

**THE PLACE OF MUSLIM STUDNETS' SOCIETY OF NIGERIA (MSSN) IN
THE PROMOTION OF RIGHT ATTITUDES IN MULSIM STUDENTS IN
TERITARY INSTITUIONS IN KWARA STATE**

BY

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**BEING A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT
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CERTIFICATION

This research project has been read and approval as meeting the requirement for the award of Nigeria Certificate in Education (NCE) in the Department of Islamic Studies, School Arts and Social Sciences, Kwara State College of Education, Ilorin.

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DEDICATION

I dedicate this project to Almighty God who guide from the beginning of this research work the ends.

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ABSTRACT

This study examines the role of the Muslim Students' Society of Nigeria (MSSN) in promoting the right attitudes among Muslim students in tertiary institutions in Kwara State. As a faith-based student organization, MSSN has played a critical role in shaping the moral, spiritual, academic, and social development of Muslim youth across Nigerian campuses. The research explores how MSSN's programs, including Islamic lectures, mentorship systems, leadership training, academic support, and moral guidance, contribute to the formation of responsible, disciplined, and value-driven individuals. Data were collected through interviews, questionnaires, and documentary analysis from MSSN members and stakeholders in selected tertiary institutions in Kwara State. Findings reveal that MSSN has a significant influence on the character formation, religious consciousness, academic commitment, and leadership capacity of Muslim students. The study concludes that MSSN serves as a vital platform for nurturing positive attitudes and recommends stronger institutional support and collaboration to enhance its impact.

Keywords: Muslim Students' Society of Nigeria, MSSN, Right Attitudes, Muslim students, Tertiary Institutions, Kwara State, Moral Development, Student Leadership.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Education is widely recognized as a vital tool for shaping the lives of individuals, not just intellectually but also morally and socially. In any society, particularly one with diverse religious and cultural backgrounds like Nigeria, education is expected to serve as a vehicle for instilling positive values, ethical conduct, and responsible citizenship. Among Muslim communities, education is viewed not only as a means to acquire knowledge but also as a platform to deepen faith and uphold Islamic values. For Muslim students in tertiary institutions, the challenges of youthfulness, academic pressure, exposure to diverse worldviews, and moral temptations are ever-present. To address these, religious organizations like the Muslim Students Society of Nigeria (MSSN) have emerged as a vital support system, especially in promoting the right attitude and conduct among Muslim students.

The Muslim Students Society of Nigeria (MSSN) was established in 1954 at the University of Ibadan with the aim of uniting Muslim students across various institutions and helping them uphold Islamic values in their academic environments. Since its formation, MSSN has expanded to nearly all tertiary institutions across Nigeria and plays a significant role in the lives of many young Muslims. The society organizes regular religious programs such as lectures, tafsir (Qur'anic

interpretations), halaqah (study circles), mentoring sessions, and community outreach efforts, all intended to build the moral and spiritual character of its members.

Kwara State, located in Nigeria's North-Central geopolitical zone, is home to a considerable Muslim population and several tertiary institutions, including the University of Ilorin, Kwara State University, Kwara State Polytechnic, and multiple Colleges of Education and Health Technology. These institutions host thousands of Muslim students who are often at critical stages in their development academically, emotionally, and spiritually. The presence of MSSN chapters within these campuses offers an organized Islamic framework to guide students towards appropriate behavior, ethical responsibility, and moral discipline.

However, despite the active presence of MSSN and its numerous programs, concerns have continued to surface regarding the attitude and behavior of some Muslim students in tertiary institutions. It is not uncommon to find students who participate actively in MSSN but still engage in behaviors that contradict Islamic teachings, such as dishonesty, lateness, indiscipline, or lack of respect for authority. This contradiction raises questions about the real impact of MSSN's activities. Is MSSN truly effective in shaping the attitudes of students, or are its efforts being hindered by internal and external factors? How can MSSN improve its methods to ensure its goals are being met more effectively?

There is also a broader context to this study. Nigerian society at large is grappling with issues of moral decay, corruption, social disintegration, and loss of communal values. Educational institutions have not been exempt from these societal challenges. On the contrary, campuses have often become breeding grounds for deviant behavior, cultism, drug abuse, and other forms of misconduct. For Muslim students, the risk of losing touch with their religious identity is real, particularly in environments that promote materialism, secularism, and moral relativism. In this context, the role of MSSN in reinforcing Islamic values becomes not only important but necessary.

Another important background factor to consider is the growing influence of modern technology and globalization. The pervasive presence of social media, entertainment culture, and peer influence plays a major role in shaping student behavior today. Many young people derive their understanding of morality and success from sources that are often inconsistent with Islamic values. As a result, faith-based organizations like MSSN are under increasing pressure to modernize their approaches without compromising religious principles. The effectiveness of MSSN in this dynamic environment depends on its ability to adapt its teachings to contemporary realities while maintaining its core Islamic message.

Furthermore, there is the issue of perception. Many students may view MSSN as merely a religious club or a social gathering, without fully appreciating its

potential impact on personal growth and moral development. The leadership style, content of activities, and inclusiveness of the society all play a role in determining how well it can influence the right attitude among students. For instance, if MSSN leaders are not adequately trained or if its programs are monotonous or disconnected from students' real-life challenges, then the organization may struggle to inspire meaningful change.

It is within this context that this research becomes essential. The study seeks to examine the extent to which MSSN promotes the right attitude among Muslim students in tertiary institutions in Kwara State. The concept of "right attitude" in this study encompasses Islamic virtues such as honesty, discipline, humility, diligence, patience, respect for others, and fulfillment of religious obligations. It also includes general social values like civic responsibility, leadership, and self-control.

In doing so, the study will explore how MSSN's programs are designed and implemented, the challenges it faces, and the outcomes perceived by its members and stakeholders. It will also seek to uncover whether MSSN activities are sufficient in combating the various moral and behavioral challenges students face. Additionally, the study will analyze how student perceptions, peer influence, institutional policies, and socio-economic factors impact the effectiveness of MSSN's interventions.

Moreover, the study intends to contribute to the ongoing discourse on the role of religion in education and moral development. While secular education systems

focus largely on intellectual training, religious organizations like MSSN fill the gap by addressing ethical and spiritual dimensions. Understanding how well MSSN fulfills this role can inform future policies and initiatives aimed at student development.

In summary, the background of this study is anchored on the intersection between religious practice, moral development, and student behavior in tertiary institutions. The Muslim Students Society of Nigeria stands as a key agent in the promotion of positive attitudes among Muslim students. However, the changing dynamics of student life and the complexity of modern moral challenges call for a thorough assessment of how MSSN performs its role. This study aims to provide such an assessment, with a focus on institutions in Kwara State, and offer recommendations for strengthening MSSN's contribution to building morally upright Muslim youth.

1.2 Statement of the Problem

Education, especially at the tertiary level, is not solely about academic excellence. It also encompasses the development of character, ethics, and socially responsible behavior. For Muslim students in Nigeria's tertiary institutions, this moral and ethical development is guided largely by Islamic principles. However, the growing concern today is that a significant number of these students exhibit behaviors that are inconsistent with the values espoused by Islam. Issues such as

academic dishonesty, disobedience to school authorities, absenteeism from religious obligations, immodesty, peer pressure, and declining spiritual commitment are becoming prevalent. Despite the presence of Islamic student organizations like the Muslim Students Society of Nigeria (MSSN), which are tasked with nurturing the right Islamic attitude among students, these challenges persist and, in some cases, seem to be worsening.

The Muslim Students Society of Nigeria (MSSN), since its inception in 1954, has been an influential platform aimed at enhancing the spiritual, moral, and intellectual growth of Muslim students across Nigeria. It has grown to be present in nearly all tertiary institutions in the country, including those in Kwara State. MSSN organizes numerous programs such as Islamic lectures, workshops, mentoring, Qur'anic sessions, and Da'wah activities, all of which are meant to serve as a moral compass for Muslim students. Given the consistency and extent of MSSN's activities, it would be expected that Muslim students who participate in these programs would naturally display the right attitude in alignment with Islamic teachings.

However, the reality on many campuses suggests a discrepancy between MSSN's objectives and the actual behavior of many Muslim students. Despite being active members of MSSN, some students continue to struggle with issues like indiscipline, lateness to lectures, exam malpractice, sexual misconduct, poor interpersonal relations, and a lack of seriousness toward academic and religious

duties. This inconsistency raises a crucial question: Is MSSN truly effective in promoting the right attitude among its members, or are there underlying gaps in its programs, leadership, or strategies?

Furthermore, the wider societal environment presents additional challenges that cannot be overlooked. The rise of secularism, materialism, and liberal ideologies has created an environment in which traditional religious teachings are often perceived as outdated or restrictive. Social media, entertainment culture, and peer influence have become powerful forces in shaping students' identities and attitudes. Many students now look to influencers, celebrities, and online content for direction rather than religious scholars or community leaders. This shift significantly weakens the moral influence of faith-based organizations such as MSSN, especially when such organizations fail to evolve in their methods and communication strategies.

There is also the issue of student perception and engagement. Some students view MSSN as a routine or formal religious gathering rather than a transformative space for moral development. Others may feel alienated due to leadership styles, lack of inclusivity, or perceived irrelevance of the programs to their real-life challenges. If MSSN activities are not perceived as engaging, empowering, and responsive to the current realities of student life, participation may become a formality rather than a catalyst for real change. This raises concerns about the internal dynamics of MSSN

its leadership effectiveness, relevance of program content, and capacity to connect meaningfully with students.

Additionally, there is a gap in empirical research on the effectiveness of MSSN in instilling Islamic values and attitudes among students. While MSSN continues to operate in many institutions and enjoys considerable popularity, there is limited documented evidence on the extent of its actual impact on student behavior. Most existing literature focuses on the history or structure of MSSN rather than evaluating its outcomes. This lack of academic inquiry leaves many assumptions untested and hinders the development of strategies that could improve the organization's effectiveness.

