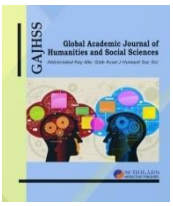
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Original Research Article

An Analytical Study of Modest Dressing in Promoting of Moral Values from a Islamic Studies Perspective in the Colleges of Education in North Central Region of Nigeria

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Abstract: This analytical study explores how Islamic modest dressing promotes moral values among Muslim students in Colleges of Education in North Central Nigeria. Guided by Qur'anic teachings and Prophetic traditions that link modesty to faith and ethical conduct, the research assessed compliance with Islamic dress codes, their relationship with moral development, challenges to adherence, and possible solutions. Using a survey approach with questionnaires and interviews involving students, lecturers, and administrators from selected institutions, the study found that modest dressing is widely viewed as fostering discipline, self-control, and moral uprightness. Compliance is generally high and strongly influenced by religious knowledge. However, peer pressure, social media, modern fashion trends, limited orientation, and inconsistent enforcement hinder full adherence. Respondents supported orientation programmes, regular Islamic lectures, collaboration among parents, lecturers, administrators and religious leaders, and consistent policy enforcement as effective strategies. The study concludes that modest dressing remains a key tool for character formation and recommends sustained religious education and multi-stakeholder efforts to strengthen Islamic ethical values in these colleges.

Keywords: Modesty, Dressing, Self-Discipline, Islamic Values, Spiritual and Moral Development and Colleges of Education.

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INTRODUCTION

Modesty in dressing is one of the major aspects of moral and Islamic teachings, across cultures and society's modesty has been seen as crucial aspects of life because it revolves round moral norms particularly dressing code which portray the society in which individual belong. In Islam, modesty dressing is presumed to be part of piety, faith (Iman), discipline, self-respect, Islamic symbol and values. In academic institutions particularly Colleges of Education in the North Central region of Nigeria, modest dressing plays a crucial role in shaping students' moral consciousness as it promotes ethical behaviour and Islamic identity. The philosophy of Islam on dressing standards is reflecting in Islamic teachings which emphasize the importance of modesty in relation to upholding faith, piety morality and ideal social order (Adamu& Ibrahim, 2020). Ths is the reason why Islamic teachings place a strong emphasis on modest dressing to be part of obedience to Allah and a safeguard against immorality. Allah in the Qur'an has this to say:

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩

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O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful (33: 59).

This verse highlights the protective role of modest dressing that ensures dignity and respect for women. The Prophet Muhammad (peace be upon him) in his statement on modesty affirmed thus:

إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

Verily, every religion has a characteristic, and the characteristic of Islam is modesty" (SunanIbnMajah, 4181).

In view of the above this study specifically examined the level At which Muslim Students comply with Islamic legal rulings on modest dressing in Colleges of Education in North Central Nigeria, relationship between modest dressing and the promotion of moral values among students in Colleges of Education in North Central Nigeria,challenges faced by Muslim Student in adopting Islamic dress codes in Colleges of Education in North Central Nigeria, and at are the solutions to curb indecent appearance among Students in Colleges of Education in North Central Nigeria. The rate at which indecent dress bedeviling some colleges of education in North Central is in an astonishing manner which need the attention of every stakeholder so as not to cause further damage to the societal norms and values, it is on this parameter that this study seeks to analyse the Islamic modest dressing and its impact on students' moral development. By analyzing Islamic teachings on modest dressing from Islamic scholarly perspectives, this study would contribute to a broader understanding of the extent to which Islamic values on modesty dressing would foster moral uprightness and righteousness in academic environment. In order to get direction for this study the following research questions were posted:

Research Questions

In order to guide the achievement of these study, the following research questions are formulated

1. What level do the Muslim Students comply with Islamic legal rulings on modest dressing in Colleges of Education in North Central Nigeria?
2. What is the relationship between modest dressing and the promotion of moral values among students in Colleges of Education in North Central Nigeria?
3. What challenges faced by Muslim Student in adopting Islamic dress codes in Colleges of Education in North Central Nigeria?
4. What are the solutions to curb indecent appearance among Students in Colleges of Education in North Central Nigeria?

