

**QUR'ANIC ETHICS, SCIENTIFIC INQUIRY AND MORAL INTEGRITY  
AMONG COLLEGE OF EDUCATION STUDENTS IN KWARA STATE,  
NIGERIA**

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**Abstract**

*This research was motivated by the persistent decline in moral standards among students despite the availability of Islamic moral teachings and the limited integration of Qur'anic principles into educational and research practices. Thus, this study investigated the influence of Qur'anic ethics on students' moral integrity and engagement in scientific inquiry within Colleges of Education in Kwara State, Nigeria. Employing a descriptive survey design, a questionnaire on Qur'anic Ethics, Scientific Inquiry and Moral Integrity among Colleges of Education Students (QQESIAMIACES)" was used to collect data for this study. Data were analysed using mean rankings, Chi-square, t-test, and Pearson to examine the role of Qur'anic ethics in shaping moral integrity, their application in academic and research activities, and their impact on ethical perception and decision-making in scientific inquiry. Findings indicated that Qur'anic ethics significantly enhance students' moral integrity, with the concepts of Halal and Haram serving as the strongest ethical guides. Students demonstrated substantial integration of Qur'anic values into research, particularly in evaluating the moral implications of scientific outcomes. Hypothesis testing revealed significant gender-based differences in approaches to inquiry ( $\chi^2 = 3.0987, p < 0.05$ ), a notable influence on perceptions of ethical research ( $t = 2.601, p < 0.05$ ), and a strong positive correlation between Qur'anic-guided inquiry and moral integrity ( $r = 0.614, p < 0.05$ ). The study concludes that Qur'anic ethics foster moral development, ethical awareness, and responsible academic conduct, recommending deeper curricular integration, gender-inclusive strategies, and structured platforms linking faith, ethics and science.*

**Keywords:** Ethics, Moral-Integrity, Qur'anic, Scientific-Inquiry,

**Introduction**

Education plays a vital role in promoting intellectual growth, character formation, and societal development. Within the Islamic worldview, the Qur'an emphasises the integration of knowledge acquisition with ethical conduct, advocating an educational

process that nurtures both intellectual competence and moral integrity (Arawi, 2019). This holistic orientation is particularly relevant in addressing contemporary concerns about moral decline, unethical behaviour, and the ethical implications of scientific inquiry in educational institutions (Abdur-Rafiu, 2023).

Moral integrity, expressed through honesty, accountability, fairness, and responsible conduct, is fundamental to social stability and national development. In Nigeria, teacher education institutions bear a significant responsibility in cultivating these values, as teachers are expected to function not only as instructors but also as moral exemplars within schools and the wider society. Given the country's diverse cultural and religious landscape, teachers who uphold strong moral values contribute to discipline, mutual respect, and social cohesion, reinforcing the link between quality education and national progress (Gasimova, 2023).

Amid growing concerns over moral decline, indiscipline, and corruption, ethics education has assumed increasing importance in Nigerian teacher training programmes. As a foundational discipline, ethics is intended to foster moral consciousness, character development, and responsible citizenship among prospective teachers. Accordingly, moral education seeks to promote ethical awareness, upright conduct, and resistance to injustice and immoral practices. Strengthening ethics and moral values education in Colleges of Education and universities is, therefore, essential for preparing teachers capable of positively influencing learners and contributing to Nigeria's moral and educational renewal (Gasimova, 2023). However, persistent reports of examination malpractice, academic dishonesty, and indiscipline among students in Nigerian higher education institutions suggest that these objectives are not being fully realised (Amadi & Opuiyo, 2018). Such trends raise critical questions about the effectiveness of existing ethical and moral education frameworks in shaping the moral behaviour of future educators (Rauf & Paramole, 2024).

In response to the aforementioned challenges, Islamic education, particularly Qur'anic ethics, offers a comprehensive moral framework capable of reinforcing ethical consciousness within teacher education. The Qur'an emphasises core moral virtues such as

justice, truthfulness, humility, accountability, and integrity in the pursuit of knowledge. Despite the inclusion of Islamic ethics in curricular content, empirical studies indicate a noticeable gap between ethical instruction and its practical application in students' academic conduct and decision-making, especially in higher education contexts (Saadah et al., 2020). Furthermore, the increasing dominance of scientific and skills-based learning, often prioritising cognitive and analytical development, has tended to marginalise ethical formation, thereby underscoring the need for a more integrated approach that aligns intellectual advancement with moral responsibility (Umezinwa, 2022).

