

Utilizing Islamic Education in Promoting Decent Dressing among Female Muslim Students in Nigeria Tertiary Institutions

K.O. Sulaiman

Department of Religious Studies
Ekiti State University
Email: drsulaimanko@yahoo.com

Abstract: *There has been public outcry among Muslim leaders, parents and scholars on the mode of dressing of young female students in Nigeria's tertiary institutions. These are mothers of tomorrow whom the legacy of leadership of this country is to be bequeathed. This paper, therefore, discusses the inadequacies of indecent dressing among female students in Nigeria's tertiary institutions. It goes further to discuss decent and indecent dressing in the Islamic perspective and the Islamic solution to indecent dressing among women. The methodology used in this work is the original sources of Islamic law and the opinions of Islamic jurists are cited to support or refute the position. The paper concludes that Islam as a religion of peace teaches modesty and moderation in whatever Muslims do. It then suggest how Muslim women should dress up in global world while condemning surgeries for beautification, reshaping noses and breast as a form of fashion for Muslim women. In conclusion, the paper advice that if the Islamic mode of dressing is embraced, it will check high rates of indecency and among women and protect them against indiscriminate assault which is prevalent in our society especially in Nigeria tertiary institutions.*

Key words: indecent dressing, female students, tertiary institutions, Islamic Education, Nigeria

INTRODUCTION

The indecent dressing among female students of Nigerian tertiary institutions has become a worrisome concern of National Scope. All in the name of being free enlightened, wanting to look sexy, sensual, sensuous, tantalizing, scintillating and stimulating, not remembering that they ought to look decent and responsible (Chika and Ikechukwu, 2013). Wearing skimpy clothes, also known as fitted, strapless and short blouses and sagging of trousers low waist or ass down, scanty, tight-fitting dresses, cleavages and sleeveless shirts, also known as spaghetti or off-shoulder, are major moral problems associated with decency in dressing faced in tertiary institutions today (Source). Apart from the skimpy and tight fitting nature of these dresses, they are again transparent; revealing certain parts of the bodies that under normal

dressings patterns ought to be hidden away from the glare of the people. Ironically, these are the renowned modern fashion trends among students nowadays. These have turned many campuses to fashion runways, students especially the female ones have throw caution to the wind by displaying their boobs as a cheap means of getting attention. Also, the high heeled shoes have become common features during matriculation and convocation ceremonies. Some days of the week are identified as *corporate days* in which students are expected to dress corporately. However, given the state of affairs, not much appeared to have been achieved. A popular Yoruba "Ewi" music artist, Toba Opaleye released an album titled *Aso Esu Beleke*; highlighting this trend as serious social problem, which need further and urgent action by the parents, school authorities and lecturers, among others (Oyebanji, 2013; Egwim, 2010; Olaoye, 2005). Worried by this fashion craze, some Nigerian universities have introduced dress codes under the compulsory rules and regulations guiding their students (Lamikanra, 2004; Ketefe, 2004). In order to curb these indecent dressings in Nigerian tertiary institutions, utilizing Islamic Education to educate the student populace about the Islamic mode of dressing for females and potential consequences associated with it cannot be overstressed. It is in the light of this that this paper aimed at investigating the possible causes of indecent dressing, its negative influence on female students and the society.

Indecent Dressing, and Islamic Education: A Conceptual Analyze

This is very important at this juncture to concisely explain some concepts which are central to this discussion for proper understanding of the topic. These concepts are Indecent Dressing and Islamic Education.

Indecent Dressing

Indecency dressing, according to Kiran, Riaz and Malik (2002); Esiowu and Igbo, (2008) is an improper and provocative way of dressing relative to the society or culture in which it is being perpetrated. Indecent dressing can also be defined according to Hoffner and Buchanan (2005) Bokini (2004) and Nwabueze, (2006) as the wearing of cloths that are not appropriate for a particular occasion or situation; it means deliberate exposure of one's body to the public. Indecent dressing can as well be defined as a social malady that cuts across many countries, likewise it is described as a way that is likely to shock or offend people (Oladipupo, 2004; Omede and Odiba, 2000; Wilfred, 2007). What may offend people, are parts of the body, usually sexual organs, which normally should be covered. For girls, these are breasts, thighs and buttocks. Therefore, indecent dressing is the mode of dressing or appearance that is disruptive and distractive (Nwabuisi, 2006; Robinson, 2001). This mode

