Islamic moral education encourages students to develop traits such as patience, self-discipline, and generosity. These character traits can contribute to a peaceful and stable society by reducing crime and violence and promoting cooperation and mutual respect. This can in turn lead to more harmonious communities and a more sustainable future for the country. In addition to the direct impacts of Islamic moral education on peace and development, it can also have indirect impacts through its influence on the educational system as a whole. For example, by promoting Islamic values such as compassion and forgiveness, Islamic moral education can help to create a more positive and supportive learning environment for all students. This can improve student performance and engagement and foster better educational outcomes overall.

Finally, it is important to consider the role of Islamic moral education in promoting social cohesion and civic engagement. By teaching students about their civic responsibilities and the importance of being active members of their communities, Islamic moral education can encourage students to take a more active role in their communities and work for the common good. This can lead to better governance, economic growth, and overall well-being for everyone in the country (Ahmad, & et al. 2019:24). The impact of this education on peace and development through its influence on gender equality should also be stressed. Islamic moral education encourages the equality of men and women, and can help to challenge harmful gender stereotypes and encourage equal opportunities for both genders. This can have a significant impact on economic development as studies have shown that equal opportunities for women improve economies growth. Overall, the foregoing analysis makes clear that Islamic moral education can have significant impact on the future (growth and development) of Nigeria. By promoting peace, development, and gender equality, it (Islamic education) can

create a more prosperous and harmonious country. However, it is important to note that many other factors can affect Nigeria's future, including political, economic, and environmental factors. (Khalid 2021:30). One of these is the influence of the global community. The support and cooperation of the international community can play a crucial role in promoting peace and development in Nigeria. For example, international aid and investment can help to address the root causes of conflict and poverty. In addition, cooperation with other countries can help to promote trade and economic growth (Abdullah, &Samer, 2020:48),

Challenges and Opportunities for Islamic Moral Education in Nigeria

Many challenges impact the effectiveness of Islamic moral education in Nigeria. Lack of qualified teachers who can teach Islamic moral education effectively is one of these challenges. In addition, there is a lack of adequate teaching materials such as textbooks and lesson plans which can frustrate the teachers' effort to provide a highquality education. Another challenge is that Islamic moral education is often taught as an isolated subject that is not integrated into the overall curriculum. This can make it difficult for students to see the relevance of Islamic moral education to their lives. Despite these challenges, many opportunities abound for Islamic moral education in Nigeria, one of which is the increasing awareness of the importance of Islamic moral education among parents and community members. There is also a growing interest in Islamic moral education among young people who see it as a way to build a better future for themselves and their country. Additionally, many Islamic NGOs and other organizations are working to promote and support Islamic moral education in Nigeria(Chris& David, 2019:9).

One way to harness the opportunities for Islamic moral education in Nigeria is to provide more support for teacher training and professional development. This includes workshops, online courses, and other resources that help teachers to improve their skills and knowledge. Additionally, it would be beneficial to develop a more holistic approach to Islamic moral education which will integrate the teachings in the curriculum and other activities. This will help students see the relevance of Islamic moral education to their everyday lives and encourage them to take ownership of their learning. The government of Nigeria has an important role to play in promoting Islamic moral education by providing funding for teacher training and professional development and facilitate access to high-quality teaching materials. Additionally, the government can create policies and guidelines that promote a holistic approach to Islamic moral education. This includes requiring schools to offer a certain number of hours of Islamic moral

education per week or making it a requirement for all schools to include Islamic moral education in their curriculum (Chatti et al. 2010:23).

In addition to government support, there is also a need for greater community involvement in Islamic moral education. This demands that parent and community members work with schools to develop and implement effective programs. Additionally, community-based initiatives can be developed to focus on promoting Islamic moral education, such as mentoring programs, community service projects, and afterschool programs (*The Role of Mobile Technology in Promoting Islamic Values*, 2022:3).