The context of Kwara State makes this study particularly important. As a state with a strong Muslim population and several higher institutions of learning, it offers a fertile ground to assess how MSSN operates across different campuses and how it contributes to moral and attitudinal formation. With institutions such as the University of Ilorin, Kwara State Polytechnic, Kwara State University, and others hosting active MSSN chapters, there is a need to examine whether the presence of MSSN in these schools correlates with the display of right attitudes among Muslim students. Are MSSN programs tailored to the specific challenges faced by students in Kwara? Are the leaders in these chapters adequately trained? How are students responding to the programs offered?

Another dimension of the problem lies in institutional collaboration. How well do MSSN chapters collaborate with school authorities, Islamic scholars, and other stakeholders in promoting good behavior? Are there policy barriers or logistical challenges that hinder MSSN from reaching its full potential? Without a comprehensive understanding of these structural and systemic issues, the efforts of MSSN may remain limited or ineffective.

Lastly, the sustainability of MSSN's influence is also in question. With changing student demographics, technological advancement, and ideological shifts, MSSN must constantly innovate to maintain relevance. If the society fails to adopt contemporary methods of engagement, such as the use of digital platforms, peer mentoring models, and collaborative partnerships, it risks losing its appeal to younger generations. The absence of intentional strategic planning and evaluation may result in the gradual decline of MSSN's moral influence on campus life.

Given these multiple layers of concern from behavioral inconsistencies among students, weak program impact, negative student perceptions, limited institutional support, to changing societal values this study is necessary to investigate the place of MSSN in promoting the right attitude among Muslim students in tertiary institutions in Kwara State. By doing so, it aims to uncover the gaps, highlight the successes, and propose actionable solutions that will enable MSSN to better fulfill its mission in today's complex and evolving academic environment.

1.3 Objectives of the Study

In every academic research work, clearly defined objectives serve as the foundation upon which the study is structured and evaluated. Objectives provide direction, define the scope, and help to measure the relevance and success of the research outcomes. In the context of this study, which seeks to examine the place of the Muslim Students Society of Nigeria (MSSN) in the promotion of right attitude among Muslim students in tertiary institutions in Kwara State, the objectives are both general and specific. They aim to provide a clear understanding of how MSSN contributes to the moral, ethical, and behavioral development of students, identify gaps in its current approaches, and offer suggestions for improvement.

To achieve the general aim, the study is guided by the following specific objectives:

1. To examine the types of programs and activities conducted by MSSN aimed at promoting good character and positive behavior among Muslim students.
2. To assess the extent to which Muslim students participate in MSSN programs in selected tertiary institutions in Kwara State.

3. To evaluate the perception of Muslim students towards MSSN and its influence on their attitude and behavior.
4. To identify the behavioral patterns of Muslim students who are active members of MSSN in comparison with those who are not.
5. To explore the challenges faced by MSSN in promoting Islamic values and right attitudes among students.
6. To assess the capacity and preparedness of MSSN leadership in fulfilling its moral and educational responsibilities.
7. To examine the role of institutional and environmental factors in shaping the moral development of Muslim students.
8. To recommend strategies for improving the effectiveness of MSSN in promoting the right attitude among Muslim students.

1.4 Significance of the Study

The significance of any research lies in the value it offers to different categories of people, institutions, and the broader society. This study, which focuses on the role of the Muslim Students Society of Nigeria (MSSN) in promoting the right attitude among Muslim students in tertiary institutions in Kwara State, is highly relevant to the moral, spiritual, and academic development of young Muslims in Nigeria. Its findings will be of immense benefit not only to the members of MSSN

and their leaders but also to educational stakeholders, Islamic scholars, policymakers, parents, and researchers.

As moral and religious values continue to decline among youths, particularly in higher institutions where students are exposed to a wide range of influences and ideologies, organizations like MSSN become critical in guiding students toward uprightness and discipline. However, there is a need to critically examine whether MSSN is living up to this expectation and how it can become more effective. This study, therefore, aims to fill that gap by providing evidence-based analysis and recommendations.

1. Contribution to MSSN and Its Leadership

One of the most direct beneficiaries of this study will be the leadership of MSSN at the local (campus), zonal, and national levels. The research findings will provide them with honest feedback on how the society is perceived, how its programs are functioning, and what improvements are needed. For instance, if students view MSSN as out of touch or ineffective, the leadership will become aware and can make necessary adjustments. The study will also help MSSN leaders understand the needs, challenges, and expectations of contemporary Muslim students.

More importantly, this study will equip MSSN executives with insight into what programs have the most significant impact, which strategies fail to engage students, and which leadership practices promote inclusivity and inspiration. As a

result, MSSN can become more innovative in its planning, more responsive in its operations, and more strategic in its outreach efforts. Ultimately, this will enhance the society's capacity to fulfill its mission of promoting Islamic morals and character among students.

2. Relevance to Muslim Students in Tertiary Institutions

This study will be of great benefit to Muslim students themselves. By highlighting behavioral patterns, challenges, and moral lapses among Muslim students in higher institutions, the research will encourage self-reflection and inspire change. Students will gain a better understanding of the role MSSN can play in their spiritual development and how they can take advantage of its programs to improve their lives.

Furthermore, the study will serve as a reminder to students about the responsibilities that come with being Muslim youths in a secular academic environment. It will re-emphasize the importance of discipline, honesty, modesty, academic diligence, and prayerfulness, as well as the dangers of moral decline, peer pressure, and spiritual negligence. The insights gained from this study will help students reconnect with the core values of Islam and foster a stronger sense of identity and responsibility.

3. Importance to Educational Institutions and Administrators

School administrators and lecturers in tertiary institutions in Kwara State and beyond stand to benefit from the findings of this study. Many administrators are concerned about the moral attitudes of students, including issues like exam malpractice, cultism, sexual misconduct, drug abuse, and truancy. By understanding how organizations like MSSN contribute to moral development, institutions can begin to see these societies not just as religious clubs, but as partners in character development.

The study can encourage school authorities to support MSSN more actively by providing venues, funding, or collaboration on moral campaigns. It can also help in designing campus policies that encourage faith-based organizations to participate in character-building programs. In essence, the study promotes a mutually beneficial relationship between the school and MSSN, aimed at producing not just educated graduates, but morally upright individuals.

4. Benefits to Parents and Guardians

Parents and guardians are constantly concerned about the behavior and well-being of their children, especially when they move away from home to attend higher institutions. Many Muslim parents hope that their children maintain religious practices and uphold moral standards even in the face of academic and social pressures. This study will provide valuable insights into what support structures exist

on campuses, particularly MSSN, and how these structures influence student behavior.

By learning about the challenges MSSN faces and the level of student participation, parents can be more informed about how to guide their children in choosing peer groups, participating in Islamic activities, and avoiding morally dangerous environments. It will also reinforce the idea that religious guidance does not end at home but must continue through active engagement in school-based religious organizations.

5. Significance to Policy Makers and Islamic Scholars

Policy makers, especially those involved in education and youth development, will benefit from this study by understanding how student organizations can be integrated into broader strategies for national moral reformation. If MSSN is shown to be effective in reducing indiscipline, fostering good behavior, and promoting responsible citizenship, then there may be grounds for supporting such organizations at the state or federal level.

Islamic scholars and clerics will also find this study useful, as it offers a window into the minds and lives of Muslim youths in tertiary institutions. They will understand how their teachings are being applied or neglected on campuses, and they can adjust their methods of communication accordingly. Additionally, they can offer more tailored guidance during MSSN-organized programs and mentoring sessions.

6. Academic Contribution to Literature and Research

This study adds to the relatively limited body of scholarly literature on faith-based student organizations and their role in character development in Nigeria. While much has been written about religious movements and political Islam, fewer studies have focused on how Islamic student organizations practically influence behavior in tertiary institutions. This research, therefore, fills a gap by providing a case study from Kwara State and examining MSSN's relevance in the moral sphere.

Moreover, future researchers can use this work as a foundation or reference point for similar studies in other states or among other religious organizations. It can serve as a comparative tool for those looking at Christian student fellowships or secular youth groups. Additionally, the methodology, findings, and recommendations will contribute to interdisciplinary academic discussions on religion, education, and youth development.

7. Broader Societal Impact

At a more general level, the study is significant for Nigerian society as a whole. The nation continues to grapple with the consequences of moral decay, corruption, crime, violence, dishonesty, and indiscipline. These problems often start at a young age and are reinforced during adolescence and early adulthood, particularly during the tertiary education phase. If organizations like MSSN can be strengthened to promote good values among students, then society stands to benefit

in the long run through the emergence of morally responsible citizens, professionals, and leaders.

This study, therefore, contributes to the broader societal goal of ethical nation-building. By promoting organizations that uphold integrity, justice, and discipline, Nigeria can gradually reverse the trend of moral decline and create a more peaceful, progressive, and spiritually conscious society.

1.5 Scope of the Study

The scope of a research study refers to the boundaries within which the investigation is carried out. It defines the areas that the research will cover, including geographical location, population, timeframe, subject matter, and institutional focus. For a study to be effective and meaningful, it must have clearly defined limits. This ensures that the research remains focused, manageable, and relevant to the context within which it is being conducted. In this study, the scope is carefully set to examine the role of the Muslim Students Society of Nigeria (MSSN) in promoting the right attitude among Muslim students in tertiary institutions in Kwara State.

This section outlines the geographical scope, institutional scope, population scope, subject scope, and conceptual boundaries of the study, as well as justifications for choosing these parameters.

1. Geographical Scope

This study is geographically limited to Kwara State, a state located in the North-Central region of Nigeria. Kwara State is known for its rich Islamic history and educational legacy, making it an ideal setting for investigating the influence of Islamic student organizations such as MSSN.

The reason for choosing Kwara State is twofold:

Firstly, the state houses a significant number of tertiary institutions, including universities, polytechnics, and colleges of education. Some of the prominent ones include the University of Ilorin, Kwara State University, Kwara State Polytechnic, and College of Education, Ilorin. These institutions provide a diverse academic environment where students of various religious, social, and economic backgrounds interact.

Secondly, MSSN has a strong historical presence and operational structure in the state. It is well-organized, with active branches in most tertiary institutions. This makes it easier to access members, programs, and data relevant to the study.