Influence of Modesty in Dressing on Spirituality, Self-Discipline and Character Development

Saulat, (2025), stated that Islam's code of modesty extends to all aspects of one's life, including attire. Hijab, the head-covering worn by Muslim women, is an outer manifestation of an inner commitment to worship God. This brochure explores the different dimensions hijab brings to the lives of women and the responsibility men and women share in upholding modesty in society. Along the way, it debunks common stereotypes and celebrates the voices of women who practice hijab with pride!. Globally, modest dressing is viewed through various lenses, including religious, cultural and professional ethics. In some parts of Northern Nigeria, educational institutions enforce dress codes to maintain discipline and foster conducive learning environment while some are not. However, the increasing influence of globalization on modern designs and fashions trends that has caused shift in perceptions regarding modest dressing, sometimes challenging the orthodox Islamic cultural norms and tradition.

Islamically, modesty in appearance influences piety, ethical behaviour, discipline and social responsibility particularly in an Islamic environment. The role of dress codes in educational institutions and modest dressing on faith and moral development cannot be underestimated, because it goes to a large extent in curbing repugnance behaviour in the society, It is not surprising that Mehmet, (2022) opined that *hijab* and the high emotions on which it is based, such as chastity, decency, and modesty are values that exist in the memory of these values and in this divine software. It is good, correct, and beautiful to protect the privacy of the body; and exposing this is bad, wrong, and ugly, and these values are present in people's memory. In the same vein, Anggriana and Muttaqin (2025) affirmed that modest dressing in Islam is not merely a cultural or physical requirement but a moral and spiritual obligation rooted in Hadith and Qur'anic guidance. Therefore, Allah says:

قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْۚ ذَٰلِكَ أَزْكَىٰ لَهُمْۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصْنَعُونَ،وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَاۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِيٓ إِخْوَٰنِهِنَّ أَوْ بَنِيٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُوْلِي ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُواْ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣٠-٣١)

Say to the believing men that they should lower their gaze and guard their modesty: that will

make for greater purity for them: And Allah is well acquainted with all that they do.And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband´s fathers, their sons, their husbands´ sons, their brothers or their brothers´ sons, or their sisters´ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss (24: 30-31).

Allah in the above verses of the Qur'an emphasizes decency, simplicity, self-discipline, and the avoidance of extravagance or provocative attire that contradicts Islamic values of modesty. It involves wearing clothing that covers the body appropriately, avoiding excessive exposure or attire that could be deemed provocative, while serving as a means of self-protection and cultivation of inner piety. In support of this, Johnson (2021) posited that modest dressing is linked to moral consciousness, as it reflects an individual's values, self-respect and societal expectations. This is the reason why it is believed that in educational institutions, modesty in dressing contributes largely to a focused learning environment, fosters discipline and ethical awareness among students (Anderson & Williams, 2020). Ali & Mahmoud, (2017) opined that modest dressing is associated with moral values such as self-control, humility, and respect for others. The prevalence of pornography, nudity and half naked dressing in some educational institutions is skyrocketing and it continue to generate concerns about the impact of dressing styles on students' behaviour and the overall moral climate in academic institutions. Therefore, urgent attention is needed to revive declining moral values in some educational institutions. In Islam modest dressing is a fundamental aspect of faith and moral conduct. Exposure to indecent dressing, particularly in social gatherings, social media, and other media spaces, has been linked to moral decline, increased cases of sexual harassment, and distractions in educational settings. This raises concerns about the impact of dressing styles on students' behaviour and the overall moral climate in academic institutions.

In Islam, modest dressing is a fundamental aspect of faith and moral conduct. Balogun (2025) submitted that modest dressing in Islam is strongly associated with moral values such as self-control, humility, respect for others, and inner piety (taqwā). Also, Fitri and Muttaqin (2025) agreed that modest dressing, as guided by Hadith and Qur'anic principles, cultivates moral values such as self-control, humility, decency, and personal dignity. In contrast, immodest or revealing attire that contradicts Islamic ethics contributes to moral decay, loss of modesty (ḥayā'), and ethical decline among contemporary Muslim youths in educational settings. It is on this note that the Prophet (SAW) said:

وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا

There will be women who are clothed yet naked (kāsiyātʿāriyāt), inclined to evil and making others incline to it. Their heads are like the humps of fat-tailed camels, inclined to one side. They will not enter Paradise nor smell its fragrance (Muslim, Hadith no. 3.2128).