of dressing or appearance includes: boggy trousers, tight trousers and skirts worn below the waist (sagging), singlet, bumper short, armless, spaghetti tops, tight blouse, low neck blouses exposing the breasts, skirts with slit above the knees, transparent dresses, attire printed with offensive or obscene wordings, show back, tight skirt, transparent clothes, low-cut blouse, hot pant, show belly, show laps, show armpit, show breast, revealing attires, mini-skirts, body hugs, short knickers, bogus fashion, jewelries, fixing of eye lashes, fixing of eye ball, off shoulders, wicket straps, mono straps, tight trousers and dresses, rosy chicks, non-natural colored hair, noisy shoe heels, hats, caps, sunglasses chains, hand bands, T-shirt and jean which carry immoral, messages (like 'I am sexy', 'suck sex' etc.), excessive lipsticks, Rastafarian hairstyles, Nail attachments etc. (Orakwelu, 2012; Mc Cabe, 2000; Omede and Omede, 2004).

Islamic Education

This concept is made up of two key words which are Islamic and Education. Education takes its origin from a Latin word "Educare" which means "to bring up" (Abdulmumin, 2009). This means that education has to do with the upbringing of an individual from the childhood. Hence, it is defined, according to Funke and Wognalls (1973) and *The World Book Encyclopedia (International)* (1992), as the ways in which people learn skills and gain knowledge and understanding about the world and about themselves. According to Sulayman, (2007) it is also a means of bringing out the best of individual talent and endowment through interactions to make learning experience. In Islam, education is known in Arabic as *Tarbiyah* which means systematic, conscious and rational activity aimed at nourishing and equipping the child about this life and the hereafter (Yerima, 2004).

Islamic Education, therefore, is the process of transforming and preparing a man for real life situations based on Islamic ideology. According to Muhammed (1980: 34-38), it is a process of self discipline which ensures spiritual and intellectual growth of the individual. It is a system of education that aims at a balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings and bodily senses. It also caters for the growth in all aspects including spiritual, intellectual, imaginative, physical, scientific injustice, both individually and collectively and incorporates all these aspects in a holistic system of education towards goodness and the attainment of perfection. Islamic education therefore aims at developing people's talent and inspiring lofty ethical values in them (Yunusa, 2014).

Aims and Objective of Islamic Education

Human being cannot effectively carry on personal activities, governmental duties and religious assignments and also earn a living without having passed through at least one form of education. It is on these bases that the Prophet (SAW) reported to have said in a *Hadīth Qudusi* that: *Know Me before you worship Me, if you do not know Me, how would you worship Me* (Bukhari, n.d). There is no gain saying the fact that Islam and education are inseparable. To buttress this first revelation from Allah to the noble Prophet Muhammad (SAW) was centred on education as contained in Qur'an 96:1-5 where Allah Almighty says:

Read in the name of your Lord
who Created, Created and from a
claying substance. Recite and your
Lord is the Most Generous who
taught by the pen, taught man
that which he knew not.

This quotation from Qur'ānic verses, can be deduced that Islam as a religion emphasizes and promotes the acquisition of knowledge through deep research and meditation so as to bring out what is not known for the purpose of tackling not only spiritual but also Mundane affairs of man (Maigari, 2010). Thus, the kind of education promoted by Islam is for the benefit of individual, which will in turn develop the family and the society. It is believed that the development of individual educationally will bring about socio-political and economic development as bi-products. It is known fact that a society of well-educated and God-fearing people will have conducive and good governance. According to Jamjoom (1979), Islamic education aims at creating a good and righteous man who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the *Sharia* (Islamic Law) and employs it to sub-serve his faith. In their own submission, Hussain and Ashraf (1979) opine that Islamic education aims at training these sensibilities of pupils in manner that in their attitude to life, their actions, decisions and approach to all kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islam.

