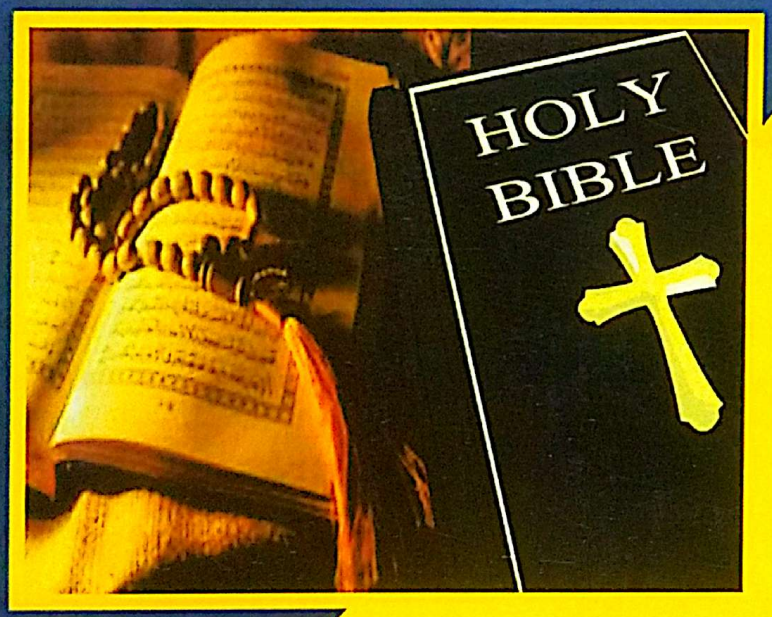
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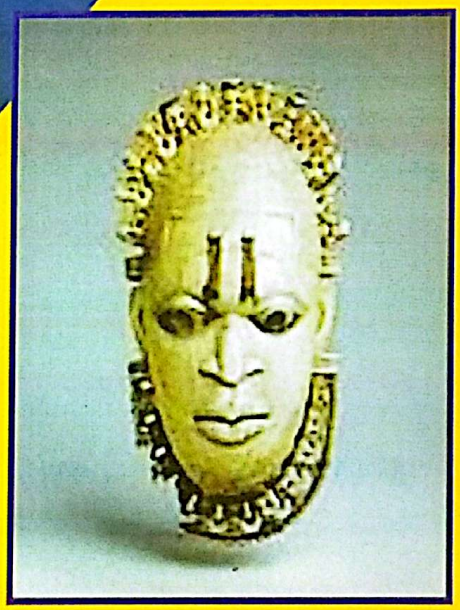
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AIMS AND OBJECTIVES

AKSU DIAKONIA: JOURNAL OF RELIGION AND CULTURE is an annual journal published by the academic staff of the Department of Religious and Cultural Studies, Akwa Ibom State University, Obio Akpa Campus.

The main objective of the Journal is to share scholarly ideas through well-researched articles on aspects of Religion and Culture, with particular emphasis on how these disciplines should contribute to solving the socio-political, economic and religious problems of Nigeria in particular and Africa in general.

The Journal therefore intends to be a forum for the exchange of insights among scholars on the multifarious problems of Africa, Africans and the world.

Even though the main focus of the Journal is to publish articles on Religion and Culture, it nevertheless, accepts for publication well researched materials from other related fields such as sociology, social and Cultural anthropology, political science, economics, literary studies, philosophy and history, etc., provided such materials satisfy the primary aim of exploring the diverse problems of life in Nigeria/Africa and attempting to offer solutions to them.

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TV Programmes Vis-a-Vis Dressing Patterns of Muslim Students in Ilorin West Local Government, Kwara State

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Abstract

Islam is a religion that preaches morality and discourages immorality among its adherents. This morality can be in relation to the dressing pattern of people in any given society. As a result, this study deemed it fit to investigate the influence of television programmes on the dressing patterns of Muslim students in Ilorin West Local Government of Kwara state. The design adopted for this research is descriptive survey method. Checklist and questionnaire were the instruments used for data collection. The population for this study was 200 students (both male and female) randomly selected from five (5) secondary schools in Ilorin West Local Government. The perceptions of experts were considered for the validity and reliability of the instrument. Frequency and percentage distribution were usedfor analysis the formulated research questions. The findings of this paper revealed that students imitate the dressing pattern of presenters or broadcasters on TV which influences their life style. It was further opined that TV programmes are the best sources of dressing pattern for Muslim students, with the view that they watch TV programmes as an avenue to seeking Islamic dressings. It was also revealed that the students change their lifestyle and dress decently based on the prescriptions of Islam by watching TV programmes and they shun the way some presenters dress while on the TV.