The above *Ahadith* revealed that, the prevalence of indecent dressing among Muslim youth contribute to moral decline and uprising of moral decadence in an alarming rate which weakened discipline, and ethical decline in educational and social environments due to loss of modesty (ḥayā'). Islamic teachings emphasize that both men and women should dress in a manner that reflects decency and humility. This verse highlights the dual purpose of clothing: physical covering and moral consciousness. Prophet Muhammad (SAW) further strengthening that:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Modesty "Faith has over seventy branches or over sixty branches. The best of them is the statement 'There is no god but Allah' (Lāilāhaillallāh), and the lowest of them is removing harm from the path. And modesty (al-ḥayā') is a branch of faith. (al-ḥayā') is a branch of faith (Bukhari, *Hadith* no. 1.9 & Muslim, Hadith no. 1.35).

This hadith points out that apart from the fact that modest dressing take half of the faith of a believer, it also fosters self-discipline and respect for societal values (Rahman, 2020) Abdullahi, (2019) maitained that enforcing modest dress codes leads to greater moral awareness and discipline among students. Similarly, Usman & Kareem, (2021) reported that institutions that adopt Islamic dress had lower cases of moral misconduct compared to those with more relaxed policies, In line with the above, modest dressing is a fundamental religious obligation that reflects inner piety (taqwā), self-respect, humility, and respect for oneself and others. It goes beyond mere outward appearance to encompass moral purity, self-discipline, and ethical conduct. In line with this, Allah in the Qur'an says:

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦

O children of Adam! We have bestowed upon you clothing to cover your private parts and as adornment. But the clothing of righteousness (libās al-taqwā) that is best… (Qur'an 7:26).

Nexus between Modesty in Dressing and the Cultivation of Inner Purity (*Tazkiyah*), Moral Uprightness and Humility in Educational Institutions

Modest dressing is not merely about clothing but about cultivating purity of the inner self, moral uprightness, and humility. Like many Islamic institutions, some Colleges of Education that enforce modest dress codes do so purposely to encourage ethical behaviour and discipline among students. It is not surprising that Kholisotin (2025) affirmed that students who adhere to Islamic modest dressing in educational settings demonstrate higher levels of self-respect, moral consciousness, self-control, and character development compared to those who do not strictly observe it. It can therefore be concluded that Islamic religious values play a critical role in shaping students' dressing habits and moral conduct. Yakubu and Aziz (2024) observed that students in Colleges of Education and other religiously motivated institutions use Islamic dress codes to exhibit greater discipline, good behaviour, and moral consciousness, stressing that there are fewer cases of moral misconduct in such regulated environments. However, some scholars opine that the strict imposition of dress codes can sometimes feel restrictive and may not automatically guarantee moral uprightness if not accompanied by proper Islamic tarbiyah (moral education) and inner conviction (taqwā). Other voices argue that morality is influenced more by personal values, family upbringing, and consistent Islamic nurturing than by external clothing regulations alone. Nevertheless, the growing integration of modest Islamic fashion shows that dressing conservatively can be both culturally relevant and socially beneficial to society. Conclusively, modesty in dressing, from an Islamic viewpoint, is not merely a religious requirement but a universal ethical obligation that promotes respect, ethical consciousness, self-discipline, and the cultivation of taqwā (inner piety) in society.

METHODOLOGY

The study adopted a convergent parallel mixed-methods design, combining a quantitative descriptive survey with qualitative structured interviews to examine the influence of modest dressing on the promotion of moral values from an Islamic perspective in selected Colleges of Education in North-Central Nigeria. The study was conducted at FCT College of Education, Zuba; College of Education, Oro, Kwara State; and Niger State College of Education, Minna, purposively selected based on their geographical diversity and similar dress-code and moral-conduct policies. The target population comprised Muslim students, lecturers, and administrative staff**,** from which 168 respondents were selected using simple random and purposive sampling techniques. The sample consisted of 120 students, 36 lecturers, and 12 administrative staff**.** Students and lecturers were randomly selected from the major schools, while administrative staff were purposively selected based on their knowledge of dress-code policies and student welfare. In addition, 21 participants were purposively selected for the qualitative interviews. Data were collected using a five-point Likert-scale questionnaire and a structured interview schedule. The instruments were validated by experts in Islamic Studies and Educational Psychology, while a pilot study conducted at Kwara State College of Education, Ilorin, yielded a Cronbach's Alpha reliability coefficient of 0.72**.** Quantitative data were analyzed using frequencies, percentages, mean scores, and standard deviation**,** while qualitative data were analyzed thematically through transcription, coding, categorization, and interpretation. The qualitative findings were used to complement the quantitative results. Mean scores of 1.00–2.99 indicated low/negative responses, while 3.00 and above indicated high/positive responses, depending on the research item.