However, where education fails to produce patriotic and God-fearing people then, series of corrupt practices will prevail in such society as is the case in Nigeria. It is against this background that this paper examines the benefit of Islamic education being an alternative means of curbing indecency dressing among female students in Nigeria tertiary

institutions. This submissions, shows that Islamic education has both long and short term aims to be achieved in anybody that passes through it. These goals are multi-dimensioned and directional as they are geared towards making a complete and perfect man to represent Allah on earth and be accountable to him on the hereafter. Some of these are:

- (i) To caters for both spiritual upliftment and mundane enjoyment of man without separating between them or preferring spiritualism to materialism and vice versa.
- (ii) To build and instill in individual the culture of good moral, attitudes and behavior in line with the dictates of Allah.
- (iii) To make individuals useful and functional in the society.
- (iv) To cater for self-independence of individual by procuring for him means of livelihood.

The Major Factors Contributing to Indecent Dressing among Youths

A lot of factors are responsible for the rate at which indecent dressing among female students of Nigerian Tertiary Institutions is becoming prevalent today.

Firstly, these include common phrases like:

“Let them be”

“Leave them alone”

“Look who's talking”

“Live and let live”

“You can't judge me”

“Everyone is entitled to his/her opinion" (Akintoye, 2004; Olori, 2003)

These phrases have eaten so deep into present generation that one cannot condemn any wrong doing among generation of young people. In another version of the common phrase it read thus:

“Only God can judge me you can't”

“Leave them alone”

“Everyone is entitled to his or her opinion”

“Mind your own business”.

These phrases have also become so common in our society that one can't condemn any wrong doings again because the rewards are usually curses, malice, hatred and condemnation.

Secondly, in order to escape from the web of poverty, some young people tend to allow their dignity and future prospects by depleting their human and physical capital and adopting risky behaviours including

prostitution which is a harbinger of indecent dressing and exposure (Anderson and Taylor, 2002).

Thirdly, influx of foreigners into Nigeria. Some foreigners whose cultures do not see anything wrong with certain dress codes, seen as contrary to the locally accepted standards of decency in Nigeria come in with such dress codes influencing Nigerian young men and women. Typical examples of such dress codes are boys with ear rings, exposing of busts, chest, abdominal parts, buttocks and other sensitive parts like thighs and breasts. All these are out of tune with indigenous Nigerian cultures (Yahaya, 2013).

Fourthly, wrong mentality. While agreeing that we have a serious problem at hand, many people have the mentality that nothing can be done about it. They argue strongly that the young people of every generation have pervading social behavioural characteristics and that such behaviours are part of social change and must be allowed to stay as they are.

Fifthly, poor parenting is a major factor. Some parents dress in unacceptable ways, making it difficult for them to correct their wards when they see them indecently dressed. Some adults also provide inspiration for these young ones to continue to indulge in indecent dressing and exposure to their admiration. Some parents are unable to seize indecent dresses sewn or bought by their children (Omede, & Odiba, 2000).

Six, wrong use of internet cannot be ruled out. Some students of higher institutions of learning who are supposed to use the internet to do research rather engage in social networks like facebook, twitter, LinkedIn, Imo, Whatsapp among others. They also watch videos on youtube and other networks that expose them to foreign dress codes that are not in conformity with our indigenous Nigerian cultures and then try to emulate such dressings.

Seventh, the types of movies our children watch at homes also promote indecent dressing. Most of our Nigerian movies, especially, have various degrees of indecent exposures that children should not have been watching. Yet parents are unable to control this.

Eighth, peer group pressure/influence lures them into prostitution because of the way they dress.

Nineth, another important cause of indecent dressing is the fading out of our own cultural values and a so-called modernization. In the past, the privacy of individuals was their dignity. Today, the more naked one is the more respected he or she is among peers (Olori, 2004). Ten, stigmatization and ridicule being meted out to young girls in particular who dress decently and well-covered by their colleagues who only see them as being anti-social, backward and primitive causes such young girls to try to look like their colleagues so as to escape being ostracized.

Eleventh, raping: The negative sides of indecent dressing are that many of these students become victims of rape on campus.

Twelve, parental upbringing: Reasonably parents are not to be a part of this problem but nowadays, parents encourage their offspring by buying them these kinds of clothes or recommend them to the children to attend parties.

