

AN INVESTIGATION OF CAUSES, EFFECTS AND WAYS OF CURBING INDECENT DRESSING AMONG STUDENTS OF COLLEGES OF EDUCATION IN ILORIN, NIGERIA

(Keadilan Organisasi dan Komitmen Kerjaya Guru di Sekolah Rendah Awam Negeri Kwara, Nigeria)

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Abstract

Indecent dressing among students on the campuses of higher learning in Nigeria, colleges of education inclusive seems to be the attitudes of some students which may necessitate rape, harassment and other social problems prevalent in the society. To this end, this paper examined the causes, effects and ways of curbing indecent dressing among students of Colleges of Education in Ilorin, Nigeria. Descriptive research method was adopted for the study. A total number of twenty five (25) Islamic Studies lecturers and one hundred and seventy five Islamic Studies students were adopted as the sample for the study. Purposive sample and simple random sampling techniques were used to select the samples. Questionnaire was designed for the purpose of collecting relevant information from the respondents. Three research questions were raised and answered. The findings of the study revealed that poor parenting, wrong use of internet and negative influence of per group among others are the causes of indecent dressing. Sexual harassment, ritual killing and sin against God and humanity are some of the effects of indecent dressing. Role model on the part of parents, dress code and mass media among others are some of the ways of curbing indecent dressing. Based on the findings, it was recommended that, college management should organize enlightenment programme on morality and strict adherence to our cultural norms. Also, college management should enact and implement law on indecent dresses and ensure strict compliance by the students. Besides, religious unit or department in the colleges of education should organize enlightenment programmes to educate students about indecent dressing.

Keywords: Causes, Effects, Indecent dresses, decent dresses, Students of colleges of education

Abstrak

Kajian ini bertujuan untuk menyiasat hubungan antara keadilan organisasi dan komitmen kerjaya bagi guru di Sekolah Rendah Awam Negeri Kwara, Nigeria. Kajian ini menggunakan tinjauan deskriptif jenis korelasi. Teknik pensampelan rawak digunakan untuk memilih 72 sekolah daripada 1,580 sekolah rendah awam

di tiga daerah senatorial di negeri ini. Lima belas responden dari setiap sekolah sampel menyumbang sejumlah 1,080 responden untuk kajian ini. Instrumen yang digunakan adalah 'Soal Selidik Komitmen Kerjaya Guru dan Keadilan Organisasi'. Instrumen ini telah disahkan oleh pakar di Jabatan Pengurusan Pendidikan. 1,080 salinan soal selidik telah diedarkan kepada guru dan 972 salinan dikembalikan. Dua soalan kajian telah dibangkitkan dan dijawab; Satu hipotesis telah dirumuskan untuk membimbing kajian ini. Statistik deskriptif min dan sisihan piawai digunakan untuk menjawab soalan kajian sementara regresi berbilang langkah telah digunakan untuk menguji hipotesis pada tahap signifikan 0.05. Kajian ini mendapati bahawa tahap keadilan organisasi didapati berada pada tahap purata; Tahap komitmen kerjaya bagi guru juga didapati pada tahap purata; Keadilan Distributif dan Keadilan Prosedural tidak mempunyai hubungan yang signifikan dengan komitmen kerjaya guru manakala keadilan maklumat dan keadilan interaksional mempunyai hubungan yang positif dan berkait rapat dengan komitmen kerjaya guru. Kajian itu menyimpulkan bahawa kedua-dua keadilan maklumat dan keadilan interaksi akan meningkatkan keadilan organisasi serta komitmen guru di sekolah. Kajian ini mengesyorkan, antara lain, bahawa ketua guru harus memastikan konsistensi dalam menerapkan peraturan, mengekalkan ketepatan dalam penggunaan maklumat, dan melindungi terhadap kecenderungan ketika menangani masalah guru. Selain itu, ketua guru harus melibatkan anggota dan staf dalam membuat keputusan yang mempengaruhi mereka dan menunjukkan martabat dan rasa hormat Ketika menerangkan sesuatu keputusan yang melibatkan guru berkenaan.