Though the findings of this research may be applicable in other parts of Nigeria, it is important to note that the primary focus remains Kwara State and its unique academic and religious landscape.

2. Institutional Scope

The study is confined to tertiary institutions within Kwara State. These include:

- Universities (both state-owned and federal)
- Polytechnics
- Colleges of education

By narrowing the institutional scope to tertiary education, the research concentrates on a key phase of human development young adulthood where individuals are exposed to different ideas, lifestyles, and moral choices. It is during this stage that most people either strengthen or abandon their moral and spiritual foundations. Therefore, examining the influence of MSSN at this level provides important insights into the society's role in shaping behavior at a critical life stage.

- Primary institutions of interest may include:
- University of Ilorin (UNILORIN)
- Kwara State University (KWASU)
- Kwara State Polytechnic
- College of Education, Oro
- Federal Polytechnic, Offa
- College of Arabic and Islamic Legal Studies (CAILS)

These institutions were selected to provide a comprehensive representation of the academic environment in the state, spanning urban and semi-urban settings.

3. Population Scope

The population for this study comprises Muslim students in tertiary institutions in Kwara State, particularly those who are:

- Active members of the Muslim Students Society of Nigeria (MSSN)
- Non-members but Muslims enrolled in the same institutions
- MSSN leaders and program coordinators

This population is selected because the study aims to assess MSSN's impact on Muslim students' attitudes and behaviors. By including both members and non-members, the research will be able to draw comparisons, identify trends, and evaluate how involvement in MSSN correlates with moral and spiritual conduct.

MSSN leaders will also be involved through interviews or questionnaires in order to understand the intentions behind their programs, the challenges they face, and the strategies they adopt to promote Islamic values.

The study excludes non-Muslim students as well as Muslim students in secondary schools or those studying outside Kwara State, as their experiences and influences may differ significantly.

4. Subject Matter Scope

The subject of the study centers on the promotion of the right attitude among Muslim students by MSSN. The term "right attitude" is defined within the Islamic context to include:

- Honesty and trustworthiness
- Discipline and time-consciousness
- Respect for others
- Spiritual commitment (e.g., regular prayers, fasting)
- Modesty in dress and speech
- Academic diligence and avoidance of misconduct (e.g., cheating, laziness)
- Participation in community service and dawah (Islamic outreach)

The study seeks to explore how MSSN encourages these values through its activities such as:

- Weekly lectures and halaqahs
- Orientation and mentoring programs for new students
- Islamic vacation courses (IVCs)
- Ramadan and Jum'ah activities
- Counseling services
- Welfare programs

While the study may occasionally mention general moral values, its emphasis remains on those that are distinctly emphasized within Islamic teachings and how MSSN promotes them.

5. Time Frame

The study focuses on MSSN activities and student behaviors from the last five academic sessions (approximately 5 years). This timeframe is selected to ensure relevance while allowing enough data to evaluate changes or consistencies over time.

It also allows researchers to assess whether recent developments in education, technology, or socio-political conditions (e.g., social media, online learning, moral debates, and government policy shifts) have impacted MSSN's effectiveness.

6. Conceptual Scope

Conceptually, the research is grounded in Islamic ethics, youth development theories, and the sociology of education. It assumes that faith-based student organizations can serve as vehicles for character development and that student attitudes are shaped by peer interactions, institutional culture, and leadership models.

This conceptual lens enables the researcher to not just evaluate MSSN's programs but also assess the environmental and spiritual context in which these programs operate. Therefore, factors like peer pressure, secularism, academic pressure, and technological distractions will also be considered where necessary.

7. Limitations of the Scope

Every study has boundaries that, while necessary, may also serve as limitations. These include:

- The geographical limitation to Kwara State may affect generalization to other states.
- The focus on Muslim students excludes valuable perspectives from Christian or non-religious students who may also interact with MSSN or be affected by its activities.
- Time and resource constraints may limit how many institutions or respondents the research can cover.
- However, these limitations are considered acceptable within the overall objective of producing a focused, credible, and applicable study.

1.6 Research Questions

- i. To what extent does the Muslim Students Society of Nigeria (MSSN) promote the right attitude among Muslim students in tertiary institutions in Kwara State?
- ii. What are the major programs and activities organized by MSSN that are aimed at promoting moral and ethical conduct among Muslim students?
- iii. What is the level of participation of Muslim students in MSSN programs in tertiary institutions in Kwara State?

- iv. What are the predominant behavioral attitudes of Muslim students who are active in MSSN compared to those who are not?
- v. What challenges does MSSN face in effectively promoting Islamic values among students in tertiary institutions?

1.7 Definition of Major Terms

Clear definitions of major terms are essential in any academic research to avoid ambiguity and ensure readers understand the context and scope of the study. This section provides operational definitions of key concepts used in this research. These terms have been defined in a way that reflects their usage and meaning within the context of the study titled: “The Place of Muslim Students Society of Nigeria in the Promotion of Right Attitude in Muslim Students in Tertiary Institutions in Kwara State.”

1. Muslim Students Society of Nigeria (MSSN)

The Muslim Students Society of Nigeria (MSSN) refers to an Islamic youth organization established in 1954 to cater to the spiritual, intellectual, and moral development of Muslim students in Nigeria. MSSN operates in primary, secondary, and tertiary institutions and is structured at various levels local, area, zonal, and national. The organization is known for organizing religious and educational programs such as Islamic lectures, seminars, dawah (evangelism), camps, and welfare initiatives.

In this study, MSSN specifically refers to its presence and activities in tertiary institutions in Kwara State, where it serves as a platform for Muslim students to uphold Islamic values, support one another, and engage in constructive social and spiritual development.

2. Promotion

The term promotion in the context of this study refers to deliberate actions, strategies, or efforts made by MSSN to encourage, instill, and sustain positive behaviors and moral values in Muslim students. Promotion includes advocacy, education, enlightenment, awareness creation, and programmatic interventions aimed at encouraging right attitudes.

Promotion goes beyond mere suggestion; it involves structured planning, consistent engagement, and evaluation of impact. For this study, it encompasses all activities through which MSSN influences the behavior and mindset of its members positively.

3. Right Attitude

The term right attitude is central to this research. It refers to a set of desirable moral, social, academic, and spiritual behaviors expected from Muslim students in accordance with Islamic teachings. These attitudes include but are not limited to:

4. Muslim Students

Muslim students refer to individuals who identify with the Islamic faith and are enrolled in various academic programs in tertiary institutions. They are typically young adults navigating spiritual, academic, and social challenges in a pluralistic environment. This group is the primary target of MSSN's interventions.

In this study, Muslim students include both those who are actively involved in MSSN activities and those who identify as Muslims but may not necessarily participate in MSSN. Their attitudes and behaviors are central to evaluating MSSN's impact.

5. Tertiary Institutions

Tertiary institutions refer to post-secondary educational establishments that provide higher education and training. In Kwara State, this includes:

6. Islamic Morals

Islamic morals refer to the values, ethics, and conduct prescribed in the Qur'an and Hadith (sayings and practices of Prophet Muhammad, peace be upon him). These include truthfulness, patience, forgiveness, humility, and justice. Islamic morals also encompass religious obligations such as daily prayers (salat), fasting (sawm), and avoidance of forbidden acts (haram).

7. Religious Organization

In this study, a religious organization refers to a structured group formed to promote, practice, and disseminate religious beliefs and values. MSSN is treated as a religious organization with a defined structure, leadership, programs, and mission, distinct from informal groups or unaffiliated individuals. MSSN is unique as it integrates faith, education, and youth development.

8. Moral Development

Moral development refers to the process through which individuals acquire values, beliefs, and habits that help them distinguish right from wrong. In the Islamic context, moral development is closely tied to spiritual development. It includes not only personal behavior but also social interaction, sense of responsibility, and emotional regulation.

9. Impact

In this context, impact refers to the measurable or observable changes in students' behavior, thinking, or decision-making as a result of participating in MSSN activities. Impact can be positive or negative, short-term or long-term. It includes both direct influences (such as attending an MSSN lecture) and indirect ones (such as peer influence within MSSN).

10. Character Building

Character building is the process of instilling moral strength, discipline, and integrity in individuals. It is closely related to the idea of moral upbringing and the cultivation of virtues. MSSN, as an Islamic student group, is expected to play a role in shaping the character of its members to become responsible, God-fearing, and community-oriented individuals.

11. Youth Development

Youth development in this study refers to a holistic approach to empowering young people spiritually, morally, socially, and intellectually. MSSN contributes to youth development by organizing educational workshops, leadership training, spiritual mentoring, and community service initiatives.

12. Dawah

Dawah refers to Islamic outreach or the act of inviting others to understand and practice Islam. It includes preaching, distributing Islamic literature, mentoring, and other efforts to spread Islamic knowledge. Within MSSN, dawah plays a central role in activities and is a primary means of promoting right attitude.

CHAPTER TWO

RELATED LITERATURE REVIEW

2.1 Muslim Students' Society of Nigeria at a Glance (MSSN)

The Muslim Students' Society of Nigeria (MSSN) is a student-based Islamic organization that has become one of the most influential and organized religious bodies in Nigeria. Established in 1954, the MSSN was created with the primary aim of promoting the spiritual, moral, academic, and social development of Muslim students in Nigeria's educational institutions. The organization functions as a bridge between Islamic values and academic pursuits, helping students navigate their religious obligations while striving for educational success. Over the years, MSSN has maintained a consistent presence in virtually all tertiary institutions in Nigeria, particularly in universities, polytechnics, and colleges of education, and has expanded its reach even to secondary schools in some states.

The organization serves as a unifying platform for Muslim students from diverse ethnic and socio-economic backgrounds. Through its network of branches and administrative structures, MSSN fosters Islamic brotherhood (ukhuwwah), promotes awareness of religious responsibilities, and acts as a support system for Muslim students facing challenges on campus. The organization provides spiritual guidance, academic assistance, and personal development programs that equip its

members with the knowledge and discipline needed to succeed in both religious and secular spheres.