Thirteenth, alcohol and drug consumption. It is common amongst artistes especially while they are on stage. This is another cause for indecency in dressing amongst youths as most youths see these characters as role models and mentors (Oloyede, 2002; Lycos, 2004).

Possible Consequences of Indecent Dressing

The consequences of indecent dressing are glaring- it debases womanhood. It speaks evil of the society where it obtains. Irresponsible, sends wrong signals to the males, undisciplined, ungodly, and greedy men are attracted and earn young girls rape. It has also been identified to include rape, prostitution, sexual harassment, abortion, the desire to steal, agents of the devil luring unsuspecting colleagues into all sort of vices including prostitution, homo sexuality and lesbianism, HIV/AIDS and other venereal diseases, infections, unwanted pregnancies, and death. Also, in attempt to look modern and be like theirs, many of these youths had taken to stealing and armed robbery.

Poor academic performances in school, students are victims of academic failure because they have little or no time for their studies. Most of such students are concerned with how to look good and appear in the latest provocative dress. Several of them battle with carry over courses with the consequences of staying longer in the school than is normal to graduate. Some of them even graduate with weak grades and some may not graduate at all having outlived their studentship in the Institution and not being able to pass the prescribed courses. Some of them become confrontational and frustrated. If they are not thugs, they are armed

robbers, prostitutes, home or marriage breakers, drug traffickers or addicts (Akubue, 2003; Osawe, 2007). Many marriages crumble because of extra marital affairs on the part of the husbands who leave their wives at home and go after young ladies clad in skimpy outfits. Many marriages have broken up because married men lust after these women. Eventually, the gap created and abusive words exchanges from both the wife and the husband about extra marital affairs created by the strange woman, brings an end to the marriage. These forms of dresses suggest that such ladies need attention and that they are irresponsible and so there are always irresponsible men to dialogue, lure or force them to bed for sex (Adejumo, 2007; Ajere, 2008).

The General Rules Regarding Clothing According to Islam

Islam is a religion which lays down rules based on the dictates of the pure nature innate in all humans (*fitrah*), straightforward reasoning and sound logic. The general rule in the Islamic Shari'ah is that all types of clothing and adornment are allowed. Indeed, Islam does not require Muslims to wear a certain type of clothing. According to Sulaiman (2015) Islam considers all types of clothing lawful as long as such clothing serves the required purposes without exceeding the bounds set by Islam in this respect. Abdulmumini, (2009) added that, the Prophet wore the same type of clothes prevalent in his time and did not order people to wear a particular type of clothing. He only warned them against certain qualities relating to clothing, for the general rule in Islamic Law regarding dealings in general, including clothing, is that everything is allowed unless there is evidence which state otherwise. This means nothing is considered forbidden except with evidence, as opposed to acts of worship, such as the prayer and fasting, which are governed by the principle of restriction. In that legally responsible people must not perform any act of worship unless it becomes clear to them that it is prescribed and approved by Allah Himself, and thus no act of worship may be performed without textual evidence from the Qur'an and the Prophet's Sunnah.

The Prophet said: *Eat, drink, dress and give charity, but without extravagance or arrogance* (An-Nasāi, 1981). While Islam outlines a code of modesty, it has no fixed standard as to a type of clothing that Muslims must wear. However, Muslims may use the same type of clothes commonly used in their respective countries, with the exception of those that Islam has declared forbidden. Such as: Clothing that reveals the private parts (Bidmos, 2010; Sulaiman, 2011). Muslims are required to cover their private parts with appropriate clothing, as the Qur'an states: *Children of*

Adam! We have sent down clothing to you to conceal your private parts (Qur'an, 7:26). Hence, Islam has fixed the standards of modesty for both men and women. For men, the minimum amount to be covered is between the navel and the knee (Bidmos, 2010). For women who are in the presence of men not related to them, they must cover their bodies except for their face and hands (Afzahur-Rahman, 1980). Islam requires that clothing must also be loose enough to cover the body properly (Sulaiman, 2014; Abdulmumini, 2009). Therefore, skin-tight and see-through clothes are not allowed in Islam. In fact, the Prophet warned those people who do not observe modesty in dress, calling them "types among the people of Hellfire", one of them being "women who are clothed yet naked" (Afzahur-Rahman, 1980).

