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INFLUENCE OF DA'WAH ON SECONDARY SCHOOL ISLAMIC AND ARABIC STUDENTS' MORAL DEVELOPMENT IN IDAH LOCAL GOVERNMENT AREA, KOGI STATE

Muhammad-Jamiu Issa, Sanni Abdulhameed Muhammed, Lawal Abubakar

¹Department of Arts Education, university of Abuja, Abuja, Nigeria
issa.muhammad@uniabuj.edu.ng

²Department of Arts Education, university of Abuja, Abuja, Nigeria

³Department of IJMB centre Kwara Polytechnic
Abubakarolarewaju700@gmail.com

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ABSTRACT

This study investigated the influence of Da'wah on secondary school Islamic studies students' moral development in Idah Local Government Area, Kogi State. The study adopted descriptive survey design. The study sample was 160 Islamic studies students in Idah. Structural questionnaire was used to gather data and was analysed using mean and percentage Statistical tools. Finding revealed that Islamic lectures/talks and Qur'an recitation competitions were 100% available while Islamic knowledge quiz competitions, community outreach lectures, Islamic publications/newsletters and social media Da'wah were below 100% available. The result also revealed that Da'wah significantly influenced the secondary school Islamic and Arabic students' behaviour with the mean value of 2.81. It was also found that Misinterpretation of Da'wah, difficulty understanding Qur'anic Arabic and local language, confusion between cultural Islam and religious practice and pressure to conform to peer groups rather than religious teachings were the challenges in Islamic and Arabic Secondary School with the mean value of 2.81. The last finding revealed that Da'wah presentation to cultural and linguistic background of students, incorporating multimedia resource, employing storytelling techniques that connect Islamic principles to contemporary life and ensuring presenters of proficient in the language instruction are the ways of mitigating the challenges of Da'wah Presentation in Islamic and Arabic Schools. This study therefore recommended that teachers should combine the traditional Islamic teachings with practical character development exercises. Teachers should use Quranic verses and Hadith as foundations for discussions about honesty, compassion, justice, and responsibility, then connect these principles to real-world scenarios students face daily. This approach helps students internalize moral values rather than simply memorizing religious texts.

INTRODUCTION

Islamic education plays a pivotal role in nurturing moral development among Muslim youth, with Da'wah (Islamic propagation or invitation to Islam) serving as a fundamental pedagogical approach. The intersection of religious education and moral formation is especially significant during adolescence a critical period for identity formation and value internalization. The contemporary educational landscape presents unique challenges for Islamic moral education. Globalization, technological advancement, and evolving social norms create complex environments where traditional religious values encounter modern influences. Within this context, exploring effective Da'wah methodologies becomes essential for educators seeking to foster authentic moral development grounded in Islamic principles while preparing students to navigate contemporary society. Islamic education has historically emphasized holistic development, integrating spiritual, intellectual, and moral dimensions to nurture balanced individuals. The concept of Da'wah in educational contexts extends beyond mere religious instruction to encompass invitation, guidance, and practical modeling of Islamic values.

In secondary schools, Islamic Studies programs traditionally employ various Da'wah approaches, including the direct instruction of religious texts and principles, narrative-based teaching using prophetic stories and historical examples, communal practices that reinforce religious identity, service-learning initiatives that apply Islamic ethics to community needs, critical dialogue about contemporary moral challenges from an Islamic perspective (Noor & Rahman, 2020). The authors added further that these approaches vary in implementation across different educational systems, with some emphasizing rote learning and others adopting more experiential or critical pedagogies. The effectiveness of these approaches in fostering genuine moral development rather than superficial compliance remains an important question for educational research. Recent demographic shifts, technological changes, and evolving educational priorities have created new imperatives for Islamic education. Secondary school students now navigate complex moral landscapes influenced by digital media, diverse cultural exposures, and competing value systems. This complexity demands Da'wah approaches that are both authentically rooted in Islamic tradition and responsive to contemporary realities.