Kata kunci: Organisasi, Keadilan, Komitmen, Distributif, Maklumat

1.0 INTRODUCTION

Decent dressing can be explained as the proper way of dressing or the generally accepted way of dressing without exposing vital parts of the human body. Yahaya (2013) stated that, decent dressing is part of human life because it elicits respect and protects person's dignity. It should be pointed out here that decent dressing by students attracts respect from lecturers, guards, classmates and most significantly protects them from being the target of rape and harassment in the society.

However, Egwim (2010) submitted that, indecent dressing in a more specific term is the attitude of someone; male or female dressing to showoff parts of the body such as the breasts, buttocks or even the underwear particularly those of the ladies that need to be covered. Olori (2003) observed that this form of dressing is provocative, improper and morally unacceptable. These dress patterns are morally offensive and reveal the highrate of moral decadence in the society. Similarly, Oyeleye (2012) described indecent dressing as deliberate exposure of one's body to the public which is contrary to the acceptable norms and values of the society.

Moreover, Adeboye (2012) observed that indecent dressing is the wearing of clothes that are not appropriate for a particular occasion or situation. She further explained that, it is not indecent to go naked in the bathroom, in labour room or in the bedroom with your partner. Answers .com (2013), described indecent dressing as a way of dressing likely to shock or offend people.

The influence of home environment on the development of children is not in any way doubtful (Omede and Odiba, 2000). The home is every child's first window to the outside world. What the parents do with the child at this level in terms of training and orientation go a long way to determining what the child becomes tomorrow (Gushee, 2004).

Wrong use of the Internet Information and Communication Technology (ICT) has helped to revolutionize the community tremendously. It has via the use of Internet, Communication satellites, mobile phones helped to bring people together distance,

culture or language notwithstanding. Through the activities of home videos, satellites and other media agents, values (faulty or correct), fashions (modern, modest and immodest) are traded across cultures and nations.

Peer Pressure is also considered as course of indecent dressing because it is a force that gravitate friends together and most times for evil or negative tendencies. The desire to belong and the fear of rejection have led many youths into evil or immoral acts sometimes against their will. Some of them lack the strong will to say no to evil for fear of being isolated. And apart from isolationism, peer conformity could be the result of faulty foundational home training.

Effects of indecent dressing could lead to the following: Sexual harassment, ritual killing, tendency to steal, lying, HIV/AIDS explosion, poor performance in school work and sin against God and humanity. Sexual Harassment: There is the likelihood that ladies who dress indecently or provocatively could be prone to sexual harassment and or rape.

HIV/AIDS: This is another risk factor that immodestly dressed ladies could be prone to. When such ladies are forced into sex against their will they may be exposed to venereal diseases because of lack of protection. One of such killer diseases is HIV/AIDS.

Ritual killing: This is another consequence that indecently dressed youths particularly the female ones are amenable. Many of them based on their mode of dressing had been invited for a supposed sex only to be murdered by ritual killers.

Tendency to steal: In attempt to look modern and be like others, many of these youths had taken to stealing and armed robbery. The boys for instance, under financial pressure from their girlfriends could resort to armed robbery to square up to this demand to impress and keep their "babes".

Lying: Home background of some of these students may not allow for prostitution, stealing or armed robbery but to keep afloat and up-to-date with what is in vogue, they may resort to lying to obtain the money they need from their parents.

Poor performance in school work: Most students in this form of dresses tend to have little or no serious time for their academic work. Their concern is mostly how to look good and appear in the latest stuff.

Sin against God and humanity: Sin is seen to be the transgression of the law. Every society has a code of conduct, moral and penal codes. A violation of any is always sanctioned. A lady that dresses to lure men into immorality whether the act is practiced or imagined in the heart is guilty against God. Armed robbery, prostitution, rape, lying and ritual killing which are associated with indecent dressing are all sins that God and humanity hate.