Also, clothing that involves dressing like or imitating the opposite sex is strictly forbidden in Islam and wearing it is considered one of the major sins. According to Bidmos, (2010) this imitation may be extended to include imitation in the manner of speaking, gait and movement, for Allah's Messenger cursed men who wear women's clothes and women who wear men's clothes (Abu Da'ud, 1372 A.H). He also cursed men who make themselves look like women and women who make themselves look like men (Al-Bukhari, n.d). By directing men and women to observe different modes of dress, Islam takes into account the biological differences between them and encourages them to act in accordance with the dictates of reason and dictates of sound reason and the pure inner nature innate in all humans (*fitrah*). It is prohibited to wear clothing which involves imitation of the dress traditionally worn by non- Muslims or clothing of religious significance.

Islam also warns against wearing the so-called *libaas ashshuhrah* (flamboyant, flashy clothing) (Abdulmumini, 2009; Sulaiman, 2016). In fact, this term refers to a number of things including any type of weird clothing which has certain qualities that attract the attention of the general public, making its wearer known for it; 'notorious clothing' due to its type or loud and repulsive colour; any type of clothing that makes its wearer an object of pride and fame, attracting too much attention to himself. The Prophet said: *Whoever wears clothes of shuhrah in this world, Allah will make him wear clothes of humiliation on the Day of Judgement* (Ahmad ibn Hanbal, n.d; Ibn Majah, 1371 A.H).

Curbing Indecent Dressing among Female Students through Islamic Education

Islamic Education promotes a moral frame work that can serve as a base and foundation against any act of indecency in the individual. It teaches

that, the whole body is the aurat (naked), except for the hands and the face. The Holy Prophet Muhammad (SAW) said: *When a woman reaches puberty no part of her body should remain uncovered except her face and the hand up to the wrist joint* (Abu Da'ud, 1372 A.H). It also teaches that, a woman's dress has to serve certain purposes among which is the protection of her honour and integrity. It also requires Muslim women to maintain their cultural identity and not to imitate the manners of non-Muslim women in dress, shoes, etc. On the above, the prophet was reported to have said: *Modesty is part of faith, and faith is in Paradise, but obscenity is a part of hardness of the heart and hardness of heart is in Hell* (Al-Bukhari, n.d). In another Hadith the Holy Prophet (SAW) was reported to have said:

Those women who seem naked even when dressed and those who walk flirtingly and those who plait their heads like the humps of camels, thus inviting people's attention, will not enter Paradise nor will they smell its fragrance even though its fragrance can be smelt from a very far distance (Muslim, 1393 A.H)

Furthermore, it teaches that a Muslim woman should dress in the following way:

- (a) She should not wear thin transparent clothing. That is why the Holy Prophet Muhammad (SAW) was reported to have said: *Allah has cursed those women who wear clothes yet remain naked* (Muslim, 1393 A.H).
- (b) If the headgear is thin then a thick scarf should be worn under it. Similarly, if the clothes (or dress) are thin, a thick loose fitting petticoat should be worn under such clothing.
- (c) She should not wear such clothes that reveal the curves and shape of her body.
- (d) She is not allowed to wear clothing that imitates men's clothing. Thus, tight jeans, short blouses, sleeveless dresses, rib T-shirts, mini-skirts, wearing knee-length dresses without pants, etc. are not allowed. If a woman prefers to put on a veil (Burqah) she should not be discouraged as this is a sign of piety and Allah-consciousness (*Taqwa*) (Muslim, 1393 A.H).

Similarly, many females think that since they are in the presence of other females, they are allowed to undress in front of them or reveal the private parts of their body; this is not allowed according to Islamic Education. As result, the Holy Prophet (SAW) was reported to have said: *No man should look at a naked man and no woman should look at a naked woman* (Muslim, 1393 A.H). Islamic education also has it that, it is not permissible for a mother, sister or daughter to expose her body to a grown-up son, brother or father, except: head and face; neck and collar area; from the mid-upper arm to the fingertips, and lower part of the feet.