RESULT

Research Question One: What level do Muslim students comply with Islamic legal rulings on modest dressing in Colleges of Education in North Central Nigeria?

Table below revealed compliance with Islamic Legal Rulings on Modest Dressing.

Respondents	SA f (%)	A f (%)	UD f (%)	D f (%)	SD f (%)	Total	Weighted Score	Mean Score	Std. Dev.
Students	62 (51.7%)	54 (45.0%)	2 (1.7%)	1 (0.8%)	1 (0.8%)	120	535	4.46	0.67
Lecturers	18 (50.0%)	15 (41.7%)	1 (2.8%)	1 (2.8%)	1 (2.8%)	36	156	4.33	0.83
Administrative Staff	6 (50.0%)	5 (41.7%)	0 (0.0%)	1 (8.3%)	0 (0.0%)	12	52	4.33	0.78

Respondents	SA f (%)	A f (%)	UD f (%)	D f (%)	SD f (%)	Total	Weighted Score	Mean Score	Std. Dev.
Grand Total	**86 (51.2%)**	**74 (44.0%)**	**3 (1.8%)**	**3 (1.8%)**	**2 (1.2%)**	**168**	**743**	**4.42**	**0.69**

Sources: Field Survey, 2026

The above table indicated that the majority of respondents affirmed that Muslim students comply with Islamic legal rulings on modest dressing in Colleges of Education in North Central Nigeria at a high level. Among the students, 62 (51.7%) strongly agreed and 54 (45.0%) agreed, giving a combined agreement of 96.7%. Their weighted score of 535 yielded a mean of 4.46 (SD, 0.67), the highest among the three groups, confirming a strong self-perception of high compliance. Lecturers (36) similarly affirmed high compliance, with 18 (50.0%) strongly agreeing and 15 (41.7%) agreeing (combined agreement91.7%). Their weighted score of 156 produced a mean of 4.33 (SD, 0.83), which remains well above the benchmark of 3.00, indicating that academic staff also perceived modest dressing as being widely observed by Muslim students. Likewise the Administrative staff (12) reported comparable results: 6 (50.0%) strongly agreed and 5 (41.7%) agreed (combined agreement 91.7%). On the other hand, only 1 person (8.3 %) had contrary view. The weighted score of 52 gave a mean of 4.33 (SD, 0.78), which was consistent with the views of both students and lecturers.

These were corroborated withthe responses ofthe interviewees that revealed a very high level of awareness and compliance to Islamic dressing regulations. Out of the 21 interviewees, 20 respondents (95.2%) comprising of 5 lecturer (100%), 4 administrators (100%) and 11 students (91.7%) affirmed compliance and awareness, while only 1 respondent (8.3%) who was a student, expressed a contrary view. The same pattern was observed total compliance to proper covering of *awrah*. Eighteen (18) respondents (85.7%) comprising of 5 lecturers (100%), 4 administrators (100%) and 9 students (75%). However, 3 students (14.3%) of the interviews and (25%) of the students interviewed expressed the view that some students loose their *awrah* because of materialism, bad company and use of social media. In the area of consistency,14 respondents (66.7%) stated that students observe the requirements consistently, 7 respondents (33.3%) however, disagreed. The contrary opinions were distributed as follows: 4 students, 2 lecturers, and 1 administrator. This indicates that about one-third of the interviewees across all categories perceived inconsistency, suggesting that compliance may be stronger during formal academic or religious activities than in everyday campus life. Furthermore, 14 respondents (66.7%) submitted that knowledge does not always translate into practice. These comprised of 7 students (58.3%), 4 lecturers (80%) and 3 administrators (75%). On the other hand,7 respondents (33.3%) did not share this view. Thesewere highest among students (5 out of 12, or 41.7%), followed by 1 administrators (25%) and 1lecturer (20%).

Research Question Two: What is the relationship between modest dressing and the promotion of moral values among students in Colleges of Education in North Central Nigeria?

Table below revealed Relationship between Modest Dressing and Promotion of Moral Values.