In contemporary educational landscapes, the intersection of religious outreach and academic instruction has become an increasingly significant area of scholarly inquiry. Da'wah, derived from the Arabic root د-ع-ا (d-'-w) meaning "to call" or "to invite," represents the Islamic

practice of inviting others to understand and embrace the teachings of Islam through various forms of communication and demonstration Abdullahi and Muhammad (2019). Within the context of secondary education, particularly in Arabic language instruction, Da'wah activities and methodologies have emerged as influential factors that extend beyond traditional pedagogical boundaries, shaping not only linguistic competency but also cultural identity, religious understanding, and social consciousness among students. The study of Da'wah's influence on secondary school Arabic students represents a multifaceted examination of how religious discourse intersects with educational practice. Furthermore, Arabic serves as both a liturgical language for Islamic worship, and a medium of instruction for religious teachings, students learning Arabic in secondary settings often encounter Da'wah principles embedded within their linguistic education (Ibrahim, 2021). This phenomenon occurs across diverse educational contexts, from Islamic schools where Da'wah is explicitly integrated into the curriculum, to secular institutions where Arabic teachers may incorporate Islamic cultural and religious elements as part of authentic language instruction.

Linguistically, Ibrahim (2021) explained further that Da'wah activities often introduce students to classical Arabic structures, religious terminology, and rhetorical patterns that differ from modern standard Arabic typically taught in secular language courses. This exposure can significantly impact students' vocabulary development, syntactic understanding, and appreciation for Arabic's rich literary traditions. Culturally, Da'wah serves as a conduit for transmitting Islamic values, traditions, and worldviews, which may either complement or challenge students' existing cultural frameworks. The process of engaging with Da'wah content requires students to grapple with questions of religious identity, cultural authenticity, and personal belief systems, often leading to profound shifts in self-perception and community belonging (Ibrahim, 2021). Pedagogically, Da'wah methodologies emphasize experiential learning, community engagement, and moral development alongside academic achievement. These approaches often incorporate storytelling, discussion-based learning, and real-world application of Arabic skills in religious and social contexts, potentially offering more engaging and meaningful learning experiences than traditional grammar-focused instruction (Ibrahim, 2021).

Literature Review

With reference to theoretical frameworks, research on moral development within Islamic education draws upon both classical Islamic scholarship and contemporary educational theory.

Al-Attas (2018) articulated a foundational framework of adab (refined character) as the ultimate goal of Islamic education, emphasizing the integration of knowledge and virtue. This perspective aligns with Halstead's (2017) argument that Islamic moral education differs fundamentally from secular approaches by situating moral development within a comprehensive theological worldview. Recent scholarship by Sahin (2018) proposes a "critical-dialogical" model of Islamic education that acknowledges the dynamic interplay between revelation and reason in moral formation. Similarly, Alkoutli (2018) emphasizes the need for pedagogies that engage students in critical reflection rather than passive reception of moral dictates. These approaches suggest that effective Da'wah must engage students' cognitive and affective dimensions simultaneously.

As regards to empirical studies on Da'wah and moral development, Empirical research examining the relationship between Da'wah approaches and moral development shows varied results. Halim et al. (2018) found that integrating service-learning components into Islamic Studies significantly enhanced students' moral reasoning capabilities compared to traditional text-based instruction alone. Their longitudinal study demonstrated that practical application of Islamic principles in community settings led to more robust moral development outcomes. Conversely, Ahmad and Smith (2021) discovered that overly didactic approaches to Da'wah often produced temporary behavioral compliance without deeper moral internalization. Their mixed-methods study highlighted the limitations of instruction that emphasizes rules without developing students' moral reasoning capabilities. Several studies have investigated specific Da'wah methodologies. Noor and Rahman (2020) documented positive outcomes from narrative-based approaches that connected prophetic examples to contemporary moral dilemmas. Their findings suggested that narrative pedagogy helps students bridge theological principles with lived experience. Similarly, Ibrahim's (2021) research on digital Da'wah platforms indicated that interactive, technology-enhanced approaches increased student engagement with moral content but required careful integration with traditional teaching methods to achieve depth of understanding.

Going by contextual factors influencing Da'wah effectiveness, research indicates that contextual factors significantly influence the effectiveness of Da'wah approaches in secondary school settings. Siddiqui (2019) identified teacher preparation as a crucial variable, noting that educators with both theological training and pedagogical expertise achieved superior outcomes in moral development initiatives. Furthermore, Abdullah's (2020) comparative study across

different school environments demonstrated that alignment between school culture, family values, and Da'wah approaches substantially enhanced moral development outcomes. Hassan and Johnson (2021) found that schools serving disadvantaged communities benefited from Da'wah approaches that addressed immediate social challenges while providing moral frameworks. Their research suggested that contextually responsive Da'wah recognizes students' lived realities rather than presenting abstract moral principles in isolation.