Islamic education also teaches that, the wearing of leotards, shorts and T-shirt reveals the *Satr* (naked) of the female and the shape of her body doesn't allow. Muslim females (especially those who have reached the age of puberty) participating in sports should wear long and baggy tracksuit pants and a loose long T-shirt that reaches well below the waistline or till her knees (Saodah and Mohd, n.d; Sulaiman, 2017). Islamic education also teaches that, Muslim females are not allowed to wear swimming costumes because, when a female wears swimming costumes, her *Satr* parts are exposed.

Furthermore, Islamic education teaches that, women are allowed to wear jewellery. But, females should not wear such jewellery that causes a jingle noise with movement (Sulaiman and Umar, 2013). It can attract the attention of strange men, which is forbidden. Likewise, today, women cut their hair short like those of men. It is Haram for a woman to cut her hair, to dress un-Islamically or imitate men (Akhtar, 1992). It is stated in the Ahadith that the curse of Almighty Allah is upon those women who dress or imitate men. A woman should try to keep her hair clean and tidy if it is long. In fact, hair for a woman, like the beard for a man, is a significant element of beauty blessed by Almighty Allah. As regard to shave eyebrows by women Islam prohibited it (Sulaiman and Umar, 2013). The shaving of eyebrows and the painting of new ones, or shaving certain hair and leaving the eyebrows to look like two inverted crescents, is not allowed in Islam. In a narration, The Messenger of Allah (SAW) was reported to have cursed the women who plucked and those who were employed to pluck the eyebrows (Abu Da'ud, 1372 A.H).

Also, some women wear wigs or hairpieces for beautification. It consists of using a plate of one woman's hair or artificial hair and joining it to another woman's hair with the object of making the woman's hair appear very long and beautiful. This is not allowed according Islamic Education. A narration says: *Hazrat A'ishah (R.A) reported that the Messenger of Allah (SAW) cursed women who wore hair pieces and the women*

who aided in this practice (Al-Bukhari, n.d). Therefore, if a woman has short hair, she should not try to add false hair. If another lady asks her to help fix false hair on her head, she should refuse. In Islamic education, women are not allowed to tattoo themselves or space their teeth. That is why the Holy Prophet (SAW) was reported to have cursed women who, in order to increase their beauty, deliberately space their teeth, thus disfiguring the creation of Almighty Allah. Even tattooing is not allowed as it also disfigures the natural creation of Almighty Allah. Those who have tattoos should have them surgically removed. In another Hadith, the Messenger of Allah (SAW) was reported to have cursed women who tattooed, and those who got themselves tattooed, those who sharpen the teeth of others (as a mark of beauty) and those who had their teeth sharpened. (Al-Bukhari, n.d; Muslim, 1393 A.H)

As regard to the permissibility of women using cosmetics, Islamic education teaches that, there is nothing more fitting for a woman than to enjoy her natural beauty without changes or additions (Sulaiman and Umar, 2013; Sulaiman, 2011). A woman is, however, allowed to beautify herself using make-up provided that she does so at home. A woman should make herself beautiful at home for her husband, by beautifying her face with cosmetics, by keeping herself clean and by having a pleasant fragrance. Antimony (Surma) may be applied, from time to time, for it clears the sight, and gives the eye beauty. Women should also avoid direct sunlight as its rays destroy her natural beauty (Akhtar, 1992; Hussain, 1979).

On the issue of using perfumes by females according to Islamic education, the Holy Prophet (SAW) was reported to have said that the perfume used by females should not have smell. Also, the Holy Prophet (SAW) was reported to have said: *Males should use that perfume which does not give colour but has a strong smell; and the females should use that perfume which gives colour but has a light smell* (Abu Da'ud, 1372 A.H). This is to avoid gossip and to prevent strange men from looking at them. Ladies are allowed to use only non-alcoholic perfumes in the privacy of their homes for their husbands only. A perfumed woman may not leave her home unless she got rid of the smell of the perfume. Moreover, Islamic Education teaches that, it is preferable for females to use henna on the hands. Make sure that the henna is of a *Halaal* substance and not contaminated with *Haram* substances.