Respondents	SA f (%)	A f (%)	UD f (%)	D f (%)	SD f (%)	Total	Weighted Score	Mean Score	Std. Dev.
Students	60 (50.0%)	56 (46.7%)	1 (0.8%)	1 (0.8%)	2 (1.7%)	120	531	4.43	0.72
Lecturers	17 (47.2%)	16 (44.4%)	1 (2.8%)	1 (2.8%)	1 (2.8%)	36	155	4.31	0.83
Administrative Staff	5 (41.7%)	6 (50.0%)	0 (0.0%)	1 (8.3%)	0 (0.0%)	12	51	4.25	0.75
Grand Total	**82 (48.8%)**	**78 (46.4%)**	**2 (1.2%)**	**3 (1.8%)**	**3 (1.8%)**	**168**	**737**	**4.39**	**0.74**

Sources: Field Survey, 2026

The above table indicates that the majority of respondents affirmed that modest dressing promotes moral values among Muslim students in Colleges of Education in North Central Nigeria. Out of 120 students, 60 (50.0%) strongly agreed and 56(46.7%) agreed, giving a combined agreement of 96.7%. Their weighted score of 531 yielded a meanscoreof 4.43 (SD, 0.72), indicating that students strongly perceive modest dressing as encouraging self-discipline, dignity, and responsible behaviour. The lecturers (36) also affirmed the positive moral influence of modest dressing, with 17 (47.2%) strongly agreeing and 16 (44.4%) agreeing, representing a combined agreement of 91.6%. Their weighted score of 155

produced a mean score of 4.31 (SD, 0.83), suggesting that lecturers perceive modest dressing as an important factor in promoting discipline and reducing immoral behaviour among students. Similarly, the administrative staff (12) reported strong agreement, with 5(41.7%) strongly agreeing and 6 (50.0%) agreeing, yielding a combined agreement of 91.7%. Their weighted score of 51 gave a mean score of 4.25 (SD, 0.75), which remains substantially above the benchmark mean of 3.00. Overall, the findings indicate that respondents across all categories perceive a strong positive relationship between modest dressing and the promotion of moral values among Muslim students in Colleges of Education in North Central Nigeria.

The responses of the interviewee also agreed with the responses of the questionnaire by revealing a strong perceived relationship between modest dressing and moral development among students in the Colleges of Education studied. Out of the 21 interviewees, 20 respondents (95.2%) agreed that modest dressing promotes moral discipline, while only 1 respondent (4.8%) who is a student expressed a contrary opinion. Nearly all the students 11(91.7%) agreed that modest dressing promotes moral discipline, except 1(8.3%) student with contrary view. But, all the lecturers and administrators were unanimous in the support of majority of the students. Similarly, 19 respondents (90.5%) who were 5 lecturers (100%), 4 administrators (100%) and 10 students (83.3%) believed that modest dressing helps to reduce immoral or indecent behaviour, whereas 2 interviewees (9.5%) who were students (representing 16.7 % of the students) had contrary view. Furthermore, 18 respondents (85.7%) affirmed that modest dressing promotes dignity and self-respect, while 3 respondents (14.3%) disagreed. Proportion of 10 (83.3%) students, 4(80%) lecturers and 4 (100%) administrators submitted to the view, while the contrary views came from 2 (16.7%) students and 1 (20%) lecturer. The same proportion (18 respondents, 85.7%) also agreed that modest dressing strengthens Islamic identity, while 2 students (9.50%) and 1 lecturer (4.80**%**) had contrary view. This indicates that respondents view dressing not merely as a social convention but as an important expression of religious identity and commitment. In addition, 17 respondents (81.0%) agreed that modest dressing creates respectful social interaction, while, 4 respondents (19.0%) disagreed. The contrary responses were highest among students (3 out of 12**,** or 25.0%), followed by 1 lecturer (20%)**.** All administrators (100%) agreed. Although some interviewees still perceived a positive influence, the proportion of contrary responses among students suggests that respectful interaction may depend on additional factors beyond dressing alone, such as personal character, upbringing, and institutional culture. Above all, the findings demonstrate that students, lecturers, and administrators generally perceive modest dressing as an integral component of Islamic moral and behavioural development.

Research Question Three: What challenges are faced by Muslim students in adopting Islamic dress codes in Colleges of Education in North Central Nigeria?

Table below revealed the Challenges Faced by Muslim Students in Adopting Islamic Dress Codes.