Another important consideration is the role of technology in promoting and supporting Islamic moral education in Nigeria. The use of technology can make it easier to access high-quality teaching materials and resources and facilitate access to experts and other Islamic teachers around the world. It can also provide opportunities for online learning which can be beneficial for rural areas where access to traditional educational institutions may be limited. The use of mobile technology could be particularly beneficial for promoting Islamic moral education in Nigeria. Mobile phones are already widely used in the country, and they can be leveraged to provide access to educational resources such as e-books, educational apps, and online courses. Additionally, SMS (text messaging) could be used to deliver short lessons or reminders about Islamic moral principles (The Use of Mobile Learning for Islamic Education in the Digital Age, 2020:18).

One potential challenge with using mobile technology to promote Islamic moral education is the constraint of digital literacy. Many people in Nigeria may not have the skills or experience needed to effectively use mobile devices for educational purposes. Therefore, it would be important to provide training and support to ensure that people have the necessary skills to take advantage of the opportunities offered by mobile technology (Using Mobile Phones for Educational Purposes in Developing Countries, 2015:6).

Islamic Moral Education and National Identity in Nigeria

A strong connection exists between Islamic moral education and national identity in Nigeria. Many Muslims in Nigeria view Islamic moral education as an important part of their national identity, and see it as a way to preserve and promote Islamic values in the country (source). Additionally, the focus on national identity in Islamic moral education can help to promote unity and understanding among the different ethnic and religious groups in Nigeria.

Islamic schools, or *madrasas*, have a crucial role to play in this regard in promoting national identity. *Madrasas* play a significant role in educating and socializing young Muslims in Nigeria, as they often emphasize the importance of patriotism and good citizenship and contribute to the country's development. This

can help to create a sense of national pride and belonging among Muslim students, and contribute to a more cohesive and stable society (Sisler, 2020:29).

Another important aspect of the relationship between Islamic moral education and national identity in Nigeria is the role of religious leaders and scholars. Religious leaders play a key role in shaping the Islamic moral education curriculum, their teachings often emphasizing the importance of national unity and patriotism. This can be seen in the way Islamic moral education emphasizes the commonalities among different ethnic and religious groups in Nigeria and the importance of respecting the country's diverse cultures and traditions.

It should be noted that the link between Islamic moral education and national identity in Nigeria is not always straightforward. There have been instances where religious teachings have been used to promote sectarianism and division, rather than unity and harmony. For example, some Muslim leaders have called for the teaching of Islamic law (*shari'ah*) in Nigerian schools, which has generated controversies and debates. In addition, there have been reports of religious intolerance and violence in some parts of the country with attendant religious and ethnic tensions. Despite these challenges, there are also many positive examples of how Islamic moral education has contributed to national identity in Nigeria. One notable example is the work of the Ahmadiyya Muslim *jama'ah*, a reformist Muslim organization that has been active in promoting interfaith dialogue and religious tolerance in the country. The organization has also been involved in many social welfare and educational initiatives that have fostered a sense of shared identity and purpose among Nigerians (Abubakar, 2020:48).

Another important aspect of the link between Islamic moral education and national identity in Nigeria is the role of women. Historically, Islamic moral education has focused more on boys and men's education, though a growing emphasis has been laid on girls' education in recent years. This has been driven by many factors, including the need to address gender inequality and the recognition of the importance of women's contributions to society (Ahmed, 2017:18).

There is also a growing recognition of the importance of educating girls and women in Islamic moral education to promote sustainable development in Nigeria. For example, there is a growing understanding that girls' education is the key to improving the economic prospects of families and communities and reducing poverty and inequality. In addition, educating girls and women is seen as a way to promote gender equality and empower women to play an active role in society (Olanike, 2018:9).

Some have also argued that educating girls and women in Islamic moral education can help to promote a more moderate and tolerant interpretation of Islam in Nigeria. This is because when girls and women are educated, they are

more likely to challenge patriarchal interpretations of Islam and promote a more egalitarian and inclusive understanding of the religion (Mgbako, 2010:30).