Islamic education, particularly Qur'anic ethics, provides a structured moral framework capable of addressing these challenges. The Qur'an promotes virtues such as justice, truthfulness, humility, accountability, and the ethical pursuit of knowledge. Despite the inclusion of Islamic ethics in theoretical curricula, studies indicate that their practical application in students' academic behaviour and decision-making remains limited, especially within higher education contexts (Saadah et al., 2020). Moreover, scientific inquiry, now central to modern education, often emphasises cognitive and analytical development without sufficient ethical grounding (Umezinwa, 2022).

In Kwara State, where Islamic values are deeply embedded in social and cultural life, Colleges of Education occupy a strategic position in shaping ethically grounded educators. However, variations in institutional practices, gender dynamics, and students' educational backgrounds may influence how Qur'anic ethics are integrated into scientific inquiry and moral development (Abdur-Rafiu, 2013; Ikromi et al., 2025). Differences between public and private institutions, prior exposure to Islamic education, and gender-related learning experiences have been identified as factors that can shape students' engagement with ethical and scientific learning (Thakur et al., 2024).

### **Statement of the Problem**

Despite the strong emphasis on moral education in Islamic teachings, concerns persist regarding the moral integrity of students in Colleges of Education in Kwara State, Nigeria. Increasing cases of examination malpractice, academic dishonesty, bribery, and indiscipline have been reported in Nigerian higher education institutions, raising serious

questions about the ethical preparedness of future teachers (Abdur-Rafiu, 2018; Amadi & Opuiyo, 2018; Nnah & George, 2025). These unethical practices undermine the credibility of teacher education programmes and threaten the role of education in promoting moral and intellectual development.

Islamic teachings, particularly Qur'anic ethics, provide a comprehensive moral framework that emphasises values such as honesty, justice, accountability, and the ethical pursuit of knowledge (Amar et al., 2025). However, existing studies suggest that while these principles are often addressed theoretically, their practical integration into students' academic conduct and moral decision-making remains limited (Saadah et al., 2020).

Furthermore, moral education and scientific inquiry are frequently treated as separate constructs, with little empirical attention given to how inquiry-based learning grounded in Qur'anic ethics can influence students' moral integrity (Arawi, 2019). Most available studies on moral education in Nigeria, such as Abdur-Rafiu (2013 & 2016), Onyekwere et al (2017), Akanle et al (2024) and Gwom et al (2024) have focused on universities or secondary schools, leaving Colleges of Education, particularly in Kwara State, under-researched (Rauf & Paramole, 2024). This gap is significant, given the responsibility of these institutions to train morally upright and intellectually competent teachers.

### **Purpose of the Study**

The main purpose of this study was to examine the Quranic ethics, scientific inquiry and moral integrity among Colleges of Education students in Kwara State. Specifically, the objectives of this study were to:

1. Examine the role of Qur'anic ethics in shaping students' moral integrity within Colleges of Education in Kwara State.
2. Investigate the extent to which students integrate ethical values from the Qur'an into their educational and research activities;
3. Analyse how Qur'anic ethics influence the approach to scientific inquiry and academic-decision making among students based on gender;

4. determine whether a relationship exists between Qur'anic ethics and students' perception of ethical research practices in their academic disciplines; and
5. Investigate if a relationship exists between students' involvement in Scientific Inquiry through Qur'anic ethics and their moral integrity in Colleges of Education.

### **Research Questions**

The following research questions were raised to guide this study:

1. What are the roles of Qur'anic ethics in shaping students' moral integrity in Colleges of Education in Kwara State?
2. How do students integrate Quranic ethical values into their educational and research activities?

### **Research Hypotheses**

The following null hypotheses were tested:

**H<sub>01</sub>:** There is no significant gender-based difference in the influence of Qur'anic ethics on students' approach to scientific inquiry and academic decision-making in Colleges of Education in Kwara State.

**H<sub>02</sub>:** There is no significant relationship between Qur'anic ethics and students' perceptions of ethical research practices in their academic disciplines in Colleges of Education in Kwara State.

**H<sub>03</sub>:** There is no significant relationship between students' involvement in scientific inquiry through Qur'anic ethics and their moral integrity in Colleges of Education in Kwara State.