Justification of the Study

There is no doubt that moral and character degeneration especially among the Muslim students has become the bane of the contemporary Nigerian society. These problems have eaten deep into the fabric of all aspects of our national life, social, political, cultural or economic. The anti-social behaviours which are the manifestation of this moral and character decay have been worrisome to successive governments in power as to elicit incessant calls on religious groups to intensify efforts in their missionary activities to combat this menace.

However, placing these efforts (particularly that of Islam which is the researcher's focus of study) against the rate of crime in the country is smack of contradictions. These contradictions have now provoked some fundamental inquiry to: Whether the Islamic and Arabic Curriculum as the centre of teaching and learning is still playing these roles effectively? Whether the approach of the Islamic and Arabic teacher to teaching and counseling could no longer meet the contemporary reality of the moral and character degeneration in the society? Whether, in view of the above, one could be tempted to assume that the Islamic Studies teacher has failed in his primary duty of safe-guarding his students, and by extension, the nation against the scourge of moral and character bankruptcy? All these burning issues are the basic problems which this research work intends to address. This is why the present study assessed the influence of Da'wah on secondary school Islamic studies students' moral development in Idah local government area, Kogi State

Aims and Objectives

Generally, this study assessed influence of Da'wah on secondary school Islamic studies students' moral development in Idah local government area, Kogi State. Specifically, the study determined the:

1. types of Da'wah available to secondary school Islamic and Arabic students in Idah.
2. influence of Da'wah on secondary school Islamic and Arabic students' behaviour.

3. challenges of Da'wah presentation in Islamic and Arabic secondary schools.
4. ways of mitigating the challenges of Da'wah presentation in Islamic and Arabic secondary schools.

Research Questions

1. What are the types of Da'wah available to secondary school Islamic and Arabic students in Dekina?
2. Does Da'wah influence the behaviour of secondary school Islamic studies and Arabic students?
3. What are the challenges of Da'wah presentation in Islamic and Arabic secondary schools?
4. What are the ways of mitigating the challenges of Da'wah presentation in Islamic and Arabic schools?

Methodology

This study adopted a descriptive survey research design. The population of the study comprised all 370 Arabic and Islamic Studies students in secondary schools within Idah Local Government Area (Mahfuz, 2024). The target population consisted all Arabic and Islamic Studies students in public and private secondary schools in Idah Local Government Area. Multi-Stage Sampling technique was employed to this study. In the first stage stratified sampling technique was used to categorize schools into public and private secondary schools. Stage two employed cluster sampling to select schools ten (10) schools from each stratum. Stage three used the Purposive sampling technique to select 8 Islamic secondary schools students and 10 Arabic secondary schools students from each of the sample schools. The respondents' total for this study was 160 hundred. Structural questionnaire was used as instrument for data collection in the study. Data was analysed using mean and percentage. The item means score of 2.5 and above indicated agreement while any item with a mean score below 2.50 showed a disagreement.

Result

Table 1: Distribution of Respondents by gender and School Type

	Item	Option	Frequency	Percentage
1	Gender	Male	108	66.7%
		Female	52	33.3%
		Total	160	100%
2	School Type	Private	100	64.1%
		Public	60	35.9%
		Total	108	100%

Item one in table one reveals that out of 160 respondents sampled, 108 (66.7%) were males while the remaining 52 (33.3%) were females. This implies that majority of the respondents were males. Item 2 indicates that that out of 160 respondents sampled, 100 (64.1%) were from private schools while the remaining 60 (35.9%) were from public schools.

Table 2: Available Types of Da'wah to secondary school Islamic students in Idah Local Government Area

S/N	Items	Available	Not available
1	Islamic lectures/talks	160 (100%)	- -
2	Qur'an recitation competitions	160 (100%)	- -
3	Islamic knowledge quiz competitions	85 (53.1%)	75 (46.9)
4	Community outreach lectures	102 (63.8)	58 (36.2%)
5	Islamic publications/newsletters	67 (41.9%)	93 (58.1)
6	Islamic drama/plays	35 (21.9%)	125 (78.1)
7	Social media Da'wah	29 (18.1%)	131 (81.9)

Table two shows that out of seven types of Da'wah that were considered on the checklist, Islamic lectures/talks and Qur'an recitation competitions were 100% available in subset one and two. Followed by subset three, 85 (53.1%) of Islamic knowledge quiz competitions were available while 75 (46.9) were not. In the subset four, 102 (63.8) of community outreach lectures available while 58 (36.2%) were not. Followed by subset five, 67 (41.9%) of Islamic publications/newsletters were available while 93 (58.1) were not. In the subset six, 35 (21.9%) of Islamic drama/plays were available while 125 (78.1) were not. In the last subset, 29 (18.1%) of social media Da'wah were available while the 131 (81.9) were not available at all. This can be summarised that Islamic lectures/talks and Qur'an recitation competitions were 100% available while Islamic knowledge quiz competitions, community outreach lectures, Islamic publications/newsletters and social media Da'wah were below 100% available.