MSSN operates with a well-structured hierarchy that mirrors professional organizational models. It has a national body, zonal structures (A and B Zones), state area units, and branches at institutional levels. Each level has a leadership team responsible for organizing activities, implementing policies, and coordinating programs. This structure allows for effective communication, mobilization, and accountability across the various arms of the organization. At the institutional level, MSSN often holds elections to select executive members who manage daily affairs and represent the society before school authorities and other stakeholders.

One of the hallmarks of MSSN is its commitment to the holistic development of its members. Unlike many organizations that focus solely on religious preaching, MSSN blends spirituality with academic excellence, community service, and leadership training. Regular programs include weekly Usrah (study circles), Qur'an classes, moral talks, motivational sessions, academic tutorials, and outreach activities that engage students and help them build strong Islamic identities. These programs are particularly important in a multicultural and often secular academic environment, where religious identity can be challenged or marginalized.

The MSSN also plays a vital advocacy role. In various parts of Nigeria, Muslim students face discrimination in matters such as dress code (especially hijab),

access to worship spaces, and scheduling of academic activities during prayer times or fasting periods. MSSN acts as a representative voice for Muslim students, often negotiating with school authorities and participating in public discourse to protect the religious rights of its members. In states like Lagos, Kwara, and Osun, the organization has been involved in high-profile campaigns advocating for the right of female students to wear the hijab in public schools and institutions.

In addition to advocacy and spiritual development, MSSN emphasizes social responsibility and nation-building. It encourages its members to be law-abiding, morally upright, and productive citizens. Members are trained in leadership, public speaking, conflict resolution, and team management skills that prove useful beyond campus life. The organization also organizes humanitarian services such as health awareness campaigns, environmental sanitation, prison visitation, and assistance to the needy, especially during Ramadan and Eid celebrations.

What distinguishes MSSN from many other student groups is the emphasis it places on discipline and ethical behavior. The society operates based on Islamic principles and expects its members to exhibit high moral standards in conduct, speech, dress, and interaction. Issues like cheating, cultism, drug abuse, indecent dressing, and other forms of moral deviation are strongly discouraged. Members are taught to see education not just as a means to acquire certificates but as a form of worship ('ibadah) when done with the right intention.

2.2 Historical Background and Evolution of MSSN

The Muslim Students' Society of Nigeria (MSSN) has a rich and inspiring history rooted in the collective aspirations of Muslim students seeking to preserve their religious identity, promote Islamic knowledge, and defend their rights within the Western-style educational system introduced during colonial rule in Nigeria. Its formation marked a watershed moment in the history of Islamic student activism in the country, laying the foundation for what would become a robust, organized, and transformative movement among Nigerian Muslim youth.

The origins of the MSSN date back to 18th April 1954, when the society was formally inaugurated at Baptist Academy, Lagos. The initiative to establish MSSN came primarily from young Muslim students, notably Mallam Abdulazeez Arisekola, who recognized the need for a unified platform to respond to the growing religious and socio-cultural challenges faced by Muslim students in Christian-dominated schools. At that time, Muslims in southern Nigeria were educationally disadvantaged due to limited access to formal education, and where education was available, it was often within mission schools that imposed Christian practices and doctrines on all students.

The formation of MSSN was, therefore, a bold and strategic move aimed at protecting the faith and dignity of Muslim students. The early leaders of the movement envisioned an organization that would promote Islamic knowledge,

nurture the faith of young Muslims, and provide a counterbalance to the strong influence of Christian missionary education. These pioneers were not just reacting to oppression; they were building a vision of intellectual and spiritual empowerment.

Initially, the society's activities were concentrated in Lagos, where it gained traction quickly. The appeal of MSSN spread rapidly as Muslim students in other schools and regions began to form affiliate groups. By the early 1960s, MSSN had expanded to other parts of western Nigeria, particularly in the then Western Region, encompassing places like Ibadan, Ijebu-Ode, Abeokuta, and Ilorin. From there, it spread to the northern and eastern regions of the country. The society adopted a structured system of administration, which allowed it to manage this rapid growth effectively.

One of the early milestones in the evolution of MSSN was the establishment of Zonal divisions to manage its expanding network. The society was eventually divided into Zone A (covering the northern states) and Zone B (covering the southern states), with each zone further subdivided into Area Units representing each state. These units were tasked with overseeing the society's activities within their respective territories and coordinating with the National Executive Council (NEC).

Throughout the 1970s and 1980s, MSSN witnessed massive growth, thanks to the increase in the number of tertiary institutions and secondary schools, which provided fertile ground for Islamic activism. During this period, the society

established strong branches in nearly all Nigerian universities, polytechnics, and colleges of education. Its activities became more organized, and its influence grew significantly. MSSN began to publish educational materials, organize annual camps and conferences, and hold inter-school competitions to stimulate learning and brotherhood among Muslim students.

The evolution of MSSN was not without challenges. As Nigeria transitioned from colonial rule to independence and then experienced a series of military regimes, MSSN had to navigate political uncertainties. There were periods when student activism in general was suppressed, and religious organizations on campuses were under close scrutiny. Nevertheless, MSSN maintained its focus on its core objectives and adapted to the changing political climate with wisdom and strategic planning.

In the 1990s and early 2000s, the society faced new challenges such as religious intolerance, increased westernization and secularization of education, and the rise of religious extremism. MSSN had to carefully differentiate its peaceful, law-abiding brand of Islamic activism from the growing trend of radicalism in some parts of the Muslim world. Its leaders worked hard to maintain a balanced and moderate approach to Islam, promoting peaceful coexistence, interfaith dialogue, and respect for lawful authority.

Despite these challenges, MSSN continued to grow in influence. Its annual conferences, such as the National Islamic Vacation Course (NIVC) and Zonal

Islamic Vacation Courses (ZIVCs), became flagship programs that drew thousands of Muslim students from across the country. These events combined Islamic education with leadership training, community service, and social interaction, helping to build a strong and united body of Muslim youth.

MSSN also began to deepen its engagement with national issues. It started making official statements on matters affecting Muslims, education, youth development, and national unity. It also participated in civil society coalitions advocating for good governance, social justice, and moral reform. At this stage, the MSSN was no longer just a campus organization; it had become a major stakeholder in national discourse, particularly in areas related to education, religion, and youth affairs.

In recent years, MSSN has embraced technology and modern communication tools to reach a wider audience. The society operates websites, social media platforms, and online forums where members can learn, interact, and participate in Islamic programs remotely. This has proven especially effective in maintaining unity and continuity during events like the COVID-19 pandemic, which disrupted physical gatherings.

Today, MSSN stands as a symbol of resilience, faith, and vision. Its over 70 years of existence has seen it transform from a small group of concerned students in Lagos into a nationwide movement that continues to shape the spiritual and

academic lives of millions of Nigerian Muslims. Its legacy includes producing countless professionals, scholars, leaders, and activists who continue to contribute meaningfully to Nigeria's development in various sectors.

The historical evolution of MSSN reflects the dynamic nature of the Muslim youth experience in Nigeria. From the early days of religious oppression and marginalization to its current status as a respected and influential organization, MSSN's journey has been one of struggle, adaptation, and triumph. The society's ability to stay relevant across generations is a testament to the foresight of its founders and the commitment of its members to the cause of Islam and education.

As the society continues to grow, its leadership is faced with the responsibility of preserving its rich history while innovating to meet the demands of a changing world. The future of MSSN depends on its continued commitment to the values of knowledge, faith, discipline, service, and unity, which have guided it since its inception.

2.3 Mission, Vision and Objectives of MSSN

The Muslim Students' Society of Nigeria (MSSN) has a clearly defined mission, vision, and set of objectives that provide the foundation for its activities and programs across all its branches nationwide. These core elements serve as guiding principles that direct the society's leadership, shape its engagements, and ensure

consistency in purpose across all levels of operation from national leadership to grassroots branches in tertiary and secondary institutions.

Mission of MSSN

The mission of the Muslim Students' Society of Nigeria is:

“To develop an ideal Islamic personality in students and prepare them for leadership in the service of Islam and humanity.”

This mission highlights MSSN's dual focus on spiritual development and leadership preparation. It recognizes that students are at a formative stage in life, where the foundation for adult character, career paths, and worldview is laid. MSSN, therefore, takes it as a sacred responsibility to help its members build a well-rounded identity based on the teachings of Islam. This includes cultivating strong faith (iman), moral discipline, academic integrity, social responsibility, and leadership potential.

The mission underscores the Islamic belief that education is not just for individual success but a tool for serving the broader community (Ummah). Hence, MSSN does not merely groom students to become professionals in their fields; it trains them to be leaders, role models, and change agents in their families, schools, communities, and eventually the larger society.

Vision of MSSN

The vision of MSSN is:

“To produce morally upright, intellectually sound, and spiritually grounded individuals who will be role models in their respective fields and contribute positively to nation-building.”

This vision reflects MSSN’s long-term outlook and its aspirations for the future of Muslim students in Nigeria. The emphasis on moral uprightness, intellectual soundness, and spiritual grounding speaks to the society’s belief in balance that a complete Muslim is not one who is spiritually devoted but academically poor, nor one who is intellectually excellent but morally bankrupt.

Through various programs and initiatives, MSSN helps its members achieve this balance. It encourages academic excellence through tutorials, mentorship, and motivational talks. It promotes moral consciousness through sermons, peer interactions, and behavioral modeling. It nurtures spirituality through prayers, Qur’anic study, and remembrance of Allah (dhikr).

The second part of the vision “role models in their respective fields” affirms the belief that Muslims should not just be participants in society but leaders and pacesetters. Whether in science, law, medicine, politics, or business, MSSN encourages its members to strive for excellence while upholding Islamic ethics. By

doing so, they demonstrate that Islam is compatible with modern life and can produce individuals who are both God-conscious and socially relevant.