Key words: Dressing, TV, Programme, Muslim

Introduction

Culture is a heritage that emanated and is transmitted from one generation to another generation. It is also viewed as an essential aspect of society which does not exist in isolation. It is further described as the way people think and do as a member of society. Not only that, culture is divided into two aspects: Material and Non-material culture. Material culture is called man-made or physical substances such as furniture, building, road among others while non-material culture is linked to language, belief, practice and dressing that the people do.

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Thus, dressing is part of the people's culture that identifies where they emanated from. Easily, we can identify the people's tribes and ethnics through their dressing because every tribe or ethnic has their dressing that suits their various society or community. In view of this, television programmes can be used as a tool for getting people's culture such as dressing, language, moral, food and ceremony. According to Apuke and Dogari (2017), television is one of the famous media that disseminate series of information to the society. They further posited that television reveals different information that make the viewers conversant with what is going on around the globe. He further stated that television is linked to the people's culture which also serves as a way of cultural communication.

Not only that, television is an influential instrument that can make positive or negative information about people tribes. It serves as a daily life for both men and women in order to observe one another in a positive manner (Aldana 2004). Based on the above, it is observed that dressing is part of people's life and culture that can be disseminated through the television programmes. However, of love, sex and Kubrak (2020) found out as available in the Payne Fund Studies that the influence of movies on children is shocking to the American society concurrently. The contents crime themes contained in films are too serious and challenging to the extent that to establish moral standard is tasking. He further explained that the American were most concerned about the evil movies spread in their society.

In another instance, Oberiri (2017) submitted that since the advent of television, all other mass media are only moving after it when we talk of its influence. Television can be regarded as a reliable source of information. Without exaggeration, the influence of television on Nigeria students is too transparent beyond description to the extent that it has excessive influence on their dressing pattern not just at home but at school too, or almost everywhere. Oberiri (2017) further emphasised that the messages revealed by television thus have influence on the viewers (students inclusive), especially their pattern of dressing, and it also holds unusual place in the people's culture. Based on that, it is correct to say that television, being a powerful tool used by students is grossly misused today all over the world. Adetona, Koledoye and Alebiosu (2021) while describing a TV said is an aspect of communication which includes broadcasting both visual and sound thus being referred to as television; it is therefore otherwise referred to as audio-visual media by educationists. Mang were, Inadesango, and -Kuerba (2013) submitted that television is one of the crucial variables that influence the way students talk, walk, dress and the kind of music or food they need.

Without mincing words, proper utilisation of instructional television programme is one of the means a student can use to acquaint him or herself with the mass media. Without an atom of doubt, if broadcast media is seized and utilised properly it has the ability to help students beyond the classroom and improve on aspects of knowledge that may not easily beacquired in the classroom and that is why Muhammad and Haroun (2017) said "Instructional Television is an emerging

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instructional medium used in many parts of the world to improve students' academic performance and to enable a teacher teach a large group of students within and outside the school environment."

Omede (2011) pointed out that body hug, sleeveless tops, knickers spaghetti, show me your boobs, dresses, off shoulders, mini-skirts, clothes home with immoral inscriptions are used by male and female on campuses of higher institutions through television program. He further surmised that, students of tertiary institutions are fond of watching television programmes that serve as a channel through which they copy different styles of dressing. Okeoma (2012) supported that home movies influence dressing patterns of students of tertiary institutions in Abia State. Similarly, Apuke and Dogari(2017) affirmed that youths develop interest in dresses they see on television most especially western films, and hip hop/hippies and make up/hairstyle are the most imitated form of dressing by youths.