Besides, Kogi State College of Education, Ankpa (2010) stated types of indecent dressing in her student's handbook and academic regulations as follow: "As a Teacher Training Institution, the Management decided not to condone indecent dressing on campus. Towards this end, a dress code has been recommended by the Academic Board and approved by Council for students' compliance as follows:" Female Students: According to this handbook, no female student is to put on any of the following attire on the campus of the college: sleeveless tops, body hugs, short knickers, transparent clothes, head gears e.g. canopy head ties, bogus fashion jewelries, spaghetti tops, off shoulders, wicket straps, mono straps, miniskirts, dress and skirt with slit above the knees, tight trousers and dresses and T-shirts and jean which carry immoral messages. All clothes that reveal sensitive parts of the body such as the burst, chest, belly, upper arms and buttocks, rosy chicks, eye shadow, excessive lipsticks, Rastafarian hairstyles and Nail attachments.

As for male students they are not to wear the under-listed on campus: shirts or any wear revealing the armpit, short knickers above the when not required, head ties, earrings, T-shirts and jeans which carry immoral messages, kaftans without trousers,

long and busy hairs and beards, braiding, Permed hairs, Jerry curls, plaited hairs and dreadlocks The lists of prohibited attires above on this campus reveal what was earlier pointed out that the concept of indecency is relativistic. There is nothing immoral with the use of head gear especially the canopy type, but everything is wrong with it if students come with it to lectures or examination halls. Jewels, long beard and long hairs may not be provocative or stimulating, but the school environment is not to promote and patronize their usages. In addition, it is not yet seen that students in the colleges dress decently as a result of the introduction of dress code and nothing punitive is seen to be done to defaulters. It seems as if students dress more indecently now than when the dress code was yet to be introduced.

In curbing indecent dressing requires that parents are to serve as role models. The behavior of parents impresses on their children more greatly than what they tell them either to do or not to do.

Dress code: The enforcement and implementation of dress code by college management on students could also help in curbing indecent dressing among students. It was observed that some colleges and universities in Nigeria have variously introduced dress codes for their students. The problem is not just in making the rules but in their enforcements.

Mass media: Mass media is one strong agent of socialization which can help curb or reduce indecent dressing among students. These are radio houses, televisions, newspapers and magazines. The display of some indecently dressed by young girls for adverts and attraction should be discouraged. Radios and television jingles that promote moral values and the sanctity of sex should always be aired and relayed.

Religious institutions: It is the responsibility of scholars like Imam and pastor to conduct regular sermons or preaching to develop their member spiritually and positively and denying or curbing from indecent dresses.

Formation of campus brigade: This brigade or club is to stand against indecent dressing by sensitizing and promoting good moral values particularly, the modest African dress patterns.

In a different development, studies such as Jacob (2011) worked on indecent dressing on campuses of higher institutions of learning in Nigeria: implication for counselling. Besides, Sulaiman (2018) examined utilizing Islamic education in promoting decent dressing among female students in Nigeria tertiary institutions. These studies indicate that there are related studies to the present one.

In a related development, Islam is a religion that stipulated some rules and regulations governing human affairs generally in which clothing is inclusive. According to Sulaiman (2005), 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, Abdulmumin (2009) added that the prophet wore the same type of cloths 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 general rule in Islamic law. Prophet Muhammad was reported to have said:

“Eat, drink, dress and give charity, but without extravagance or arrogance” (an-Nasai, 1981).

Muslims are required to cover their private parts with appropriate clothing without revealing their private parts. Qur'an Reads thus:

“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 (Afzalur-Rahman, 1980). Moreover, Islam requires that clothing must also be loose enough to cover the body properly (Abdulmumin, 2009 & Sulaiman, 2014). Therefore, skin-tight and see-through clothes are not allowed in Islam. Prophet Muhammad (S.A.W) 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" (Afzalur-Rahman, 1980). In addition, 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).