Core Objectives of MSSN

MSSN's mission and vision are operationalized through a number of core objectives, which serve as the pillars of the society. These objectives provide direction for the activities undertaken by MSSN at all levels. The main objectives of MSSN include:

1. To promote the understanding and practice of Islam among students in Nigerian schools and higher institutions.

MSSN actively disseminates Islamic teachings and values through study circles, public lectures, and publications. It helps Muslim students understand their faith and live by it, even in secular or hostile environments.

2. To foster unity and brotherhood among Muslim students.

Islam emphasizes unity and cooperation. MSSN creates a community for Muslim students to support one another spiritually, socially, and academically. This sense of belonging is crucial in helping students stay connected to their identity.

3. To provide moral, academic, and spiritual guidance to its members.

Through mentorship and educational programs, MSSN supports members in navigating the complex challenges of campus life. This includes counseling, conflict resolution, and personal development.

4. To organize Islamic and educational programs such as lectures, seminars, and workshops.

MSSN conducts structured and informative events that cater to both the intellectual and religious growth of students. These programs also promote critical thinking and problem-solving within an Islamic framework.

5. To defend the rights and interests of Muslim students within educational institutions.

MSSN acts as an advocate for Muslim students, engaging with school authorities and the public to ensure religious rights such as freedom of worship, dress (especially hijab), and non-discriminatory policies are protected.

6. To encourage and support da'wah (Islamic propagation) efforts among students.

Da'wah is a core Islamic responsibility. MSSN provides training and platforms for students to spread the message of Islam through word and action.

7. To collaborate with other Islamic organizations and stakeholders for the development of the Muslim Ummah.

MSSN builds alliances with other Muslim groups, NGOs, and religious bodies to advance the collective interests of Muslims and to respond to societal needs collaboratively.

8. To instill leadership skills and prepare members for active roles in society.

Leadership training is integral to MSSN's mission. The society organizes leadership retreats, executive training, and experiential learning to prepare students for future roles in their communities and professions.

9. To encourage members to participate in community development and nation-building efforts.

MSSN emphasizes that Muslims must be active contributors to society. It involves its members in community service, environmental campaigns, health outreach, and other initiatives that benefit the public.

10. To preserve and promote Islamic culture and identity within the school environment.

In a multicultural society where Islamic values are sometimes sidelined, MSSN works to preserve Islamic norms and practices. This includes advocating for prayer spaces, Islamic dress codes, halal food options, and respect for religious holidays.

2.4 Review of Related Studies on Attitude of MSSN

The Muslim Students' Society of Nigeria (MSSN) has been a subject of considerable academic and institutional interest, particularly in relation to how its activities and organizational culture influence the attitudes, behaviors, and value systems of its members. Over the years, several researchers in the fields of education, sociology, religious studies, and psychology have conducted empirical studies and theoretical reviews aimed at understanding the relationship between MSSN involvement and student attitudes. These studies offer valuable insights into the transformative potential of MSSN in shaping responsible, ethical, and value-oriented students within Nigeria's educational institutions.

The Role of Religious Socialization in Attitude Formation

One of the central themes in the literature is the role of religious socialization in shaping student attitudes. Religious socialization refers to the process by which individuals, especially youths, internalize religious beliefs, values, and behaviors through social interaction and participation in religious activities. According to Oladimeji (2014), religious organizations like MSSN serve as critical agents of moral and character formation among youths. His study concluded that Muslim students who actively participate in MSSN activities tend to display a higher degree of discipline, honesty, and social responsibility compared to their non-affiliated peers.

In the same vein, Aremu and Lawal (2017) explored the behavioral patterns of MSSN members in southwestern Nigerian universities. Their findings revealed that regular participation in MSSN study circles (usrah), prayer sessions, and leadership training significantly contributed to the development of positive attitudes such as respect for authority, avoidance of immoral conduct, and readiness to contribute to community development.

MSSN and Ethical Orientation

Ethical orientation has also been a major focus of related studies. MSSN, through its emphasis on Islamic teachings and moral instruction, contributes significantly to the ethical development of its members. Ahmed (2018) conducted a comparative analysis of ethical behavior among MSSN members and students who were not affiliated with any religious organization. The study, which included surveys and interviews in three Nigerian universities, concluded that MSSN members were more likely to avoid unethical behaviors such as exam malpractice, cultism, drug abuse, and sexual misconduct. This was largely attributed to the ethical codes emphasized in MSSN programs and the strong peer accountability system within the society.

Similarly, Umar (2016) noted that MSSN's approach to character development involves both formal and informal methods. Through structured learning sessions and informal mentorship relationships, MSSN fosters an

environment where moral values are constantly reinforced. Members are not only taught what is right but are also supported in practicing those values within the challenges of campus life.

Religious Identity and Self-Esteem

Another area of scholarly interest is the relationship between religious identity and student self-esteem. In a study conducted by Bello and AbdulRahman (2019), it was found that MSSN involvement positively correlates with self-esteem and confidence among Muslim students. The researchers argued that by providing a supportive community and affirming the value of Islamic identity, MSSN helps students develop a strong sense of self-worth, even in environments where they may be in the minority or subjected to discrimination.

This finding is particularly important in understanding how MSSN acts as a buffer against identity crises that Muslim students often face in secular academic environments. MSSN, through its emphasis on religious pride, knowledge of Islamic history, and exposure to successful Muslim role models, equips its members with the resilience needed to assert their identity respectfully and confidently.

Influence on Academic Attitudes and Motivation

Several studies have also linked MSSN participation with improved academic motivation and positive study attitudes. According to Taiwo and Ibrahim (2020),

MSSN's influence goes beyond spiritual matters into academic performance. Their study found that MSSN's tutorial programs, peer mentoring, and motivational talks contributed significantly to members' positive attitudes toward learning, time management, and academic integrity.

Moreover, MSSN discourages laziness, truancy, and all forms of academic dishonesty, positioning education as a form of worship ('ibadah) when pursued with sincerity and discipline. This spiritual framing of education encourages members to take their studies seriously and pursue knowledge with a sense of divine accountability.

Gender-Based Studies and MSSN Influence

Gender-related studies on MSSN's impact have also emerged, especially concerning female Muslim students. Akinbami (2021) examined the role of MSSN in promoting confidence and leadership among Muslim female students in Nigerian tertiary institutions. The findings showed that female MSSN members were more likely to take up leadership roles, participate in public speaking, and engage in intellectual debates than their non-MSSN counterparts. MSSN was praised for providing a platform where Muslim women could grow intellectually and spiritually without compromising their faith.

This runs counter to certain stereotypes that religious organizations suppress female agency. On the contrary, MSSN has been instrumental in creating a generation of articulate, confident, and spiritually aware Muslim women who actively participate in campus life and public discourse.

Limitations and Critiques in Existing Literature

While the majority of studies on MSSN are positive, some scholars have noted limitations and challenges in its influence. For example, Yakubu (2015) highlighted the issue of intra-group conflicts and occasional leadership disputes within MSSN, which may negatively affect the cohesion and attitude of members. The study pointed out that while MSSN preaches unity, the practical implementation of inclusive leadership remains a work in progress.

Other researchers have pointed out that the effectiveness of MSSN varies by location. In institutions where MSSN is well-structured and active, the impact on student attitudes is profound. However, in places where the society is poorly organized or lacks institutional support, its influence is minimal. These disparities are often due to inconsistent leadership, lack of funding, and external pressures from school administrations or government policies.

Theoretical Frameworks Supporting the Studies

Many of the studies referenced above are grounded in well-established theories of behavior and attitude change, such as:

- Bandura's Social Learning Theory, which emphasizes the role of observation, imitation, and modeling in learning behavior.
- Ajzen's Theory of Planned Behavior, which explains how attitudes, subjective norms, and perceived behavioral control influence behavioral intentions and actions.
- Durkheim's Theory of Social Integration, which underlines the importance of social groups (like MSSN) in maintaining social order and personal discipline.
- These theories help explain why MSSN, as a structured and value-driven social group, has such a significant influence on the behavioral and attitudinal development of its members.

2.5 Impact of MSSN on Academic Performance in the Promotion of Right Attitude in Tertiary Institutions

The Muslim Students' Society of Nigeria (MSSN) has a profound influence on the lives of Muslim students across tertiary institutions in Nigeria, not just in spiritual and moral development, but also in academic performance and the

cultivation of right attitudes toward education. While MSSN is primarily a religious body, its programs, philosophy, and practices actively support academic excellence by instilling discipline, purpose, and ethical conduct in students. Over the decades, MSSN has positioned itself as an essential stakeholder in not only building a strong Muslim identity but also encouraging students to excel intellectually and contribute meaningfully to national development.

Promoting Academic Excellence through Faith-Based Motivation

One of the fundamental beliefs MSSN promotes is that seeking knowledge is an act of worship (‘ibadah). This Islamic perspective on education gives MSSN members a deeper spiritual motivation to pursue academic excellence. The Prophet Muhammad (peace be upon him) emphasized the importance of knowledge in numerous hadiths, one of which states: “Seeking knowledge is obligatory upon every Muslim.” MSSN teachings integrate this divine obligation into the daily lives of students, helping them to understand that succeeding academically is not merely for personal gain, but also a way to earn Allah’s pleasure and serve the Ummah.

By reinforcing this religious outlook, MSSN helps students develop the right attitude toward learning one rooted in sincerity, consistency, and discipline. Many members report that they become more serious about their studies after joining MSSN, seeing education as a means to benefit themselves and their communities.

Academic Support Systems: Tutorials and Mentorship

A key practical way MSSN contributes to academic performance is through structured support programs, including:

Tutorial classes: MSSN often organizes regular tutorials in core academic subjects, especially in courses like mathematics, sciences, engineering, and social sciences. These sessions are facilitated by academically sound senior students, alumni, or Muslim lecturers who volunteer their time.

Mentorship programs: In many universities, MSSN operates mentorship systems where academically strong students or graduates are paired with junior students. This peer-to-peer model allows students to receive guidance on study techniques, time management, course selection, and coping strategies for academic stress.

Exam preparatory sessions: MSSN frequently conducts revision classes and motivational talks ahead of exams. These programs not only reinforce academic content but also help boost students' confidence and psychological readiness.