Conclusion and Recommendations

From the foregoing, it has been noted that the Nigerian tertiary students significantly know about indecent dressing, the University environment

and mass media contribute significantly to indecent dressing among the students. It was found that the indecent dressing most often leads to unprotected sex, having multiple sex partners and placing them at a high level of contacting all forms of sexually transmitted diseases (STDs) as well as unwanted pregnancy. The university environment has been identified as the major zone where all forms of dressing are exhibited. However, Islam makes it forbidden for women to wear clothes which fail to cover the body and which are transparent, revealing what is underneath. It is likewise forbidden to wear tightly fitting clothes which delineate the parts of the body, especially those parts which are sexually attractive. For any notable change to occur in this area, students should be educated on the moral teachings of Islam on decent dressing and modesty. Parents should be good moral exemplars to their children; give them attention and regulate the films they watch at home. And dressing codes should be introduced in higher institutions and given to all students. These recommendations will surely help to curb or minimize the indecent dressing among tertiary institutions in Nigeria

References

- Abdulummin A. O. (2009). The Hijab in Educational Institutions and Human Rights: Perspectives from Nigeria and Beyond, *Journal of Identity, culture and politics: An Afro-Asian Dialogue*. 10(1)
- Abdullahi A.S and Umar Aliyu, (2013). Indecent Dressing among Muslim Girls in Tertiary Institutions in Nigeria: The Islamic Solution, *Quest Journals, Journal of Research in Humanities and Social Science Volume- Issue 3*
- Abdulummin A.O. (2009). The Hijab in Educational Institutions and Human Rights: Perspectives from Nigeria and Beyond, *Journal of Identity, culture and politics: An Afro-Asian Dialogue*. 10 (1)
- Abu Da'ud, S.A.A (1372 A.H). *Sunan Abi Da'ud*, Cairo: Dar Ihya al-turath al-`arabi
- Ahmad, S.J (1979). Foreword in Syed Muhammed Al-Naquib Al-Attas, ed., *Aims and Objectives of Islamic Education*, Jeddah: Kingdom of Saudi Arabia
- Afzahur Rahman (1980). Islamic Education of Muslim Children in the West and the problem of Curriculum and Syllabus, Al-Afendi, M.H and Baloch, N.A (eds), *Curriculum and Teacher Education*. Jeddah: King AbdulAziz University
- Ahmad I.H (n.d), *Musnad*, Beirut: Dar Ihya al-turath al-`arabi
- Akhtar S (1992). *Hijab, The Dress of Modesty in Islam*, Dar es Salam: Bilal Muslim Mission of Tanzania
- Akintunde, S. O (2013). Assessment of Attitudinal Disposition of Lecturers to Nudity in Tertiary Institutions in Nigeria, A Case