Similarly, Islam warns against the so-called **libaas ashshuhrah** (flamboyant, flashy clothing) (Abdulmumin, 2009; Sulaiman, 2016). The term refers to a number of things including any types 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 colours; any type of clothing that makes its wearer an object of pride and fame, attracting too much attention to himself. Prophet Muhammad was reported to have 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).

2.0 STATEMENT OF THE PROBLEM

Nowadays, indecent dressing is observed to be common in this contemporary society, especially in the tertiary institutions including colleges of education. This form of dressing seems to be provocative, improper and morally offensive and reveal the high rate of moral decadence in the society. Another problem is that the attitude seems to have brought some social issues such as rape and sexual harassment among others in the society.

Many studies have been conducted at different time, location and area of interest. For instance, Jacob (2011) worked on indecent dressing on campuses of higher institutions of learning in Nigeria: implication for counselling. Besides, Sulaiman (2018) examined utilizing Islamic education in promoting decent dressing among female students in Nigeria tertiary institutions.

To the best knowledge of the researcher, no study has been carried out on the causes, effects and ways of curbing indecent dressing among students of colleges of education in Ilorin, Kwara State. This is the gap in research, which this study intends to fill.

3.0 PURPOSE OF THE STUDY

The main purpose of this study is to investigate the causes, effects and ways of curbing indecent dressing among students of colleges of Education in Ilorin Kwara State, Nigeria. Specifically, the study examines:

- a) the causes of indecent dressing among students of colleges of Education in Ilorin, Kwara State.

- b) the effects of indecent dressing among students of colleges of Education in Ilorin, Kwara State.
- c) the ways of curbing indecent dressing among students of colleges of Education in Ilorin, Kwara State.

4.0 RESEARCH QUESTIONS

The following research questions were raised and answered for this study:

- a) What are the causes of indecent dressing among students of colleges of Education in Ilorin, Kwara State?
- b) What are the effects of indecent dressing among students of colleges of Education in Ilorin, Kwara State?
- c) What are the ways of curbing indecent dressing among students of colleges of Education in Ilorin, Kwara State?

5.0 METHODOLOGY

The research design adopted for this study was descriptive of the survey type. This research design examines with intensive accuracy the phenomenon of the study and empirically reports the situation as it is. The population for this study consisted of all Islamic Studies lecturers and students in the ten (10) colleges of education in Kwara State. The target population was Islamic Studies lecturers and students in all four (4) colleges of education in Ilorin, Kwara State. Purposive sampling technique was used to select twenty five Islamic Studies lecturers (25) and simple random technique was used to select one hundred and seventy five (175) Islamic Studies students from all the four colleges of education in Ilorin which make the number of sampled two hundred respondents. The data for the study was gathered through the use of questionnaire. The questionnaire consists of three sections. Section A, B and C. In order to ascertain the validity of the instrument, the drafted instrument CEWCIDSCEQ was given to experts in the field of Test and Measurements for face and content validity. The reliability of the instrument was ascertained by administering questionnaire to five Islamic Studies lecturers and twenty five Islamic Studies students that were not part of the main sample. The test retest method was used within the interval of three weeks. The two sets of the score were analyzed using Pearson Product Correlation statistical with correlation figure of 0.781. The result indicated that the instrument was reliable for the study. Percentage was used to answer the research questions postulated for the study.

6.0 RESULT AND DISCUSSIONS

6.1 Research Question One: What are the causes of indecent dressing among students of Colleges of Education in Ilorin, Kwara State?