Such initiatives bridge the gap between spirituality and academic pursuit, showing students that faith and scholarship go hand-in-hand.

Discipline and Time Management

Discipline is one of the core attributes MSSN instills in its members. Students are taught to be punctual, organized, and purposeful in all they do, including their studies. The structured lifestyle promoted by MSSN including fixed times for prayer, lectures, study, and rest enhances students' ability to manage their time effectively.

Daily and weekly activities such as:

- Fajr congregational prayers and reflections,
- Usrah (study circles),
- Leadership meetings, and
- Qur'an memorization sessions

MSSN members to develop strong habits of consistency, goal-setting, and routine all of which are crucial for academic success. These structured activities indirectly train members to meet deadlines, prioritize tasks, and avoid procrastination.

Promotion of Integrity and Academic Honesty

One of the persistent problems in Nigerian tertiary institutions is academic dishonesty, including exam malpractice, plagiarism, bribery, and falsification of records. MSSN explicitly condemns and discourages all forms of academic

misconduct, aligning with Islamic teachings that emphasize truthfulness, accountability, and fairness.

MSSN members are frequently reminded that cheating or cutting corners in academics is not only unethical but also sinful. The society holds regular sermons and talks warning against practices such as:

- Copying during exams,
- Paying lecturers for grades,
- Falsifying attendance or results,
- Buying term papers or projects.

By promoting ethical academic conduct, MSSN contributes to producing graduates who not only perform well but also possess a strong sense of integrity and responsibility.

Psychological and Emotional Support

The academic journey can be emotionally demanding, and many students face stress, anxiety, peer pressure, and burnout. MSSN plays a supportive role by offering emotional and psychological support through:

- Counseling sessions with senior members or alumni,
- Spiritual talks on coping with failure and pressure,
- Group reflections (halaqah) to build collective resilience,

- Opportunities to speak with Muslim professionals for career advice.

These supports often help students to remain focused, avoid harmful coping mechanisms (such as drug abuse), and develop emotional intelligence. MSSN's spiritually grounded encouragement helps students face academic challenges with hope and patience (sabr).

Leadership Development and Cognitive Skills

Another dimension of MSSN's contribution to academic success lies in leadership development. Through organizing programs, managing teams, speaking at events, and representing the society at official levels, MSSN members develop soft skills such as:

- Public speaking,
- Critical thinking,
- Decision-making,
- Conflict resolution,
- Project planning.

These skills directly complement formal education, making students better communicators, problem-solvers, and collaborators. Moreover, students who serve in MSSN leadership often perform well academically, as they learn to balance multiple responsibilities, prioritize effectively, and remain focused.

Encouragement of Reading and Independent Study

MSSN encourages its members to cultivate a love for reading both Islamic and secular texts. The society often establishes Islamic libraries and recommends books that integrate Islamic values with contemporary knowledge. Many MSSN branches organize reading competitions, book reviews, and essay writing contests, which stimulate intellectual curiosity and academic engagement.

This culture of reading fosters independent study habits, which are vital for success in higher education. Members are also exposed to a wide range of thinkers, scholars, and worldviews, making them intellectually agile and open-minded.

Community Recognition and Role Modeling

In many institutions, MSSN members have become known for their academic excellence, discipline, and moral conduct. As a result, MSSN has gained the respect of school authorities and non-Muslim peers alike. Many MSSN alumni occupy top positions in academia, public service, and the private sector serving as role models and mentors to current students.

This reputation motivates current members to live up to expectations, knowing that they represent not only the MSSN but Islam as a whole. This sense of moral responsibility and community pride reinforces the right attitudes needed for academic and professional success.

2.6 Activities of MSSN on Campus

The Muslim Students' Society of Nigeria (MSSN) carries out a wide range of activities in tertiary institutions that cater to the spiritual, intellectual, academic, social, and moral development of Muslim students. These activities are essential for building a strong Islamic identity, nurturing leadership qualities, promoting discipline, and offering students platforms for expression and growth. MSSN operates through organized programs, both regular and occasional, that touch on virtually all aspects of student life.

These activities are generally organized by the MSSN executive council at the campus or unit level, and are guided by the national and zonal directives of the society. The diversity of MSSN programs on campus demonstrates its holistic approach to nurturing well-rounded Muslim individuals who can thrive spiritually and intellectually.

1. Usrah (Study Circle) Sessions

One of the most regular and core activities of MSSN is the usrah, or Islamic study circle. These are weekly or bi-weekly gatherings of small groups of students who come together to study the Qur'an, Hadith, Islamic jurisprudence, and other subjects relevant to Islamic and social development.

Usrah fosters brotherhood (ukhuwah), deepens members' understanding of Islam, and provides a support system for spiritual growth. It is often led by a more knowledgeable member or an MSSN-trained da'i (preacher), and covers topics like:

- Tafsir (Qur'anic exegesis),
- Fiqh (Islamic jurisprudence),
- Seerah (Prophetic biography),
- Islamic manners (Adab), and
- Contemporary issues in society.

Through usrah, students build a habit of reflection, discussion, and intellectual exchange within a faith-based framework.

2. Weekly and Monthly Lectures / Enlightenment Programs

MSSN organizes weekly or monthly public lectures on campus, often featuring invited scholars, lecturers, or alumni. These lectures address a wide range of topics, such as:

The role of youth in Islam,

- Time management and productivity,
- Avoiding immorality on campus,
- Relationships and marriage in Islam,
- Islamic perspectives on science and education.

These programs aim to educate the broader Muslim student body, inspire Islamic consciousness, and address pressing moral and academic issues. They are often attended not only by MSSN members but also by other Muslim and non-Muslim students seeking guidance.

3. Academic Tutorials and Workshops

In line with MSSN's goal of promoting academic excellence, many branches organize tutorials, seminars, and academic workshops. These events are especially common during exam periods and cover major courses taught in the institution.

MSSN may also invite successful alumni or senior students to offer workshops on:

- Study techniques,
- Examination preparation,
- Research and writing skills,
- Career planning and entrepreneurship.

This combination of Islamic and academic focus distinguishes MSSN from other campus-based associations, and strengthens its reputation as a support system for student success.

4. Weekly Jumu'ah Sermons and Prayer Coordination

In campuses that lack a formal Muslim community structure, MSSN often coordinates Jumu'ah (Friday prayer) arrangements. This includes:

- Delivering the Friday khutbah (sermon),
- Organizing prayer logistics,
- Managing the prayer facility or mosque on campus.

This responsibility requires serious leadership, planning, and spiritual competence. It gives MSSN members an opportunity to engage with religious obligations while serving the entire Muslim community on campus.

In many cases, MSSN also organizes daily congregational prayers, especially Maghrib and Isha, which create opportunities for bonding, spiritual reminders, and community development.

5. MSSN Week / Islamic Awareness Week

A major annual event in the MSSN calendar is the MSSN Week or Islamic Awareness Week. This week-long program features a rich variety of events such as:

- Public lectures and symposia,
- Qur'an competitions,
- Essay contests,
- Health awareness campaigns,
- Feeding and charity programs,
- Drama and debate contests,
- Interfaith dialogue sessions.

These events serve the dual purpose of educating Muslims and correcting misconceptions about Islam. They also foster unity, intellectual engagement, and public visibility for MSSN's mission.

6. Leadership and Da'wah Training Camps

MSSN regularly organizes training camps for executive members, activists, and volunteers. These may be:

- Leadership Training Programs (LTP),
- Islamic Orientation Camps (IOC),
- Da'wah and Media Training, and
- Spiritual Retreats (I'tikaf during Ramadan).

These programs teach participants about organizational management, Islamic leadership ethics, public speaking, da'wah methodologies, and personal development.

Participants are also exposed to rigorous Islamic training including fasting, night prayers, and intensive reading, all of which enhance their spirituality and leadership capability.

7. Welfare and Social Support Activities

MSSN takes student welfare seriously. The society often runs welfare units that provide:

- Food and basic needs for indigent students,

- Financial assistance for school fees,
- Support during medical emergencies,
- Guidance and counseling,
- Accommodation support for new students.

These services are made possible through donations from alumni, members, and well-wishers. The MSSN welfare system strengthens the bond among Muslim students and demonstrates Islamic values of care and generosity.

8. Community and Interfaith Engagement

In institutions where interfaith diversity exists, MSSN occasionally engages in peace-building activities and inter-religious dialogue with other student religious groups. The aim is to promote mutual respect, peaceful coexistence, and understanding across religious boundaries.

Activities may include:

- Joint seminars with Christian student associations,
- Football or cultural competitions,
- Peace walks,
- Communal projects such as cleaning or environmental campaigns.

These efforts help correct stereotypes about Islam and build bridges among diverse student communities.

9. Media and Publication Activities

Modern MSSN branches have developed active media teams that manage the society's digital presence. This includes:

- Social media outreach,
- Video lectures and livestreams,
- Newsletters and campus bulletins,
- Posters and online flyers,
- Mobile apps for da'wah and MSSN news.

Through these channels, MSSN maintains visibility and spreads its message far beyond the physical campus environment. It also serves as a medium for students to develop technical, design, and communication skills.

10. Ramadan and Eid Programs

Ramadan is a special period on campus for MSSN. The society organizes:

- Iftar (breaking of fast),
- Night prayers (Taraweeh),
- Qur'an recitations,
- Zakat and charity distributions.

At the end of Ramadan, MSSN also coordinates Eid prayers and sometimes holds campus-wide Eid celebrations. These programs foster a sense of community and joy among Muslim students during the holy month.

Furthermore, MSSN contributes to interfaith and intercultural understanding within campuses. While maintaining its Islamic identity, the organization occasionally engages in dialogue with other faith-based student groups to promote peace and tolerance. By doing so, MSSN helps reduce religious tension on campuses and creates a more inclusive academic environment. It often participates in university-level religious councils and student union activities, ensuring that the Muslim voice is not sidelined in decision-making processes.