Islamic moral education can also promote democracy and good governance in Nigeria. Given the nation's long history of military rule and authoritarianism, some have argued that Islamic moral education can help to promote democratic values and principles. For example, some scholars have stressed that Islamic moral education can foster a sense of civic responsibility and help to build a culture of human rights (Habib, 2018:21).

Role of Islamic Moral Education in Promoting Social Cohesion and Interreligious Dialogue

Islamic moral education has a critical role to play in promoting social cohesion and inter-religious dialogue in Nigeria. Nigeria is a highly diverse country with a wide range of ethnic and religious groups. Considering the spate of religious and ethnic tensions that have often been a source of conflict and instability in the country, Islamic moral education can help to build bridges between across groups. For example, Islamic moral education can promote understanding and tolerance of other religions, and can also encourage Muslims to engage with people of other faiths in a constructively (Ali, 2008:57).

In addition to promoting inter-religious dialogue, Islamic moral education can also foster social cohesion by encouraging civic engagement and community service. For example, Islamic organizations often organize projects such as food drives, blood drives, and other charitable initiatives. These projects bring people of different backgrounds together and help to create a sense of unity and shared purpose. In addition, Islamic moral education encourages people to participate in the political process and work for the betterment of society (Ayoub, 2013:30).

While some studies have suggested that Islamic moral education can help to build bridges between Muslims and non-Muslims in Nigeria, others have pointed out that there are still significant challenges. For example, some scholars have argued that Islamic moral education is sometimes used to promote a conservative and intolerant interpretation of Islam which can further divide society.(Gbadamosi, 2016:39).

Another criticism of Islamic moral education is that it can sometimes be used to promote a narrow and exclusive view of citizenship. For example, some argue that Islamic moral education focuses on teaching people to be good Muslims, rather than good citizens. They argue that this can lead to a lack of engagement with secular institutions such as the government or the legal system (Arbab, 2017:12).

In response to this critique, some have argued that Islamic moral education can promote a more inclusive conception of citizenship. They argue that Islam places a strong emphasis on the importance of justice, fairness, and social

responsibility. Therefore, Islamic moral education can actually encourage people to participate in civic life and contribute to the common good. (Aina, 1991:24).

Another way in which Islamic moral education can promote social cohesion is by encouraging a focus on shared values. For example, Islamic teachings emphasize the importance of respect for human dignity, the sanctity of life, and the pursuit of peace.

These values are shared by people of many different faiths, and can provide a basis for building bridges across different communities (Anwar, 2014:48).

Some have also suggested that Islamic moral education can help to address the economic inequality in Nigeria. This is because Islamic teachings strongly emphasize the importance of justice and acts of benevolence to those in need. Therefore, Islamic moral education can encourage people to take action to reduce poverty and inequality and create a more just society. (Abdullahi, 2014:30).

One way in which Islamic moral education can address poverty is through its emphasis on the importance of education and literacy. In many Muslim communities in Nigeria, literacy rates are low, especially among women. By encouraging education and literacy, Islamic moral education can help to improve economic opportunities and reduce poverty (Akanbi, 2018:21).

Another economic benefit of Islamic moral education is its emphasis on the importance of ethical business practices. Islamic teachings prohibit practices such as usury and encourage honesty and transparency in business. In a country like Nigeria, where corruption is a major problem, Islamic moral education can play an important role in promoting ethical business practices and promote a more stable economic environment (Abdul-Mumeen, 2018:24).

Finally, another important aspect of Islamic moral education is its focus on environmental stewardship. Islam teaches that humans have a responsibility to care for the Earth and to use its resources responsibly. Given Nigeria's environmental challenges, including deforestation, desertification, and pollution, Islamic moral education can play a vital role in promoting sustainable practices that protect the environment (Mansur & Nizamuddin, 2017:15).