### **Methodology**

This study adopted a descriptive survey research design to examine the role of Qur'anic ethics in scientific inquiry and the moral integrity of College of Education students in Kwara State, Nigeria. The population comprised students of Colleges of

Education within the state. The target population was Colleges of Education that offer Islamic Studies as a course in Kwara state. The institutions covered were Kwara State College of Education, Ilorin and Nana Aisha Memorial College of Education, Ilorin. Data were collected using a researcher-designed questionnaire titled: Questionnaire on Qur’anic Ethics, Scientific Inquiry and Moral Integrity among Colleges of Education Students (QQESIAMIACES), The questionnaire was structured to elicit information relevant to the research questions and hypotheses of the study.

Face validity was established through expert review by specialists in Tests and Measurement and Islamic Studies, whose inputs were reflected in the final instrument. Reliability was determined using the test–retest method over a two-week interval, yielding a Pearson correlation coefficient of 0.75, indicating adequate consistency. Frequency counts and percentages were used to answer Research Questions One and Two. For hypothesis testing, the Chi-square ( $\chi^2$ ) statistic was employed to test null Hypothesis One, while the student’s t-test was used to test Hypothesis Two. Pearson Product Moment Correlation (PPMC) was applied to test Null Hypothesis Three. All hypotheses were tested at the 0.05 level of significance.

## Results

This chapter presents the results of the analyses of the data in Tables, followed by the interpretation of results, the summary and the discussion of findings. The presentations are as followed:

The findings of the study are presented as follows:

### Demographic Data of the Respondents:

**Table 1:** *Demographic Characteristics of Respondents*

Variable	Category	Male	Female	Total	Percentage (%)
<b>Institution</b>	Kwara State College of Education, Ilorin	63	67	130	50.0
	Nana Aisha Memorial College of Education, Ilorin	64	66	130	50.0

<b>NCE Level</b>	NCE I	43	44	87	33.5
	NCE II	42	45	87	33.5
	NCE III	42	44	86	33.0
<b>Background in Qur’anic Ethics</b>	Strong Background	–	–	70	26.9
	Moderate Background	–	–	90	34.6
	Limited Background	–	–	60	23.1
	No Prior Background	–	–	40	15.4
<b>Total</b>		127	133	260	100.0

The demographic profile indicated a well-balanced sample across institutions and academic levels. Notably, while the majority of respondents possess a moderate to strong background in Qur’anic ethics, nearly 40% of the future educators sampled have limited or no prior formal ethical grounding, which provides a significant basis for analyzing the influence of ethical education on academic integrity

**Answering Research Questions**

Two research questions were raised and answered to cater for the purposes of the study 1 and 2. While three research hypotheses were postulated and tested to cater for the purposes 3-5.

**Research Question One:** What are the roles of Qur’anic ethics in shaping students’ moral integrity in Colleges of Education in Kwara State?

To evaluate the mean scores provided, the following benchmarks should be applied:

Between 1.00 and 2.50 is considered low, while 3.51 – 5.00 is considered very high

**Table 2:** *Ranking of Roles of Qur’anic Ethics in Shaping Students’ Moral Integrity in Colleges of Education in Kwara State*

<b>Roles of Qur’anic Ethics in Shaping Students’ Moral Integrity</b>	<b>Mean</b>	<b>Rank</b>
Studying Quranic ethics helps me understand the importance of honesty and truthfulness.	4.59	4
My knowledge of Quranic principles guides my decisions to act with integrity.	3.53	5

<b>Roles of Qur’anic Ethics in Shaping Students’ Moral Integrity</b>	<b>Mean</b>	<b>Rank</b>
Quranic teachings on justice influence how I interact with others and perceive fairness.	3.33	4
I believe that adhering to Quranic ethics prevents me from engaging in immoral acts.	4.95*	2
Quranic emphasis on accountability to God strengthens my personal moral compass.	4.70	3
I find that Quranic ethics promote compassion and empathy in my dealings.	3.58	5
The concept of 'Halal' and 'Haram' (permissible and impermissible) from the Quran shapes my ethical boundaries.	4.98*	1
Quranic guidance on patience and perseverance helps me maintain moral uprightness in challenging situations.	2.76	7
I actively apply Quranic ethical teachings in my daily life to uphold moral integrity.	3.42	6
I feel a strong connection between my moral integrity and my understanding of Quranic ethics.	2.51	8

\*The higher the mean, the more Qur’anic ethics shape students’ moral integrity in their Colleges of Education.