Brief History and Contributions of Television in Nigeria

According to Umeh (1989), television transmission started in Western Nigeriaon October 31, 1959. According to him, this initiative was formed by a regional government but not only in Nigeria, it has remained the oldest in Africa as a continent. However, the case of television in the present 21st century is not as it used to be because television is now widely and ubiquitously used even a house that does not possess it is to some people regarded as a sign of poverty in the. Consequently, Sarmah and Lama (2017) in their research work aptly described broadcasting television as one of the instruments or ways of communication established in the 19th century. They further pointed out that in 1924 the BBC publicised the first adult education programme which was part of means in teaching students.

It is further revealed that the Agency for International Development also explained that broadcast media television belongs to, and ina powerful tool that has the ability to effectively and positively influence the knowledge even beyond that of classroom teacher or textbooks. Jelili (2019), television is defined as a medium suitable for cultural transmission of societal value and heritage that can be used to transmit information from a generation to another. Based on the above definition, it is clear that television as a media tool is a doubled-edge sword good for educating and conveying values.

In another development, Rahaman and Hoque (2014) identified that if e-learning is allowed to take effect through TV, Radio, Internet and Mobile Phones the ability to preserve learning would take a smart way. To a very large extent, students are now very close to radio and audio-visual media the same way their smart phones are close to them because almost every phone if not all, is radio inbuilt. Nowadays, it is an obtainable fact that if smart phones are properly used the path to seeking knowledge has been drawn indoors of which students in primary, secondary and higher levels of education can also benefit from and there is no doubt that radio is one of the educational tools that a student can use.

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Furthermore, today's world television is becoming an unavoidable educational aid or device usable in cultural, societal, religious and educational value and acquisition because the roles played by media in the present time in making or marring the youth cannot be overemphasised.

However, Wiecha, Sobol, Peters and Gotmarker, (2001) believed that it is not too bad for young children to watch a little or less of television while emphasised on about 1-2hours maximum but he further pointed out that exerting too much hours into it has the ability to kill the cognitive enhancement skill of children due to the vulnerability of reducing the times a young child can verbally interact with his immediate people or environment. No doubt verbal interaction of children with people around them will make them swift in the realisation of their potential ability in their cognitive development. Similarly, Ngwoke and Ibiam, (2014) submitted that total condemnation on or of television in the life of children should not be a priority due to its merits in some other aspects especially for students if it is monitored and censored by parents.

Supportively, mass media, social media and access to Internet are a free market of which television is no exception but the ability to cherry-pick between what is valuable and what is valueless should be given undivided attention in relating with television and other mass media. Smitha and Muhammad Ali (2017) mentioned that nowadays, television is seen as an inseparable part of our lives as it is obtainable that the impacts of television on people of all ages and individuals are robust especially that of adolescents' lives due to their vulnerable nature to change. Consequently, if television is regulated for young students and restricted to educational television programmes or stations only, the result will be different from what is known today. Gowon (2009) also established that the universality of broadcast media is notable in the new development of the English language this is because they are too simple to be accessed as media for entertainment, information and education.

The Place of Dressing in the Religion of Islam

Religiously, the code of dressing is defined by every religion for whoever upholds the religion. There is no religion that holds the issue of modesty in both dressing and speech with levity, however, heedlessness is the factor behind the indecent dressing pattern which cuts across every religion. That is why Islam (2019) observed that, in the present days, modesty seems to have been defined as a sign that depicts weakness and insecurity in other religions. The Islamic faith modesty is regarded more or less a sign for self-respect and respect for others. The article further emphasised that in Islam there is code of conduct for proper dressing for both men and women. Islam has defined dressing pattern in protection of the society which as result allows decent dressing and behaviour to radiate. It is the same definition of dress code as defined by Allah that serves and safeguards the conducts of Muslims in the lives which accord them respect, valued and dignity.