Table 3: Da'wah's influence on the Behaviour of secondary school Islamic and Arabic Students

S/N	Items	A	SA	D	SD	Mean	Decision
1.	Da'wah significantly improved my respect to my parent.	101	56	1	2	3.00	Agreed
2.	Da'wah significantly improved my better control of speech and anger.	93	48	9	10	2.90	Agreed
3.	Da'wah significantly improved my charity/sadaqah	79	66	7	8	2.59	Agreed
4.	Da'wah significantly improved my better treatment of others.	50	91	5	14	2.81	Agreed
Grand mean		2.50					

Table three reveals that majority of the students with the mean value of 3.00 agreed that Da'wah significantly improved the respect to my parent. Majority of the students also agreed that Da'wah significantly improved better control of speech and anger with a mean value of 2.90 which is higher than the criteria mean of 2.50. Most of the students representing a mean value of 2.59 agreed that Da'wah significantly improved my charity/sadaqah. The students agreed that Da'wah significantly improved better treatment of others with the mean value of 2.81. With the grand mean of 2.50 which is above critical mean of 2.5 is thereby agreed that Da'wah influenced secondary school Islamic and Arabic students' behaviour.

Table 4: Challenges of Da'wah Presentation in Islamic and Arabic Secondary Schools

S/N	Items	A	SA	D	SD	Mean	Decision
1.	Misinterpretation of Da'wah by Presenter.	70	81	4	5	2.79	Agreed
2.	Difficulty understanding Qur'anic Arabic and local language.	88	69	2	1	2.79	Agreed
3.	Confusion between cultural Islam and religious practice.	64	76	9	1	3.13	Agreed
4.	Pressure to conform to peer groups rather than religious teachings.	20	58	5	15	2.54	Agreed
Grand mean.							2.81

Table four shows that majority of the students with the mean value of 2.51 agreed that Misinterpretation of Da'wah by presenter is a challenge to Islamic and Arabic Secondary School students. Majority of the students with mean value of 2.79 agreed that difficulty understanding Qur'anic Arabic and local language is a challenge to Islamic and Arabic Secondary School students. Majority of students with mean value of 3.13 agreed that confusion between cultural Islam and religious practice is also a challenge to Islamic and Arabic Secondary School students. Other students with mean value of 2.54 agreed that pressure to conform to peer groups rather than religious teachings is a challenge to Islamic and Arabic Secondary School students. With the Grand mean 2.81 which is above critical mean of 2.5 is thereby agreed that Misinterpretation of Da'wah, difficulty understanding Qur'anic Arabic and local language, confusion between cultural Islam and religious practice and pressure to conform to peer groups rather than religious teachings were the challenges in Islamic and Arabic Secondary School.

Table 5: Ways of Mitigating the Challenges of Da'wah Presentation in Islamic and Arabic Schools

S/N	Items	A	SA	D	SD	Mean	Decision
1	Adapt Da'wah presentation to cultural and linguistic background of students.	65	80	11	4	3.13	Agreed
2	Incorporate multimedia resources, including visual aids and interactive content.	91	55	8	8	2.57	Agreed
3	Employ storytelling techniques that connect Islamic principles to contemporary life.	99	48	10	3	2.61	Agreed