Table 1: Response on the Causes of Indecent Dressing among Students of Colleges of Education

S/N	Items on the Causes of Indecent Dressing	SA	%	A	%	SD	%	D	%	TOTAL	%
1	Poor Parenting through instructions, observations and practices.	122	61	50	25	12	6	16	8	200	100
2	Wrong use of the Internet by the students of higher learning.	150	75	36	18	6	3	8	4	200	100

3	Foreign influence and fading values.	68	34	82	41	33	16.5	17	8.5	200	100
4	Peer pressure for evil or negative tendencies	72	36	112	56	6	3	10	5	200	100
5	Covetousness among the students	98	49	49	24.5	23	11.5	30	15	200	100

Table 1 shows that 122 representing (60%) and 50 representing (25%) of the respondents strongly agreed and agreed respectively to item 1 of the questionnaire while 12 representing (6%) and 16 representing (8%) strongly disagreed and disagreed respectively. On the item 2 of the questionnaire, majority of the respondents, 150 (75%) strongly agreed, 36 (18%) agreed while 6 (3%) strongly disagreed, 8 (4%) disagreed with the statement. In addition, item 4 shows that 72 (36%) and 112 (56%) of the respondents strongly agreed and agreed with the statement while 6 (3%) and 10 (5%) of the respondents strongly disagreed and disagreed respectively to the statement.

It could however be deduced that the higher percentage of the respondents agreed to item (1, 2 and 4) of the questionnaire. Thus, this shows that the majority of the respondents subscribed to the fact that poor parenting, wrong use of internet and negative influence of per group among others are some of the causes of indecent dressing among students of colleges of education in Ilorin, Kwara State. Hence, this provides answer for research question 1.

6.2 Research Question Two: What are the effects of indecent dressing among students of College of Education in Ilorin, Kwara State?

Table 2: Response on the Effects of Indecent Dressing among Students of Colleges of Education

S/NO	Items on Effects of Indecent Dressing	SA	%	A	%	SD	%	D	%	TOTAL	%
6	Increase in sexual harassment in the society	83	41.5	95	47.5	12	6	10	5	200	100
7	Incessant ritual killing by the ritualists.	58	29	98	49	13	6.5	31	15.5	200	100
8	Poor performance of students in schools due to lack of seriousness.	75	37.5	91	45.5	23	11.5	11	5.5	200	100
9	Rampant cases of HIV/AIDS explosion among the students.	39	19.5	43	21.5	55	27.5	63	31.5	200	100
10	Sin against God and humanity	93	46.5	95	47.5	2	1	10	5	200	100

It could be seen from table 2 that 83 (41.5) strongly agreed on item 6 of the questionnaire while 95 (47.5) agreed respectively. Twelve 12 representing (6%) and 10 (5%) strongly disagreed and disagreed respectively to the statement. Furthermore, 58 (29%) and 98 (49%) strongly agreed and agreed to item 7 of the questionnaire while 13 (6.5%) and 31 (15.5%) of the respondents strongly disagreed and disagreed with the statement. Furthermore, on the item 5 of the questionnaire, majority of respondents 93 representing (46.5) strongly agreed and 95 representing (47.5%) agreed making 188 (94%), while 2 representing (1%) and 10 representing (5%) strongly disagreed and disagreed respectively to the statement.

6.3 Research Question Three: What are the ways of curbing indecent dressing among students of colleges of Education in Ilorin, Kwara State?

Table 3: Response on the Ways of Curbing Indecent Dressing among Students of Colleges of Education

	Items on Ways of Curbing Indecent Dressing	SA	%	A	%	SD	%	D	%	TOTAL	%
11	Parents should serve as role model to emulate by the students.	61	30.5	111	55.5	8	4	20	10	200	100
12	Dress code should be imposed on the students in campuses.	101	50.5	87	43.5	5	2.5	7	3.5	200	100
13	Mass media influence by organizing enlightenment programmes.	85	42.5	90	45	19	9.5	6	3	200	100
14	Religious institutions should play their role in delivering sermon and lectures or enlightenment.	32	16	102	51	16	8	50	25	200	100
15	Formation of campus brigade/ law enforcement agents to enforce law in the campuses.	58	29	62	31	23	11.5	57	28.5	200	100

Therefore, it could be seen that the percentage of those that agreed to item (6, 7 and 10) is higher than those who disagreed. It could therefore, be deduced that majority of respondents subscribed to the fact that sexual harassment, ritual killing and sin against God and humanity are some of the effects of indecent dressing among students of colleges of education in Ilorin, Kwara State. Hence, this provides answer for research question 2.