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Therefore, in Islam, the dressing pattern of a Muslim, whether female or male is defined according to the virtue and dictate of the Qur'an and the Sunnah. Regarding indecency of all forms Allah warns the faithful Muslims in Suuratu al-An-'aam, Qur'an 6 verse 120 He (Allah, exalted is He) says "And leave sins, the outward and the inward. Surely, those who commit sin shall be punished for what they used to commit." As for the command on decent dressing pattern for Muslims, in SuutulA'raaf, Qur'aan 7 verse 26 Allaah (exalted is He says "O children of 'Adam, we have sent down to you clothing that covers your shame and dress that adorns. And the dress of Taqwaa! That is the best. That is one of the signs of Allaah, so that they may be receptive to advice." In the same vein, SuuratulA'araaf, Qur'an 7 verse 32, Allah says "Say, "Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance?" Say, "They are for the believers during this worldly life (though shared by others) while they are purely for them on the day of Resurrection. This is how we elaborate the verses for people who understand."

Additionally, in SuuratulAhzaab, Qur'an 33 verse 59 Allaah commands the messenger as thus "Tell your wives and your daughters and the women of the believers to wrap their outer garments (the *jilbāb*) around themselves. That is more suitable so that they will be known as pious women, and not be harassed." The above quoted Ayah makes it categorically clear just as we can see that, Arabs before Islam dressed indecently (i.e in the jaahilyyah period) until the advent of Islam when Allaah condemned indecent dressing rampant amongst the Arabs and replaced that with the Islamic code of decent dressing.

Therefore, the current research work is aimed at investigating the influence oftelevision programmes on Muslim students' dressing pattern in secondary schools in Ilorin West L.G.A., and to engender some recommendations that will allow Muslim students to make good use of broadcast media,one of which is television programmes.The programmes will bring out their potentialities, nurture religious moral and cultural valuesto become role model Muslim students which will accord them self-esteem, religious and societal respects that will benefit them on their educational pursuits as a proper dressing pattern will make students free from sexual harassment plotted by apologetic teachers and students alike.

The main purpose of this research work is to investigate the television programmes on dressing pattern of Muslim students with particular reference to secondary schools in Ilorin West Local Government Area of Kwara State, Nigeria.

Research questions

1. What are the various dressing patterns that are commonly used in TV programmes?
2. What television programmes are mostly watched by Muslim students in Ilorin?
3. What arethe various TV programmes mostly watched by Muslim students on their dressing pattern in Ilorin West Local Government Area?

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Methodology

In this study, descriptive survey method of research design was adopted. This method was chosen because of its realistic feature which is the presentation of things as they are. Therefore, descriptive research is restricted to illustrating things in its exact nature (McMillan & Schumacher, 2006).five (5) secondary schools were randomly selected out of eighteen secondary schools in Ilorin West Local Government Area of Kwara State with a total number of one thousand, five hundred and ninety-seven (1597) students. 40 students were selected from each of the five selected secondary schools in Ilorin West Local Government Area using the simple random techniques. Checklist and closed-ended questionnaire were distributed to two hundred (200) respondents. The questionnaire consists of two sections with twenty-five (25) items. Section (A) was used to gather demographic information of the respondents such as gender, age and class. Section (B) consisted of statements to elicit information on television programmes on the dressing pattern of Muslim students in secondary schools. Validity of instrument was done by three experts in Department of Arts Education, Faculty of Education, University of Ilorin. A test-retest method was used for the reliability of the instrument and a coefficient value of 0.76 was obtained as reliability index. In this research, frequency and percentage distribution were used to analyse the research questions formulated for this study.

Result of the findings

Research question 1: *What are the various dressing Patterns that are Used on Television Programmes?*

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Table 1: *Various Dressing Patterns that are Used on Television Programmes*

S/N	Items	Frequently	Occasionally	Rarely	Never
1	Sleeveless top	92(82%)	1 (1%)	5 (5%)	2 (2%)
2.	Tight trousers	87(87%)	6 (6%)	6 (1%)	1 (1%)
3.	Knickers	69(69%)	21 (21%)	7 (7%)	3 (3%)
4.	Transparent clothes	79(88%)	13 (13%)	4 (4%)	2 (2%)
5.	Mini skirts	84(84%)	16 (16%)	-	-
6.	Earrings, bangles, necklaces, pendants for men	24(24%)	58 (68%)	13 (13%)	5 (5%)
7.	Off shoulders	75(75%)	21 (21%)	3 (3%)	-
8.	Excessive lipsticks	61(61%)	21 (21%)	12 (12%)	6 (6%)
9.	T-shirts and jeans with immoral inscriptions	29(29%)	57 (57%)	10 (10%)	4 (4%)
10.	Spaghetti tops and dreadlocks	74(74%)	15 (15%)	8 (3%)	3 (3%)