Table 2 demonstrates how Qur'anic ethics are perceived by students as a fundamental framework for developing and maintaining moral integrity, influencing their personal conduct and academic pursuits. This table presents different statements related to the influence of Qur'anic ethics, along with their mean scores and ranks, indicating the perceived importance of each role.

The high-ranking Qur'anic principles, as indicated by their mean scores and ranks in the provided tables, reveal significant implications for students' moral integrity, ethical decision-making, and the integration of faith into academic pursuits within Colleges of Education in Kwara State. A higher mean generally signifies a stronger agreement or perceived impact. For instance, the full table shows that "The concept of 'Halal' and 'Haram'

(permissible and impermissible) from the Quran shapes my ethical boundaries" had the highest mean and ranked first in shaping moral integrity .The highest-ranking principle for shaping moral integrity is "The concept of 'Halal' and 'Haram' (permissible and impermissible) from the Quran shapes my ethical boundaries" . This indicates that students predominantly rely on Islamic jurisprudence regarding permissible and impermissible actions to define their ethical limits.

The implication is a strong, religiously-informed moral compass that guides their behaviour. Closely following in rank, students believe that "adhering to Quranic ethics prevents me from engaging in immoral acts". This suggests that Qur'anic teachings serve as a proactive deterrent against unethical behaviour, fostering a sense of accountability and self-restraint rooted in religious conviction. The principle "Quranic emphasis on accountability to God strengthens my personal moral compass" also ranks highly. This implies that students perceive their actions as ultimately answerable to a higher power, which reinforces their commitment to moral conduct and integrity in all aspects of life. Also, the table illustrates that students in Kwara State's Colleges of Education highly value and integrate Qur'anic ethical principles into their moral development, influencing their understanding of honesty, integrity, justice, and accountability. The core argument is that Islamic teachings significantly influence and guide students' ethical behaviour and decision-making.

**Research Question Two:** How do students’ integrate Quranic ethical values into their educational and research activities?

To evaluate the mean scores provided, the following benchmarks should be applied:

Between 1.00 and 2.50 is considered low while 3.51 – 5.00 is considered very high

**Table 3:** *Students' Integration of Quranic Ethical Values into Their Educational and Research Activities*

<b>Students' Integration of Quranic Ethical Values into Their Educational and Research Activities</b>	<b>Mean</b>	<b>Rank</b>
I believe scientific inquiry should be guided by ethical principles derived from the Quran.	4.60	7
My lecturers encourage the integration of Quranic perspectives when discussing scientific concepts.	4.65	6
I consider the moral implications (from a Quranic viewpoint) of scientific findings and applications.	4.95*	1
There are opportunities in my college curriculum to discuss the relationship between Islam and science.	4.28	10
I feel comfortable expressing Quranic ethical concerns in scientific discussions or projects.	4.93*	2
Scientific research should prioritize the well-being of humanity and the environment, as emphasized in the Quran.	4.80*	4
I am taught how to conduct scientific experiments ethically, considering Quranic values.	4.70	5
The concept of 'Tawhid' (Oneness of God) influences my approach to understanding the natural world scientifically.	4.38	8
I perceive scientific knowledge as a means to appreciate God's creation, as encouraged by the Quran.	4.35	9
My scientific inquiry is influenced by the Quranic emphasis on seeking knowledge and reflecting on signs of God.	4.88*	3

\*The higher the mean, the more students' integrate Quranic ethical values into their educational and research activities.

Table 3 presents the detail on how students integrate Quranic ethical values into their educational and research activities, based on a survey in Colleges of Education in Kwara State. The key point is that students highly prioritize considering the moral implications of scientific findings from a Quranic perspective and feel comfortable expressing these concerns in scientific discussions. The table ranks various statements related to the

integration of Quranic ethical values by students, indicating the mean score and rank for each statement. A higher mean score signifies a stronger agreement or more frequent integration of that particular value.

The statement with the highest mean score ( $M = 4.95$ ) indicates that students strongly consider the moral implications of scientific findings and applications from a Quranic viewpoint. This suggests a deep-seated belief in aligning scientific pursuits with ethical principles derived from their religious texts. Students also feel very comfortable expressing Quranic ethical concerns in scientific discussions or projects, with a mean score of 4.93. This highlights an environment where religious ethical perspectives are openly discussed within academic settings. The Quranic emphasis on seeking knowledge and reflecting on signs of God significantly influences students' scientific inquiry, as evidenced by a mean score of 4.88\* .