Respondents	SA f (%)	A f (%)	UD f (%)	D f (%)	SD f (%)	Total	Weighted Score	Mean Score	Std. Dev.
Students	61 (50.8%)	55 (45.8%)	1 (0.8%)	2 (1.7%)	1 (0.8%)	120	533	4.44	0.71
Lecturers	18 (50.0%)	14 (38.9%)	2 (5.6%)	1 (2.8%)	1 (2.8%)	36	155	4.31	0.89
Administrative Staff	6 (50.0%)	5 (41.7%)	0 (0.0%)	1 (8.3%)	0 (0.0%)	12	52	4.33	0.78
Grand Total	**85 (50.6%)**	**74 (44.0%)**	**3 (1.8%)**	**4 (2.4%)**	**2 (1.2%)**	**168**	**740**	**4.40**	**0.76**

Sources: Field Survey, 2026

The above table shows that respondents generally agreed that Muslim students face notable challenges in adopting Islamic dress codes in Colleges of Education in North Central Nigeria. Among the students (120)**,** 61 (50.8%) strongly agreed and **55** (45.8%) agreed, giving a combined agreement of 96.6**%**. Their weighted score of 533 yielded a mean score of 4.44 (SD, 0.71)**,** suggesting that students strongly acknowledge the influence of peer pressure, fashion trends, social-media exposure, discomfort associated with some dress requirements, and fear of social stigmatization as important challenges affecting compliance with Islamic dress codes. The lecturers (36) similarly recognised these challenges, with 18 (50.0%) strongly agreeingand 14 (38.9%) agreeing, resulting in a combined agreement of 88.9%**.** Their weighted score of 155 produced a mean score of 4.31 (SD, 0.89)**,** indicating that lecturers perceive social influence, weak institutional enforcement, and contemporary fashion culture as major obstacles to consistent compliance with Islamic dress codes among Muslim students. The

administrative staff (12) also reported comparable perceptions, with 6 (50.0%) strongly agreeing and 5 (41.7%) agreeing, giving a combined agreement of 91.7%**.** Their weighted score of 52 yielded a mean score of 4.33 (SD, 0.78)**,** which is substantially above the benchmark mean and confirms that administrative staff also view the identified factors as significant challenges confronting Muslim students in adopting Islamic dress codes. Overall, the findings indicate that respondents across all categories strongly agree that Muslim students encounter considerable challenges in adopting Islamic dress codes in Colleges of Education in North Central Nigeria, particularly those related to peer influence, contemporary fashion trends, social-media exposure, discomfort with some dress requirements, and inadequate institutional support for dress-code compliance.

The interviewees' view attested to the findings of the questionnaire by affirming social and institutional factors as the major challenges affecting students' compliance with Islamic dress codes. The most prominent challenges were peer pressure and fashion/social-media influence**,** each identified by 17 respondents (81.0%). This comprised of 10 students (83.3%), 4 lecturers (80%) and 3 administrators (75%). On the other hand, 4(19.0%) did not consider them as major obstacles. The contrary views were distributed as follows: 2(16.7%) students**,** 1(20%) lecturer**,** and 1(25 %) and all the administrator. Another significant challenge was weak or inconsistent enforcement of dress regulations. A total of 15 respondents (71.4%) which comprised of 7 students (58.3)), 4 lecturers (80%) and all the administrators (100%) agreed that ineffective monitoring and uneven implementation reduce compliance, whereas 6 respondents (28.6%) disagreed. The contrary opinions came mainly from students (5 out of 12, or 41.7%), with only 1 lecturer (20%) disagreeing. The issue of discomfortwith some dress requirements was acknowledged by 14 interviewees (66.7%)**,** while 7 interviewees (33.3%) expressed a contrary opinion. The positive responses were made by 8 students (66.7%), 3 lecturers (60%) and 3 administrators (75%), while the contrary views were made by 4 students (33.3%)**,** 2 lecturers (40%)**,** and 1 administrator (25%)**.** This finding implies that some students may perceive certain forms of Islamic dress as inconvenient because of weather conditions, mobility, personal preferences, or campus activities, thereby affecting regular compliance.