It could be seen from table 3 that 61 (30.5) of the respondents strongly agreed to item 11 of the questionnaire and 111 (55%) agreed making 172 representing (86%). However, 8 (4%) and 20 (10%) making (14%) expressed disagreement with the statement. Also, 188 (94%) of the respondents strongly agreed and agreed with the statement of item 12 of the questionnaire while 12 representing (6%) however expressed disagreement with the statement. Moreover, 85 (42.5) and 90 (45%) of the respondents expressed their agreement with the statement in item 13 of the questionnaire while 25 (12.5%) of the respondents however expressed disagreement with the statement.

It could be observed from table 3 that the percentage of those that agreed to the item 11-13 is higher than those who disagreed. It could therefore be inferred that majority of the respondents subscribed to the fact that parents should serve as role model to students to emulate, dress code, mass media among others are some of the ways of curbing indecent dressing among students of colleges of education in Ilorin, Kwara State. Hence, this provides answer for research question 3.

7.0 DISCUSSION

The first finding of this study revealed that majority of the respondents agreed that indecent dressing is caused by various factors ranging from poor parenting through instruction, wrong use of internet by students, pressures from his peers, covetousness, foreign influence and fading value as against few respondents who disagreed. The result agreed with the statement of Omede and Odiba (2000) who posited that the influence of home environment on the development of children is not in any way doubtful. The home is every child's first window to the outside world. What the parents

do with the child at this level in terms of training and orientation go a long way to determining what the child becomes tomorrow. It is from the parents that the child learns about values, beliefs and other forms of behavior acceptable to the community.

The second finding of this study revealed that majority of the respondents agreed that sexual harassment, ritual killing, poor performance in school due to lack of concentration, sin against God and humanity are some of the effects of indecent dressing among students of colleges of education in Ilorin. This finding tallies with the statement of Olori (2003) that indecent form of dressing is provocative, improper and morally unacceptable. These dress patterns are morally offensive and reveal the high rate of moral decadence in the society of our time and they negative effects on the students of tertiary institutions.

The last finding revealed that majority of respondents agreed that parents should serve as role model, enforcement of dress code, mass media influence, religious institution and formation of campus brigade/ law enforcement agents could curb indecent dressing among students of colleges of education in Ilorin. This finding is in line with the assertion of Sulaiman (2018) that home and religious institutions are major ways of curbing immoralities and indecencies perpetrated by youths of nowadays in the society.

8.0 CONCLUSION

Based on the findings of the study, it was concluded that poor parenting through instructions, observations and practices, wrong use of the Internet, foreign influence and fading values, Peer pressure and societal influence are cause students' indecent dressing. Moreover, sexual harassment, ritual killing, poor performance in school, HIV/ AIDS explosion are some of the effects of indecent dressing. Therefore, parents should serve as role model, enforcement of dress code, enlightenment from mass media and creation of school campus brigade and law enforcement agents are some of ways of curbing indecent dressing.

9.0 RECOMMENDATIONS

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

- a) College management should organize enlightenment on morality and strict adherence to our cultural norms.
- b) College management should enact and implement law on indecent dresses and ensure strict compliance by the students.
- c) There should be reward for decently dressed students at the end of every academic year so as to motivate others to do so.
- d) Stakeholders of tertiary institutions should be involved in instituting measures to harmonize generally acceptable dress code in all tertiary institutions
- e) Religious unit or department in the colleges of education should organize enlightenment programmes to educate students about indecent dressing and its effect.

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