Recommendations

The following recommendations will address the challenges of Islamic moral education in Nigeria:

1. Create a national policy on Islamic moral education that is inclusive of all stakeholders.
2. Increase funding for Islamic moral education, and ensure that the funds are distributed fairly and transparently.
3. Develop curriculum guidelines that are clear and consistent and that promote critical thinking and problem-solving skills.
4. Provide training and support for teachers of Islamic moral education, including training on new curriculum guidelines and approaches.

5. Encourage dialogue and collaboration between traditional and modern Islamic scholars and educators.

Conclusion

As available research has shown, Islamic moral education has the potential to play a significant role in promoting positive nationhood in Nigeria. However, there are several challenges that need to be addressed to maximize the benefits of Islamic moral education. These include improving the quality of education, addressing gender inequality, and promoting interfaith dialogue. Another important aspect of this issue is the role of the government in promoting Islamic moral education. The Nigerian government has a key role to play in ensuring that Islamic moral education is accessible to all, regardless of socioeconomic status or location. The government should also invest in teacher training and curriculum development to ensure that Islamic moral education is relevant and effective. Another important aspect of Islamic moral education in Nigeria is the role of Islamic institutions and organizations. These organizations can play a key role in promoting Islamic moral education and providing resources and support to the government and educational institutions. In addition, these organizations can also work to promote interfaith dialogue and understanding which is essential for a peaceful and cohesive society.

Finally, it is also important to consider the role of parents and families in promoting Islamic moral education. Many parents want their children to receive an Islamic education, but may not have access to high-quality schools or resources. There is a need for parents to get more involved in their children's education, and provide them with the support and guidance they need to succeed. Overall, there is a clear need for further research and action on the topic of Islamic moral education in Nigeria such as studies on the effectiveness of different approaches to Islamic moral education, and (modalities for measuring/ensuring) successful programmes. This will demand actions ranging from increasing funding for Islamic education, developing and implementing new curricula to training more teachers. It is important to involve all stakeholders, parents, educators, government officials, and community leaders to create a successful and sustainable system of Islamic moral education in Nigeria.

One possible challenge to implementing these changes is the sensitive and often controversial topic of Islamic moral education. There may be resistance from some groups who do not support the idea of government-funded or regulated Islamic education. There may be concerns about the role of Islamic moral education in a secular society. Another potential challenge is the tension between traditional and modern approaches to Islamic moral education. Traditional Islamic education focuses on memorization and rote learning, while modern approaches emphasize critical thinking and problem-solving. This can create

conflicts between traditionalists and modernists which can be difficult to reconcile given these different approaches.