- Study of Moshood Abiola Polytechnic, Abeokuta, *Arabian Journal of Business and Management Review*
- Akintoye Seth (2004). UNILAG Outlaws Indecent Dressing, *The Punch*, June 16th, Nigeria: The Punch
- Al-Bukhari, A.M.I (n.d). *Al-Jami al-Sahih, Sahih al-Bukhari*, Cairo: Dar Ihya al-turath al-`arabi
- Ali, Y. A (1934). *The Holy Qur'an Text, Translation and Commentary*, Washington: The Islamic Centre
- Al-Tirmidhi, M.I (1352A.H). *Al-Jami' al-Sahih, Sunna al-Tirmidhi*, Cairo: Dar Ihya al-turath al-`arabi
- An-Nawawi, A. Y. (1999). *Riyad-us-Saliheen*, Riyadh, Saudi Arabia: Maktaba Dar-us-salam
- An-Nasāi, (1981), *Sunan An-Nasāi*, Beirut: Dār al-Kutub al-Ilmiyya
- Bidmos, M.A. (2010). *Education: A Communication Channel for National Development*. Lagos: Adejare R.A
- Bokini Ade (2004). That UNILAG Dress Code, *The Guardian*, Monday August 23, Nigeria: The Guardian
- Chika J.I and I.A.If (2013). Implementation And Management Of Students Dress Code in Nigerian Universities, *European Journal of Business and Social Sciences*, Vol. 2, No.7
- Daramola, I. (2007). Relationship between mass media and society, *International Journal of Communication*
- Ebenezer Obadare (2004), The Freedom of (UN) dress, *The Guardian*, 15th June, Nigeria: *The Guardian*
- Esiowu A.P., Igbo C.A. (2008), Clothing for Self Expression by Female Undergraduates in Universities in the South Eastern States of Nigeria, *Journal of Home Economics Research (JHER)*
- Eziechi, I.S. (2010). The influence of western television programmes on the cultural values of Nigeria youths, A case study of Caritas Students, Enugu, *Project submitted in partial fulfillment of the award of (B.Sc) Degree in Mass Communication Faculty of management and social science.*
- Funke Wognalls (1973). *New Comprehensive Dictionary of the English Language Encyclopedia Edition*, Illionos: J G, Ferguson Publication
- Hoffner Buchanan (2005), Young adult wishful identification with TV characters: The Role of perceived similarity and character attributes, *Media Psychology* 7(2)
- Hussain, S.S and Ashraf, S.A (1979), *Crisis in Muslim Education*, Jeddah: Hodder and Stoughton
- Ibn-Hanbal, (1955), *Musnad Ahmad*, Cairo Egypt: Dar Ihya' al Kutub al Arabiyah,
- Ibn Majahi (1371 A.H). *Sunan Ibn Majah*, Cairo: Dar Ihya' al Kutub al Arabiyah,

- Ketefe Kayode (2004). UNILAG Dress Code, *Punch*, 12th July, Nigerai, The Punch,
- Ketefe Kayode (2004), Don Opposes Dress Code for Students, *The Punch*, July 14, Nigerai, The Punch,
- Kiran A., Riaz A., Malik N.H. (2002). Factors Affecting Change in the Clothing Patterns of Adolescent Girls, *International Journal of Agriculture and Biology*
- Lamikanra Adebayo (2004). A Dress Code for Students?, *The Guardian*, 5th July, Nigeria, The Guardian
- Maigari Y.T (2010), *The Islamic Principles and Methods of Teaching*, Lagos: Islamic Heritage Foundation
- Muhammed, S.O. (1980). Problems of Teaching Islamic Studies in the Post Primary Schools in Ilorin LGA, *Being an Unpublished B.Ed, Long Essay*, Bayero University Kano
- Muslim bin H.M.A (1393A.H), *Sahih Muslim*, Cairo:Dar Ihya' al Kutub al Arabiyah,
- Okeoma, F. C. (2012). A Study of the Influence of Home Movies on the Dressing Patterns of Students of Tertiary Institutions in Abia State, Being A Master of Arts Research submitted to the department of mass Communication, university of Nigeria, Nsukka
- Oladipupo, K (2004), An Assessment of Lecturer's and Students Attitude to the Introduction of Dress Code in Tertiary Institutions, 1st National Conference of the Institute of Education, OOU on Assuring Quality in School Practices and Strategies,
- Oloyede Bayo (2002). Moral Sanity and Academic Excellence, A Paper delivered at a Seminar organised by the MAPOLY Chapter of ASUP
- Saodah, W. & Mohd S. (nd). The Impact of Television and Magazine on Fashion and Dressing of Urban Women of Different Ages, *Jurnal Pengajian Media Malaysia/ Malaysian Journal of Media Studies*
- Sulaiman, S.A. (2015). A Woman's Dress: The Islamic Perspective, *Academic Research International*
- The World Book Encyclopedia (International)* (1992). World Book Inc. London: Chicago Sydney and Toronto
- Yerima, J. (2004). Dressing Code: Who is wearing what?, *Bearer*, 1 (6)
- Yunusa, B.M (2014). Integrated Islamic Curriculum: An Imperative for Educational Revival in Northern Nigeria, Retrieved from, [http://www. slideshare.net/YunusaBello/integrated-islamic-educationcurriculum-an-imperative-for-educational-revival-in-northern-nigeria.2-49449222](http://www.slideshare.net/YunusaBello/integrated-islamic-educationcurriculum-an-imperative-for-educational-revival-in-northern-nigeria.2-49449222), on the 3/5/2017