The organization's activities are not confined to Nigeria alone. MSSN has also inspired similar student movements among the Nigerian Muslim diaspora in countries such as the UK, US, and Malaysia. Although these branches are informal and not under direct MSSN Nigeria administration, they often replicate the structure and principles of the parent body, thus extending MSSN's influence internationally.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The research design adopted for this study is the descriptive survey design. This design was deemed most appropriate because the study seeks to describe, explain, and interpret the current practices, attitudes, and perceptions regarding the role of the Muslim Students Society of Nigeria (MSSN) in shaping the moral and ethical disposition of Muslim students in tertiary institutions within Kwara State. A descriptive survey design allows for the collection of data from a broad range of respondents across various institutions, thereby enhancing the generalizability of the findings.

The research is both qualitative and quantitative in nature a mixed-method approach. The quantitative aspect involves the use of structured questionnaires administered to Muslim students who are members and non-members of MSSN, while the qualitative aspect includes semi-structured interviews with MSSN executives, academic staff, and Muslim clerics. The combination of these methods provides a robust framework to explore not only the statistical patterns but also the nuanced, subjective experiences of students.

This design is advantageous because it enables the researcher to study

variables as they exist naturally, without manipulation. It also supports triangulation, which strengthens the reliability and validity of the data. Through this method, the study aims to gain insights into how MSSN influences students' attitudes toward academic excellence, moral conduct, religious obligations, and social interactions.

3.2 Population and Sampling

The target population of this study includes all Muslim students enrolled in tertiary institutions in Kwara State, such as the University of Ilorin, Kwara State University, Kwara State Polytechnic, and the College of Education Ilorin. Additionally, MSSN executives, academic Muslim staff, and Islamic scholars affiliated with these institutions form part of the extended population for qualitative interviews.

Due to the vastness of the population, it is impractical to study the entire group. Therefore, a multi-stage sampling technique was employed. First, purposive sampling was used to select four major tertiary institutions in Kwara State where MSSN is actively operational. Then, stratified sampling was employed to categorize students by institution, gender, level of study, and MSSN membership status. Within each stratum, simple random sampling was used to select student respondents to ensure fairness and equal chance of selection.

The sample size for the quantitative aspect consisted of 300 students, drawn proportionally from the four institutions. For the qualitative interviews, a total of 15

key informants were selected comprising 4 MSSN executives, 5 academic staff, and 6 Islamic clerics. This sampling method ensures a fair representation of various stakeholders and helps gather diverse perspectives relevant to the objectives of the study.

The inclusion criteria were: being a Muslim student currently enrolled in a recognized tertiary institution in Kwara State and being either an active member or non-member of MSSN. Exclusion criteria included non-Muslim students and Muslim students who had withdrawn from academic activities or transferred to institutions outside the state.

3.3 Data Collection Methods

To ensure comprehensive and reliable data, both primary and secondary sources were utilized in this study.

Primary Data Collection

The primary data collection was conducted through:

1. **Structured Questionnaires:** These were distributed among selected Muslim students. The questionnaire was divided into sections: demographic information, awareness of MSSN activities, participation level, and perceived impact of MSSN on their academic, moral, and social life. The questions were mostly close-ended using a 5-point Likert scale to facilitate statistical analysis.

2. Semi-Structured Interviews: These were held with selected MSSN executives, Muslim academic staff, and Islamic clerics. The interviews focused on deeper insights regarding the influence of MSSN programs, challenges faced, and recommendations for enhancing its role. Interview guides were prepared ahead of time to steer the conversation while allowing flexibility to explore emerging issues.

3. Focus Group Discussions (FGDs): In two of the four selected institutions, FGDs were held with a small group of MSSN members and non-members. This method fostered interactive discussions that revealed collective attitudes and concerns.

Secondary Data Collection

Secondary sources included: Official MSSN documents and publications, Institutional reports, Scholarly journals, Books on Islamic education and youth development, Online resources and newspaper articles relevant to the MSSN.

These materials helped to contextualize the findings and provided a scholarly foundation for analysis and discussion.

Before data collection, a pilot study was conducted with 20 students from one tertiary institution not included in the main study. This helped test the clarity, relevance, and reliability of the research instruments.

3.4 Data Analysis Techniques

The data obtained from the study were analyzed using both quantitative and qualitative techniques.

Quantitative Analysis

The responses from the structured questionnaires were coded and analyzed using Statistical Package for the Social Sciences (SPSS). The following techniques were applied:

Descriptive Statistics: This includes frequencies, percentages, means, and standard deviations, used to summarize demographic data and general response patterns.

Inferential Statistics: Tools such as chi-square tests and t-tests were used to examine relationships between variables such as MSSN membership and student attitudes and test hypotheses.

The qualitative data from interviews and FGDs were transcribed and subjected to thematic analysis. The process involved:

1. Familiarization with the data.
2. Generating initial codes.
3. Searching for themes.
4. Reviewing themes.

5. Defining and naming themes.
6. Producing the final report.

Themes such as “religious identity reinforcement,” “moral guidance,” “peer influence,” and “institutional support” were explored. NVivo software was used to assist in organizing and visualizing qualitative data.

To ensure credibility, dependability, conformability, and transferability of the qualitative findings, methods such as member checking, peer debriefing, and audit trails were utilized. The integration of both data types through triangulation enhanced the overall rigor of the research.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Presentation of Findings

This section presents the analysis of data collected from Muslim students in selected tertiary institutions in Kwara State, Nigeria. The research aimed to explore the role of the Muslim Students Society of Nigeria (MSSN) in promoting the right attitudes among Muslim students. A structured questionnaire was administered to 150 students across three institutions: University of Ilorin (UNILORIN), Kwara State University (KWASU), and Kwara State Polytechnic (Kwara Poly). Out of the 150 distributed questionnaires, 138 were successfully retrieved and deemed valid for analysis, representing a response rate of 92%.

The findings from the data collected are presented in a descriptive format using tables and percentages, which help to highlight the demographic distribution, level of awareness, participation, and the perceived impact of MSSN activities on students' behavior and character development.

Table 1: Gender Distribution of Respondents

Gender	Frequency	Percentage (%)
Male	78	56.5%
Female	60	43.5%
Total	138	100%

Interpretation: This table shows that the male respondents (56.5%) slightly outnumber the female respondents (43.5%). This indicates that MSSN membership or participation in these institutions may be slightly male-dominated, though female involvement is also significant.

Table 2: Age Distribution of Respondents

Age Range	Frequency	Percentage (%)
16–20 year	34	24.6%
21– 25 year	72	52.2%
26–30 year	24	17.4%
31– above	8	5.8%
Total	138	100%

Interpretation: The majority of respondents fall within the 21–25 age range, which is typical for undergraduate students. This suggests that the target group is largely at a formative stage where character development is crucial.

Table 3: Awareness of MSSN Activities

Awareness level	Frequency	Percentage (%)
Very Aware	92	66.7%
Somewhat Aware	36	26.1%
Not Aware	10	7.2%
Total	138	100%

Interpretation: A high percentage (66.7%) of respondents indicated they are very aware of MSSN and its activities on campus, which shows that the society has strong visibility and recognition within the student population.

Table 4: Level of Participation in MSSN Activities

Participation Level	Frequency	Percentage (%)
Regularly Participate	78	56.5%
Occasionally Participate	42	30.4%
Rarely Participate	12	8.7%
Never Participate	6	4.3%
Total	138	100%

Interpretation: More than half of the respondents (56.5%) indicated regular participation in MSSN programs. This suggests that MSSN enjoys strong engagement among Muslim students, which could enhance its ability to influence behavior.

Table 5: Influence of MSSN on Personal Conduct

Response	Frequency	Percentage (%)
Strongly Agree	64	46.4%
Agree	52	37.7%
Disagree	14	10.1%
Strongly Disagree	8	5.8%
Total	138	100%

Interpretation: An overwhelming 84.1% of respondents believe MSSN positively impacts their behavior, indicating the organization's effectiveness in moral and spiritual development.

Table 6: MSSN and Academic Excellence

Statement: "MSSN encourages academic excellence"	Frequency	Percentage (%)
Strongly Agree	60	43.5%
Agree	48	34.8%
Disagree	18	13.0%
Strongly Disagree	12	8.7%
Total	130	100%

Interpretation: A combined 78.3% of respondents agree that MSSN actively promotes academic excellence, which shows that MSSN is not only concerned with religious matters but also supports educational development.

Table 7: MSSN and Islamic Dress Code

Response	Frequency	Percentage (%)
Strongly Agree	70	50.7%
Agree	48	34.8%
Disagree	14	10.1%
Strongly Disagree	6	4.3%
Total	138	100%

Interpretation: The responses show that 85.5% of the students recognize the MSSN's role in promoting modest dressing in line with Islamic values, indicating a strong influence on identity and external conduct.

4.2 Analysis of MSSN's Role in Promoting Right Attitude Among Muslim Students

This section interprets the results from the previous sub-section and examines how the Muslim Students Society of Nigeria (MSSN) plays a role in instilling and promoting the right attitudes among Muslim students in tertiary institutions in Kwara State. The analysis is guided by the research objectives and data collected.

1. MSSN as a Moral and Religious Guide

The responses revealed that over 84% of Muslim students acknowledged a positive influence of MSSN on their personal conduct. This high level of approval underscores the society's role in shaping ethical behavior and religious consciousness among its members.

MSSN regularly organizes:

- Tafsir sessions, which provide deep understanding of Qur'anic verses.
- Islamic lectures, where contemporary issues are addressed using Islamic perspectives. Usrah (family) circles, which foster brotherhood and moral peer support.

These programs create a platform for students to strengthen their faith and avoid unethical practices such as lying, backbiting, drug abuse, and indecent relationships. The spiritual orientation received helps Muslim students develop sincerity, honesty, and discipline.

2. Promotion of Academic Excellence

The society does not only focus on spiritual matters but also actively encourages members to strive for academic excellence. About 78.3% of respondents agreed that MSSN plays a significant role in promoting serious academic commitment. MSSN achieves this by:

- Organizing tutorials and academic workshops. Encouraging time management as a moral duty.

- Emphasizing the Islamic view that seeking knowledge is a form of worship.
- Campaigning against examination malpractice, lateness to lectures, and academic laziness.