Table 1 shows that 92% of the respondents believed that sleeveless top is frequently worn on television programmes; 1% maintained that it is occasionally worn, 5% stressed that it is rarely worn while 2% opined that it is never worn.87% of the respondents asserted that tight trousers are frequently worn on television programmes; 6% posited that they are occasionally worn, 6% maintained that they are rarely worn while 1% opined that they are never worn.69% of the respondents stressed that knickers are frequently worn on television programmes, 21% stated that they are occasionally worn, 7% believed that they are rarely worn while 3% argued that they are never worn.79% of the respondents agreed that transparent clothes are frequently worn on television programmes, 13% maintained that they are occasionally worn, 4% contended that they are rarely worn, while 2% believed that they are never worn.84% of the respondents believed that miniskirts are frequently worn on television programmes while 16% maintained that they are occasionally worn. 24% of the respondents claimed that earrings, bangles, necklaces and pendants are frequently worn by men on television programmes; 58% are of the view that they are occasionally worn, 13% maintained that they are rarely worn while 5% surmised that they are never worn.75% of the respondents stressed that off shoulders are frequently worn on television programmes; 21% stated that they are occasionally worn, while 3% believed that they are rarely worn.61% of the respondents opined that excessive lip sticks are

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frequently used on television programmes; 21% maintained that they are occasionally used; 12% posited that they are rarely used while 6% stated that they are never used.29% of the respondents believed that t-shirts and jeans with immoral inscriptions are frequently worn on television programmes, 57% maintained that they are occasionally worn, 10% stressed that they are rarely worn while 4% opined that they are never worn.74% of the respondents asserted that spaghetti tops and dreadlocks are frequently worn on television programmes; 15% posited that they are occasionally worn; 8% maintained that they are rarely worn, while 3% opined that they are never worn.

Research question 2: *What Television Programmes are mostlyWatched by Muslim Students in Ilorin?*

Table 2: *Television Programme Mostly Watched by Muslim Students in Ilorin?*

S/N	Items	Frequency	Percentage
1	Orisun	27	27
2.	African Magic Yoruba/Hausa/Epic	17	17
3.	Nollywood films	11	11
4.	Bollywood films	5	5
5.	Hollywood films	4	4
6.	Kungfu	1	1
7.	Wap TV	8	8
8.	Nigbati	12	12
9.	NTA Yoruba	6	6
10.	Who wants to be a millionaire	9	9
	Total	100	100

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believed that it is Kungfu, 8% maintained that it is WAP TV, 12% stressed that it is Nigbati, 6% opined that it is NTA Yoruba while 9% posited that it is Who Wants to be a Millionaire

Research question 3:*What are the VariousTelevision Programmes on dressing patterns of Muslim students in Ilorin?*

Table 3: *Various Television Programmes on Dressing Patterns of Muslim children in Ilorin*

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree
1	I dress the way presenters or broadcasters dress on TV because it influences my life style	42 (32%)	29 (29%)	13 (13%)	16 (16%)
2.	TV programmes are the best sources of dressing pattern for Muslim students	43 (43%)	34 (24%)	13 (13%)	10 (10%)
3.	I watch TV programmes as an avenue to emulating Islamic dressings	49 (39%)	26 (26%)	10 (10%)	15 (15%)
4.	I emulate decent dressing as a Muslim through watching TV programmes	41 (41%)	28 (28%)	17 (17%)	14 (14%)
5.	I dislike the way some presenters dress while broadcasting news on the TV	51 (51%)	23 (23%)	9 (9%)	23 (23%)

Table 3 shows that 42% of the respondents strongly agreed to item 1 "I dress the way presenters or broadcasters dress on TV because it influences my life style"; 29% agreed, 13% disagreed while 16% strongly disagreed. 43% of the respondents strongly agreed to item 2 "TV programmes are the best sources of dressing pattern for Muslim students", 34% agreed, 13% disagreed while 10% strongly disagreed.49% of the respondents strongly agreed to item 3 "I watch TV programmes as an avenue to

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emulating Islamic dressings", 26% agreed, 10% disagreed while 15% strongly disagreed.41% of the respondents strongly agreed to item 4 "I emulate decent dressing as a Muslim through watching TV programmes", 28% agreed, 17% disagreed while 14% strongly disagreed.51% of the respondents strongly agreed item 5 "I dislike the way some presenters dress while broadcasting news on the TV", 23% agreed, 9% disagreed while 23% strongly disagreed.