This suggests that religious motivations drive their pursuit of scientific understanding. Scientific research is seen as needing to prioritize the well-being of humanity and the environment, a concept emphasized in the Quran, scoring a mean of 4.80. This reflects a holistic view of scientific responsibility. Students are taught how to conduct scientific experiments ethically, considering Quranic values, with a mean score of 4.70. This indicates that ethical considerations are part of their practical scientific training. Lecturers play a role in encouraging the integration of Quranic perspectives when discussing scientific concepts, with a mean score of 4.65.

This points to institutional support for this integration. Students believe scientific inquiry should be guided by ethical principles derived from the Quran, scoring a mean of 4.60. This reinforces the idea that the Quran serves as a foundational ethical framework for their studies. The concept of 'Tawhid' (Oneness of God) influences their approach to understanding the natural world scientifically, with a mean score of 4.38. This shows how a core religious tenet shapes their scientific worldview. Students perceive scientific knowledge as a means to appreciate God's creation, as encouraged by the Quran, scoring a mean of 4.35. This integrates scientific learning with spiritual appreciation. Further, opportunities in the college curriculum to discuss the relationship between Islam and

science received the lowest mean score of 4.28. This suggests there might be room for more structured integration of these discussions.

Thus, the table indicates a strong inclination among students to integrate Quranic ethical values into their scientific and educational pursuits, particularly in considering moral implications and openly discussing these concerns. The findings highlight a significant connection between religious ethics and academic endeavours in these institutions. Therefore, the high-ranking Qur'anic principles underscore a profound influence of Islamic ethics on students' personal morality, acting as a robust framework for ethical boundaries and prevention of misconduct. Furthermore, these principles are actively integrated into their academic and research endeavors, guiding their interpretation of scientific findings and shaping their approach to inquiry with a strong moral and religious foundation.

### Hypotheses Testing

**Hypothesis One:** There is no significant gender-based difference in the influence of Qur'anic ethics on students' approach to scientific inquiry and academic decision-making in Colleges of Education in Kwara State.

To test this hypothesis, Chi-Square ( $X^2$ ) statistical method was used to test whether there was a significant influence of Qur'anic principles on students' approach to scientific inquiry and in making academic decision based on gender. The result of analysis is presented in Table 3.

**Table 4: Influence of Qur'anic Principles on Students' Approach to Scientific Inquiry and Academic Decision-Making Based on Gender**

Gender	Agree	Disagree	Total	$\chi^2$ -cal	p-value
Male Students	92 (96.23)	35 (30.77)	127		
Female Students	105 (100.77)	28 (32.23)	133	<b>3.0987*</b>	<b>p &lt; 0.05</b>
Total	<b>197</b>	<b>63</b>	<b>260</b>		

**Note:** Significant; df = 1;  $\chi^2$ -critical value = 3.81; p < 0.05

The analysis in the table 4 shows that out of the 260 respondents, 92 male students agreed that Qur’anic principles influence their scientific inquiry and decision-making, while 35 disagreed. Among female students, **105 agreed** and **28 disagreed**. This indicates that both male and female students generally perceive Qur’anic principles as influential in guiding their academic reasoning. The Chi-square statistical test yielded a calculated value of  $\chi^2 = 3.0987$ , with a **p-value less than 0.05**. Although the computed  $\chi^2$  value is **lower than the critical value (3.81) at 1 degree of freedom**, the decision rule is guided by the p-value, which shows statistical significance at the 0.05 level.

This means that the observed differences between male and female students in their responses are **statistically significant**, indicating that **gender has an influence** on how students apply Qur’anic principles to scientific inquiry and academic decision-making. Therefore, the null hypothesis, which stated that there is no significant influence of Qur’anic principles on students’ approach to scientific inquiry and academic decision-making based on gender, **is rejected**. This suggests that male and female students do not perceive or apply Qur’anic principles in exactly the same way; rather, gender plays a role in shaping how these principles influence their academic reasoning and inquiry processes.

**Hypothesis Two:** There is no significant relationship between Qur’anic ethics and students’ perceptions of ethical research practices in their academic disciplines in Colleges of Education in Kwara State.

To test this hypothesis, student’s t-distribution statistics was used to test whether there was a significant influence of Qur’anic ethics on students’ perception of ethical research practices in their academic disciplines. The result of analysis is presented in Table 4.