Furthermore, 12respondents (57.1%) identified inadequate continuous orientation as a challenge, while 9 respondents (42.9%) did not regard it as a major factor. The interviewees who identified inadequate continuous orientation as a challenge were: 6 students (50%), 3 lecturers (60%) and 3 administrators (75%). Those with the contrary responses were; 6 students (50.0%), 2 lecturers (40%) and 1 administrator (25%). This suggests that although orientation programmes may exist, they may not be sufficiently regular or comprehensive to reinforce the practical importance of Islamic dress codes throughout students' period of study. The least supported challenge was economic constraints, which was identified by only 9 respondents (42.9%). Those that supported this view were: 5 students (41.7%), 2 lecturers (40%) and 2 (50%) administrators. This view was however rejected by 12 respondents (57.1%) distributed as follows students (**7**or 58.3%), lecturers (3 or 60%) andadministrators (2 or 50%)**.** This indicates that financial limitations were perceived as a less significant barrier compared with other factors identified earlier.

Research Question Four: What are the solutions to curb indecent appearance among students in Colleges of Education in North Central Nigeria?

Table below showed the Solutions to Curb Indecent Appearance among Students.

Respondents	**SA f (%)**	**A f (%)**	**UD f (%)**	**D f (%)**	**SD f (%)**	**Total**	**Weighted Score**	**Mean Score**	**Std. Dev.**
Students	63 (52.5%)	54 (45.0%)	0 (0.0%)	2 (1.7%)	1 (0.8%)	120	536	4.47	0.67
Lecturers	19 (52.8%)	14 (38.9%)	1 (2.8%)	1 (2.8%)	1 (2.8%)	36	157	4.36	0.86
Administrative Staff	6 (50.0%)	5 (41.7%)	0 (0.0%)	1 (8.3%)	0 (0.0%)	12	52	4.33	0.78
Grand Total	**88 (52.4%)**	**73 (43.5%)**	**1 (0.6%)**	**4 (2.4%)**	**2 (1.2%)**	**168**	**745**	**4.43**	**0.71**

Sources: Field Survey, 2026

The above table indicates that respondents strongly agreed that several effective measures can be adopted to curb indecent appearance among students in Colleges of Education in North Central Nigeria. Out of the 168 respondents, 88 (52.4%) strongly agreed and 73 (43.5%) agreed, while only 1 (0.6%) was undecided**,** 4 (2.4%) disagreed**,** and 2 (1.2%) strongly disagreed. The grand weighted score of 745 produced a mean score of 4.43**,** which is well above the benchmark mean of 3.00, indicating strong

support for the proposed corrective measures. The standard deviation of 0.71 suggests that respondents' opinions were relatively closely clustered around the mean, indicating a substantial level of agreement among students, lecturers, and administrative staff. Among the students (n = 120)**,** 63 (52.5%) strongly agreed and 54 (45.0%) agreed, giving a combined agreement of 97.5**%**. Their weighted score of 536 yielded a mean score of 4.47 (SD = 0.67)**,** indicating very strong support for orientation programmes, counselling services, Islamic moral education, parental guidance, and clearly defined institutional dress-code policies as effective measures for reducing indecent appearance among students. The lecturers (36) also expressed strong support, with 19 (52.8%) strongly agreeingand14 (38.9%) agreeing, resulting in a combined agreement of 91.7%**.** Their weighted score of 157 produced a mean score of 4.36 (SD, 0.86)**,** suggesting that lecturers consider continuous sensitisation, moral instruction, monitoring, and consistent enforcement of dress regulations essential for improving students' dressing behaviour. Similarly, the administrative staff (12) reported comparable views, with 6 (50.0%) strongly agreeing and 5 (41.7%) agreeing, giving a combined agreement of 91**.7%**. Their weighted score of 52 yielded a mean score of 4.33 (SD, 0.78)**,** which remains substantially above the benchmark mean and confirms that administrative staff also perceive the proposed measures as effective strategies for curbing indecent appearance among students. Overall, the findings indicate that respondents across all categories strongly support a combination of orientation and sensitization programmes, counselling services, Islamic moral education, parental involvement, and consistent institutional enforcement of dress-code policies as practical and effective solutions for curbing indecent appearance among students in Colleges of Education in North Central Nigeria.