Discussion of findings

The findings of this study revealed that most of the respondents agreed that sleeveless top trousers, transparent clothes, miniskirts are frequently worn by female presenters, while earrings, bangles, necklaces and pendants are occasionally worn by their male counterparts. Also, the respondents agreed that off shoulders, excessive lip sticks, t-shirts, spaghetti tops dread locks and jeans with inscriptions are on television programmes are frequently worn on television programmes. This finding supports the finding of Omede (2011) who revealed that body hug, sleeveless tops, knickers spaghetti, show me your boobs, dresses, off shoulders, mini-skirts, clothes with immoral inscriptions are used by male and female on campuses of higher institutions through television program. It was further discovered that Many researchers such as Huesmann and Taylor (2003) explained that television programmes linked with characters of youths. They further revealed that majority of learners imitate what they watch through television programmes.

It was also revealed that *Orisun* is the mostly-watched TV programme by students with 27%; 17% maintained that it is African Magic Yoruba/Hausa/Epic;11% of the respondents stressed that it is Nollywood films; 5% posited that it is Bollywood films; 4% opined that it is Hollywood films; 1% believed that it is Kungfu;8% maintained that it is WAP TV;12% stressed that it is Nigbati; 6% opined that it is NTA Yoruba while 9% posited that it is "Who Wants to be a Millionaire". The finding of Omede(2011) also supports this finding that students in tertiary institutions are fond of watching television programmes that serve as a channel through which they copy different styles of dressing. It is countenance with the findings of Aldana (2004) who averred that television exposed different information about people's tribes. He also observed that dressing is part of people's life and culture that can be disseminated through the television programmes.

Most of the respondents believed that they dress the way presenters or broadcasters dress on TV because it influences their life style, opined that TV programmes are the best sources of dressing pattern for Muslim students. They also agreed that they watch TV programmes as an avenue to emulating Islamic dressings, maintained that they change their lifestyle and decently dress as Muslims through watching TV programmes and they dislike the way some presenters dress on TV. This is in concordance with the finding of Apuke (2016) that youths develop interest in

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dresses they see on television most especially western films, and hip hop/hippies and make up/hairstyle are the most imitated form of dressing by youths. Similarly, it is in line with the submissions of Okeoma (2012) who supported that home movies influence dressing patterns of students of tertiary institutions in Abia State. It is also in line with the findings of Oberiri (2017) who emphasised that the messages revealed by television thus have influence on the viewers (students inclusive), especially their pattern of dressing, and it also holds unusual place in the people's culture. This study agreed with the submission of Mangwereetal(2013) who asserted that television is one of the crucial variables that influence the way students talk, walk, dress and the kind of music or food they need.

Conclusion

Television as a media is one of the most influential avenues to inculcate moral values in the life of students. It is identified that when it is not used in the right way, they become a tool for notorious and immoral acts. However, based on the findings of the study, it was concluded that students dress to emulate TV presenters because they have chosen them as their role models. Consequently, students who choose to imitate good dressings as prescribed by Islam for Muslim naturally have a moral lifestyle while others who choose to dress immorally tend to live an immoral lifestyle. In all, it can be surmised that dressing patterns have an enormous influence on students' ways of life.

Recommendations

Based on the findings and conclusion of the study, it was recommended that, the management of the television stations in Nigeria should always implore the presenters to put on decent clothes. Government should properly censure films produced in Nigeria and thosethat educate the children on how to dress indecently should not be allowed in Nigeria; parents should always monitor the programmes their children/wards watch on television to ensure that they do not copy bad dresses from there; and finally,children should be careful when watching different programmes on television to ensure that they do notemulate bad dresses.

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