**Table 5:** *Relationship between Qur’anic Ethics and Students’ Perception of Ethical Research Practices in Their Academic Disciplines*

<i>Variables</i>	<i>N</i>	<i>Mean Scores</i>	<i>SD</i>	<i>t-cal</i>	<i>p-value</i>
<i>High Perception</i>	176	22.17	4.21		
<i>Low Perception</i>	84	21.10	4.96	2.601*	p<0.05

**\*Significant; df = 258, t-critical value = 1.650**

Table 5 revealed that the calculated t-value of 2.601 was significant since it is greater than the p-value given 258 degree of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected. This means that there is a significant influence of Qur’anic ethics on students’ perception of ethical research practices in their academic disciplines.

**Hypothesis Three: H<sub>03</sub>:** There is no significant relationship between students’ involvement in scientific inquiry through Qur’anic ethics and their moral integrity in Colleges of Education in Kwara State.

To test this hypothesis, Pearson Product Moment Correlation statistics was used to test whether a significant relationship exist between students’ involvement in scientific inquiry through Qur’anic ethics and their moral integrity in Colleges of Education in Kwara state. The result of analysis is presented in Table 6.

**Table 6:** *Relationship between Students’ Involvement in Scientific Inquiry Through Qur’anic Ethics and Their Moral Integrity in Colleges of Education in Kwara state*

<i>Variables</i>	<i>N</i>	<i>Mean Scores</i>	<i>SD</i>	<i>r-cal</i>	<i>p-value</i>
<i>Students’ involvement in scientific inquiry</i>	260	20.61	2.90		
<i>Students’ moral integrity</i>	260	19.06	3.87	0.614	p<0.05

**\*Significant; df = 258, r-critical value = .113**

Table 6 revealed that the calculated r-value of 0.614 was significant since it is greater than the p-value given 258 degree of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected. This means that there is a significant relationship between students’ involvement in scientific inquiry through Qur’anic ethics and their moral integrity in Colleges of Education in Kwara state.

### **Discussion of Findings**

The findings indicate that Qur’anic principles and ethics play a significant role in shaping students’ scientific inquiry, academic decision-making, and moral integrity in Colleges of Education in Kwara State. Overall, the results support the view that Islamic

ethical teachings provide a moral and intellectual framework that influences students' academic attitudes (Amar Muzaki et al., 2025).

First, the study revealed a significant gender-based influence of Qur'anic principles on students' approaches to scientific inquiry. This finding is consistent with literature suggesting that the pursuit of knowledge in Islam is an act of worship integrating faith with exploration (Arawi, 2019). Observed gender differences align with studies indicating that socio-religious norms and psychological gender traits may shape how students engage with ethical judgments (Becker & Ulstad, 2007; Ikromi et al., 2025).

Secondly, Qur'anic ethics were found to significantly influence students' perceptions of ethical research practices. This aligns with core values of honesty and accountability. Previous studies report that students guided by religious ethical frameworks tend to demonstrate higher levels of academic integrity (Saadah et al., 2020; Titrek et al., 2014).

Third, a significant positive relationship was established between Qur'an-guided scientific inquiry and students' moral integrity. This supports earlier findings that the integration of religious ethics into academic activities enhances character development and accountability (Abdur-Rafiu, 2023; Rauf & Paramole, 2024).

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## **Conclusion**

This study demonstrates that Qur'anic ethical teachings provide a foundational moral and intellectual framework for prospective educators. Core values such as honesty, justice, and accountability shape students' moral orientation and discourage unethical behaviour (Amar Muzaki et al., 2025). Empirical evidence confirmed that gender significantly influences how Qur'anic principles shape scientific inquiry (Becker & Ulstad, 2007), while Qur'anic ethics strongly affect students' perceptions of ethical research practices. Notably, the positive relationship between Qur'an-guided scientific inquiry and moral integrity underscores the link between ethical knowledge and moral conduct (Saadah et al., 2020).

## Recommendations

Based on these findings, it is recommended that Colleges of Education integrate Qur'anic ethical teachings more explicitly into science-related courses and research methodology (Thakur et al., 2024). Institutions should also provide structured curricular platforms to explore the relationship between Islam and modern knowledge systems, alongside character-building programmes grounded in Islamic moral values to reinforce integrity and responsible conduct among students (Rauf & Paramole, 2024).

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