The findings of the interview revealed strong support for the quantitative data collected from the respondents by recommending comprehensive measures aimed at improving students' compliance with Islamic dress codes and curbing indecent appearance.The most strongly supported measures were regular orientation/sensitization and strengthening Islamic education**,** each endorsed by 20 respondents (95.2%) comprising of students (11= 95.2%), lecturers (5= 100%), and administrators (4= 100%)**,** while only 1 respondent (4.80%), a student expressed a contrary opinion in each case. Similarly, 19 respondents (90.5%) comprising students (10 = 90.50%), lecturers (5= 100%) and administrators (4= 100%) supported stronger and more consistent enforcement of dress regulations, whereas 2 respondents (9.50%) both students disagreed. The same proportion (19 respondents, 90.5%**)** which comprising students (10 = 90.5%), lecturers (5= 100%) and administrators (4= 100%) also favouredcollaboration among stakeholders, including parents, lecturers, administrators, religious organizations, and student bodies, while the 2 students (9.50%) had contrary views.

Furthermore, 17 respondents (81.0%) identified counselling and mentoring as important measures for improving students' dressing behaviour, while 4 respondents (19.0%) did not consider them essential. The proportion of those that supported were students (9= 75%), lectures (4= 80%) and administrators (4= 100%). The contrary opinions came from 3 students (25%) band 1 lecturer (20%)**.** The least strongly supported measure was positive role modelling by staff and institutional leaders**,** which was endorsed by 16 respondents (76.2%) comprising of students (9=75%), lecturers (4=80%) and administrators (3=75%) and rejected by**5** respondents (23.8%). They were distributed as follows: 3 (25%) students**,** 1 (20%) lecturer**,** and 1(25%) administrator**.** The findings closely corroborate the quantitative data, particularly the very high mean scores for orientation programmes (4.32) and stakeholder collaboration (4.30). The convergence of the qualitative and quantitative findings indicates that sustainable improvement in students' dressing behaviour requires a combination of religious understanding, continuous sensitization, institutional enforcement, counselling support, and cooperative action among all stakeholders.

DISCUSSION OF FINDINGS

The finding that Muslim students exhibit a high level of compliance with Islamic legal rulings on modest dressing is consistent with the literature review, which established that modest dressing is regarded in Islam as an act of obedience to Allah and a reflection of *taqwā* (Qur'an 33:59; 24:30–31). The literature also emphasized that Islamic dress serves the purposes of dignity, protection, and moral consciousness, as discussed byal-Qurṭubī (2006), IbnKathīr (2003), and SayyidQuṭb (2000). The high level of compliance observed in the present study therefore supports the argument that Islamic values continue to influence students' dressing behaviour in Colleges of Education where such values are institutionally recognized. The finding that modest dressing promotes moral values strongly agrees with earlier studies reviewed in the literature. Scholars such as Ali and Mahmoud (2017), Rahman (2020), Balogun (2025), and Fitri and Muttaqin (2025) argued that modest dressing cultivates self-control, humility, decency, dignity, and ethical awareness. The interview findings, which associated modest dressing with moral discipline, reduction of indecent behaviour, and strengthening of Islamic identity, further reinforce the Qur'anic and Prophetic

emphasis on *ḥayā'* as a branch of faith. The identification of peer pressure, fashion trends, social-media influence, and weak enforcement as major challenges is also in harmony with the literature review. The review noted that globalization and contemporary fashion trends have altered perceptions of modest dressing and sometimes conflict with orthodox Islamic norms. This confirms that students' dressing practices are shaped not only by religious knowledge but also by social and institutional pressures operating within the modern campus environment.

Finally, the finding that orientation, Islamic education, counselling, stakeholder collaboration, and consistent enforcement are effective solutions corresponds with the literature review's argument that external dress regulations alone are insufficient without *tarbiyah* (moral education), inner conviction (*taqwā*), parental guidance, and institutional support. The study therefore supports the view that sustainable compliance requires both spiritual formation and administrative commitment.

Recommendations

Based on the findings of the study, the following recommendations are made:

1. Colleges of Education should strengthen regular orientation and sensitisationprogrammes on Islamic legal rulings concerning modest dressing so as to sustain the already high level of compliance among Muslim students.
2. Islamic moral education and character-development activities should be reinforced through lectures, seminars, mentoring, and campus religious programmes in order to strengthen the positive relationship between modest dressing and moral values.
3. Institutional authorities should address the major challenges affecting compliance by providing continuous guidance, discouraging negative peer and social-media influence, and ensuring fair, consistent, and non-discriminatory enforcement of approved dress-code regulations.
4. A coordinated stakeholder approach involving lecturers, administrators, parents, religious organisations, and student bodies should be adopted to implement counselling services, role modelling, and monitoring mechanisms aimed at curbing indecent appearance and promoting modest dressing in Colleges of Education in North Central Nigeria.

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