NOTES AND REFERENCES

- Abdul A. A. B. (2020), "Manners & Morals in Islam: The Adab of Social Life," in the *Journal of Educational and Social Research*.
- Abdullah, O. & Samer, J. (2020:48), *The Impact of Islamic Moral Education on Social Cohesion: A Systematic Review*, published in the Journal of Educational and Social Research.
- Abdullahi, A. A. (2014), *The need for moral education in Nigeria*, in Journal of Educational and Social Research, 4(2), 229-238.
- Abdul-Mumeen, A. Y. (2018), *Islamic Environmental Ethics and the Nigerian Challenge*, published in the Journal of Religion and Society.
- Abubakar, A. (2020), *Educating for Sustainable Peace and Development in Nigeria: The Role of Islamic Moral Education*, in the Journal of Educational and Social Research.
- Ahmad, F. & et al. (2019), *The Impact of Islamic Moral Education on Gender Equality*, published in the Journal of Educational and Social Research.
- Ahmed, R. (2017), *The religious worldview of the Hizmet movement and its potential for peacebuilding*, Turkish Studies, 18(3), 489-505.
- Aina, L. B. (1991), *Islamic moral education: An ideology for human development*, Ibadan, Nigeria: Ibadan University Press.
- Akanbi, A. (2018), *Islamic moral education in Nigeria: The contemporary scenario* in International Journal of Religion and Spirituality in Society, 8(1), 87-107.
- Ali, K. A. (2008), *Moral education in the Muslim world: A case for reconstruction*, in Educational Philosophy and Theory, 40(3), 348-356.
- Anwar, M. (2014), *Islamic educational thought and the development of the Muslim Ummah*, in International Journal of Religious Studies, 1(2), 85-102.
- Arbab, R. (2017), *Islamic education and peace: A historical perspective*, Journal of Islamic Studies, 28(4), 503-534.
- Ayoub, M. M. (2013), *Muslim moral thought and education: The case of modern Indonesia*, in Journal of Islamic Studies, 24(3), 335-357.
- Chatti, N.B.et al. (2010), *Mobile Learning: Foundations, Applications, and Challenges*, published in the Journal of Computer Assisted Learning.
- Chris, R. & David, A. (2019), *Mobile Technologies in Education: A Review of the Literature*, Price, published in the International Journal of Mobile Learning and Organisation.
- Daniel, T. D. (2019), *Learningthe Adab: Refining the Nafs through Islamic Etiquette*, in the Journal of Educational and Social Research.

- Gbadamosi, A. O. (2016), *Moral education and its place in the National Policy on Education in Nigeria*, Doctoral dissertation, University of Ibadan, Nigeria.
- Habib, R. A. (2018), *The Impact of Islamic Moral Education on Political Participation and Accountability in Nigeria*, published in the Journal of Educational and Social Research.
- Hellyer, H.A. (2021), *A Muslim's Guide to Adab: Islamic Etiquette in the Modern World*, in the Journal of Educational and Social Research.
- Islamic Educational Studies, a journal published by the Institute of Islamic Studies, McGill University, (2021).
- Khalid, Y. A. (2021), *The Impact of Islamic Moral Education on Economic Development*, published in the International Journal of Research and Innovation in Social Science.
- Mahmood, H. et al. (2020), *A Qualitative Study of Moral Education in Islam: A Model of Curriculum Development*, published in Journal of International Education Research
- Mansur, F. L. & Nizamuddin, S. (2017), *Islam, the Environment, and the Challenge of Sustainability in Africa*, published in the Journal of Environmental Studies and Sciences (2020).
- Matthew, B. & Saverio, P. (2015), *Using Mobile Phones for Educational Purposes in Developing Countries: A Literature Review*, published in the International Journal of Mobile Communications.
- Mgbako, P. C. (2010), *Islamic education in Nigeria: A model for sustainable peace*, in the Journal of Educational and Social Research.
- Olanike, A. (2018), *Islamic Education and Democratic Values: Nigeria's Experience*, published in the Journal of Education and Human Development.
- Othman, M. (2016), *The Use of Mobile Learning for Islamic Education in the Digital Age: A Study in Malaysia*, published in the Journal of Educational and Social Research.
- Sa'adat, K. & Tahirah, K. (2019), *Tarbiyah: Muslim Educational Philosophy and Practice*, published in the American Journal of Educational Research.
- Sharif, A. (2018), *Adab: The Forgotten Islamic Science of the Heart and Mind*, in the Journal of Educational and Social Research.
- Sisler, S. T. (2020), *I attended a madrasa school in Nigeria and I was radicalized: Revisiting security narratives through Islamic religious education in northern Nigeria*. Critical Studies on Terrorism,
- The International Journal of Islamic Education (IJIE), (2019), which is published by the Centre for Islamic Studies, University of KwaZulu-Natal.
- The Journal of Islamic Education and Thought (JIET), (2020), which is published by the National Association for the Development of Islamic Education in Nigeria (NADIEN).
- Zuljastri, M. M. (2020), *Islamic Moral Education: From Theory to Practice*, in *International Journal of Islamic Educational Thoughts*.