4	Ensure presenters are proficient in the language instruction.	60	79	16	5	2.76	Agreed
Grand grade.		2.69					

Table five reveals that majority of the students with mean value of 3.18 agreed that adapt Da'wah presentation to cultural and linguistic background of students are the ways of mitigating the challenges of Da'wah presentation. Incorporate multimedia resources, including visual aids and interactive contents are the ways of mitigating the challenges of Da'wah presentation, this was asserted by the students response yielding to a mean value of 2.57. Majority of the students representing a mean value of 2.61 agreed that employing storytelling techniques that connect Islamic principles to contemporary life is the way of mitigating the challenges of Da'wah presentation. The students also agreed that ensuring presenters of proficient in the language instruction is the way of mitigating the Challenges of Da'wah presentation to a mean value of 2.76. With the grand mean of 2.69 which is above the critical mean of 2.5 is thereby agreed that Da'wah presentation to cultural and linguistic background of students, incorporating multimedia resources, including visual aids and interactive contents, employing storytelling techniques that connect Islamic principles to contemporary life and ensuring presenters of proficient in the language instruction are the ways of mitigating the challenges of Da'wah Presentation in Islamic and Arabic Schools.

Discussion

Findings obtained from this study revealed that seven types of Da'wah that were considered on the items, Islamic lectures/talks and Qur'an recitation competitions were 100% available, 53.1% of Islamic knowledge quiz competitions were available, 63.8% of community outreach lectures available, 41.9%) of Islamic publications/newsletters were available and 29 (18.1%) of social media Da'wah were available. This result was in line with the finding of Al-Attas (2018) that only one school out of ten has social media Da'wa. This result also agreed with Halstead's (2017) finding that most secondary schools have Islamic lectures/talks and Qur'an recitation competitions.

The finding of the study showed that Da'wah influenced secondary school Islamic and Arabic students' behaviour in Idah. This finding corresponded with Hassan and Johnson's (2021) finding that Da'wah addressed immediate social challenges, providing moral frameworks and recognised students' lived realities rather than presenting abstract moral principles in isolation.

The finding of the study showed that challenges of Da'wah presentation in Islamic and Arabic secondary schools in Idah were include the misinterpretation of Da'wah, difficulty understanding Qur'anic Arabic and local language, confusion between cultural Islam and religious practice and pressure to conform to peer groups rather than religious teachings. This finding corroborated with Sahin (2018) outcome that misinterpretation of Da'wah was the major challenge of Da'wah presentation.

The finding of the study revealed Da'wah presentation to cultural and linguistic background of students, incorporating multimedia resources, including visual aids and interactive contents, employing storytelling techniques that connect Islamic principles to contemporary life and ensuring presenters of proficient in the language instruction are the ways of mitigating the challenges of Da'wah Presentation in Islamic and Arabic Schools. This finding was in inline with Ibrahim (2021) result that approaches often incorporate storytelling, discussion-based learning, and real-world application of Arabic skills in religious and social contexts, potentially offering more engaging and meaningful learning experiences than traditional grammar-focused instruction.

Conclusion

Based on the data collected, analyzed, and interpreted, this study concluded that Da'wah influenced secondary school Islamic studies students' moral development in Idah local government area, Kogi State and misinterpretation of Da'wah, difficulty understanding Qur'anic Arabic and local language, confusion between cultural Islam and religious practice, and pressure to conform to peer groups rather than religious teachings were the challenges in Islamic and Arabic Secondary School. This study also concluded that adapt Da'wah presentation to cultural and linguistic background of students, incorporating multimedia resources, including visual aids and interactive contents, employing storytelling techniques that connect Islamic principles to contemporary life and ensuring presenters of proficient in the language instruction are the ways of mitigating the challenges of Da'wah Presentation in Islamic and Arabic Schools.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. Teachers should combine the traditional Islamic teachings with practical character development exercises. Teachers should use Quranic verses and Hadith as foundations for discussions about honesty, compassion, justice, and responsibility, then connect these

principles to real-world scenarios students face daily. This approach helps students internalize moral values rather than simply memorizing religious texts.

2. Teachers should establish structured mentorship programs where senior students guide younger ones in both academic and moral development. This peer-led approach often resonates more effectively with adolescents, as they receive guidance from role models closer to their age.
3. Government should organize regular community outreach programs that allow students to practice Islamic values of service and social responsibility. Through volunteering at local charities, helping elderly community members, or participating in environmental conservation projects.
4. Teachers should facilitate regular discussion forums where students can explore contemporary moral challenges through an Islamic lens. Topics might include social media ethics, environmental responsibility, economic justice, or interfaith relations. This approach helps students develop analytical skills while strengthening their moral reasoning based on Islamic principles.
5. School management should create regular workshops for parents on supporting their children's spiritual development, combined with clear communication about school Da'wah activities, helps create a unified approach to moral education that reinforces Islamic values both at home and school..

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