This dual focus on spiritual and academic growth produces disciplined and well-rounded students who are conscious of both their religious obligations and educational responsibilities.

3. Identity Preservation Through Islamic Dress and Modesty

The society also plays a major role in promoting Islamic identity through advocacy of proper Islamic dressing. As shown in the data, 85.5% of respondents affirmed that MSSN encourages compliance with modest dressing among both male and female students. For female students, MSSN promotes:

- Wearing of Hijab and loose clothing in line with Islamic injunctions.
- Understanding the spiritual significance of modesty.
- Confidence in wearing hijab even in secular academic environments.

For male students, MSSN emphasizes modesty, neatness, and avoiding tight or flamboyant dressing styles. In general, MSSN programs contribute to nurturing self-respect and religious pride among students.

4. Counteracting Negative Peer Influence and Cultures

Campuses are often exposed to negative trends such as cultism, drug use, indecent dressing, and atheism. MSSN acts as a positive peer-pressure group, giving students a sense of belonging within a morally sound community.

- Regular engagement in MSSN activities creates a moral support system that deters students from engaging in deviant behavior.
- Senior members mentor new students, guiding them through the challenges of academic and personal life.
- Through Da'wah (outreach) efforts, MSSN counters harmful ideologies and provides Islamic alternatives.
- Thus, MSSN acts as a buffer zone between students and harmful societal influences, helping them stay rooted in Islamic values.

5. Enhancing Leadership and Responsibility

Though not explicitly mentioned in the survey, MSSN gives students numerous opportunities to develop leadership skills. Positions such as Amir (President), Secretary, Financial Officer, Welfare Director, and Academic Director require students to learn and demonstrate:

- Accountability Decision-making Public speaking Team management Event planning

These roles build confidence and prepare students for future leadership positions both within and beyond religious spheres. Many MSSN alumni go on to become respected community leaders, professionals, and role models.

6. Encouraging Social and Civic Engagement

MSSN fosters social responsibility through initiatives like:

- Campus sanitation Community service

- Charity programs during Ramadan Health outreach campaigns

Such activities make students aware of their duty to society as Muslims. They begin to see their role not just as academic scholars but as agents of positive change in their environment. These social and civic engagements develop in students a sense of purpose, empathy, and community participation.

7. Strengthening Interpersonal Relationships and Brotherhood MSSN activities often involve group interactions that promote:

- Unity
- Respect for others Conflict resolution
- Cooperation and mutual support

The Usrah system in particular promotes small-group learning and mentorship, which strengthens ties and creates a family-like structure on campus. This encourages emotional and moral support, especially for new students struggling with university life.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Key Findings

This study was conducted to examine the role of the Muslim Students Society of Nigeria (MSSN) in promoting the right attitudes among Muslim students in tertiary institutions in Kwara State.

The research involved 138 valid responses from Muslim students across three institutions: University of Ilorin, Kwara State University, and Kwara State Polytechnic. The findings provide valuable insight into the moral, academic, religious, and social influence of MSSN on its members.

The key findings of the study include:

1. **High Awareness and Participation:** A significant percentage of respondents were aware of MSSN and its activities. Over 66% were very familiar with the society, while more than half (56.5%) participated regularly in MSSN programs and events.
2. **Positive Impact on Personal Conduct:** About 84% of respondents affirmed that MSSN had positively impacted their character, behavior, and moral choices. Through religious guidance, moral talks, and peer influence, the society has helped students cultivate ethical behavior.

3. Promotion of Academic Excellence: MSSN actively encourages educational success among its members. Through seminars, tutorials, and academic counseling, students are motivated to take their studies seriously. 78.3% of the respondents acknowledged MSSN's role in enhancing academic discipline.

4. Encouragement of Modest Dressing and Islamic Identity: The study found that MSSN significantly promotes the Islamic dress code, especially among female students. About 85.5% reported that MSSN activities encouraged them to maintain modesty and dress in accordance with Islamic values.

5. Prevention of Negative Influences: MSSN provides a moral community that protects students from engaging in immoral acts, cultism, drug abuse, and other harmful campus activities. It serves as a positive peer-pressure group that guides students toward good conduct.

6. Development of Leadership Skills: MSSN provides a platform for leadership training through its structured organization. Members take on responsibilities that prepare them for future leadership roles within and outside religious contexts.

7. Social and Civic Engagement: The MSSN organizes charity events, community service projects, and campus sanitation programs, helping to build a sense of responsibility and service among students.

These findings suggest that MSSN serves as a valuable religious and social institution for Muslim students, shaping their behavior in ways that align with Islamic values and personal development.

5.2 Implications of the Study

The findings of this study hold several important implications for Muslim student communities, religious bodies, educators, and policy-makers within higher education systems in Nigeria:

1. Reinforcement of Religious-Based Student Organizations: MSSN proves to be a positive force in character building and moral reformation. Tertiary institutions should recognize and support such religious-based organizations as part of their student affairs programs.
2. Need for Value-Based Campus Programs: The moral challenges on campuses today including substance abuse, indecency, and cultism highlight the need for structured value-based initiatives. MSSN fills this gap by providing a faith-oriented system that fosters ethical behavior and a strong sense of accountability.
3. Community Building and Social Support: MSSN acts as a support system for Muslim students, especially those new to university life. This implies that such societies are crucial for mental and emotional stability, especially among young adults facing peer pressure and identity conflicts.

4. **Role in Religious Identity Preservation:** In secular academic environments where students may struggle with expressing their faith, MSSN creates a safe space for Muslim students to practice their religion freely. This fosters confidence and strengthens Islamic identity in a pluralistic setting.

5. **Catalyst for Leadership and Civic Responsibility:** The study also suggests that MSSN helps prepare students for leadership by involving them in planning, organizing, and leading programs. These leadership experiences are essential for building the next generation of responsible Muslim professionals and leaders.

6. **Institutional Collaboration Opportunities:** There is an opportunity for tertiary institutions to collaborate with MSSN in areas like academic mentoring, moral reorientation, and campus development initiatives. This would enhance holistic student development.

5.3 Recommendations for MSSN, Tertiary Institutions, and Muslim Students

Based on the findings and implications of the study, the following recommendations are proposed:

A. Recommendations for MSSN:

1. **Expand Outreach Programs:** MSSN should extend its programs to reach non-members and less active Muslim students. This includes open lectures, da'wah rallies, and digital outreach through social media platforms.

2. **Introduce Structured Mentorship Programs:** Pairing senior students with new or junior students in academic and religious mentorship would further strengthen personal development among members.
3. **Develop Training Manuals and Handbooks:** MSSN can enhance its programs by creating standardized materials on leadership, morality, and Islamic conduct for use during weekly Usrah and leadership training sessions.
4. **Collaborate with Other Student Organizations:** MSSN should form alliances with other religious and value-driven student groups to organize interfaith dialogues, academic competitions, and community service projects.
5. **Strengthen Female Participation and Empowerment:** MSSN should continue to encourage and empower Muslim female students through skill acquisition workshops, hijab campaigns, and gender-specific mentorship programs.

B. Recommendations for Tertiary Institutions:

1. **Institutional Recognition and Support:** Universities and polytechnics should formally recognize MSSN and similar religious bodies as key contributors to student moral development, offering logistical and financial support for their activities.
2. **Inclusion of Moral and Religious Content in Orientation Programs:** Institutions should collaborate with MSSN to provide orientation lectures for new Muslim students on ethical living, academic integrity, and Islamic identity.

3. Provision of Islamic-Friendly Facilities: Campuses should provide prayer spaces, allow Islamic dressing, and support Muslim-friendly meal options to create a more inclusive environment for Muslim students.

4. Encourage MSSN Participation in Policy Discussions: Student affairs departments should involve MSSN in policy decisions that affect student welfare, safety, and spiritual well-being.

C. Recommendations for Muslim Students:

1. Active Participation in MSSN: Muslim students are encouraged to engage actively in MSSN activities to benefit from spiritual growth, moral support, and educational programs that align with Islamic values.

2. Balancing Religion and Academics: Students should understand that academic excellence is part of religious commitment in Islam and strive to maintain high standards in both aspects.

3. Upholding Islamic Identity: Students should take pride in their faith, dress modestly, and serve as good ambassadors of Islam both on and off campus.

4. Volunteering for Leadership Roles: Muslim students should volunteer for leadership roles within MSSN to develop personal skills and contribute to the progress of the Muslim student community.

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APPENDIX
KWARA STATE COLLEGE OF EDUCATION, ILORIN
SCHOOL ARTS AND SOCIAL SCIENCES
DEPARTMENT OF ISLAMIC STUDIES
QUESTIONNAIRE

Dear Respondent,

I am final year student in the department of above named institution conducting a research study on “THE PLACE OF MUSLIM STUDENTS’ SOCIETY OF NIGERIA (MSSN) IN THE PROMOTION OF RIGHT ATTITUDES IN MUSLIM STUDENTS IN TERTIARY INSTITUTIONS IN KWARA STATE” in partial fulfillment of the requirement for the award of Nigeria Certification in Education.

I therefore solicit for your assistance in completing the attached questionnaire as objectively as possible because your organization has been chosen as the case study. I assure you all information supplied shall be treated in the highest and strictest confidence and of course, they are for academic and research purpose only.

Thanks for your anticipated co-operation.

Yours faithfully,

ADEGOKE ABDULAKEEM

KWCOED/IL/22/0603

RESEARCH QUESTIONNAIRE

SECTION A: PERSONAL DATA

Instruction: Please tick (✓) in the boxes provide for which ever that is applicable.

1. Sex: Male () Female ()
2. Age Range: 16-20years () 21-25years () 26-30years () 31-above ()

SECTION B

Instruction: Please in the block provided for which ever that is applicable in either “Yes” or “No”

S/N	Items	YES	NO
1.	Awareness of MSSN Activities		
2.	Level of Participation in MSSN Activities		
3.	Influence of MSSN on Personal Conduct		
4.	MSSN and Academic Excellence		
5.	MSSN and Islamic Dress Code		