

## Parental Involvement and Home Background as Determinants of Students' Interest in Islamic Studies in Oyo North, Oyo State, Nigeria

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### ABSTRACT

The study aimed to examine the relationship between parental involvement and students' moral decadence among 1,400 SSS 2 Islamic Studies students in 9 Local Government Areas in Oyo North. Inadequate parental involvement and poor home backgrounds have been reported as factors responsible for moral decadence among youths. The study examined parental involvement and home background as determinants of moral decadence among senior secondary school students in Oyo North of Oyo state. Specifically, the study seeks to: examine parental involvement as a determinant of moral decadence among students in Oyo North of Oyo State. Two research questions with corresponding hypotheses were tested at a 0.05 level of significance. A descriptive research design of correlation was used. A structured questionnaire was used to collect data while the research hypotheses were analyzed using Pearson Product Moment Correlation Coefficient and Multiple Regression Analysis. The paper showed that there is a significant relationship between parental home background and students' moral decadence ( $\chi^2 = 127.55$ ;  $p < 0.05$ ). The study found that high parental involvement significantly reduces moral decadence among students in Oyo North, Oyo State. It also found that a good parental home background decreases this phenomenon. The study recommends parents improve their involvement in moral teaching, monitor their children's friends, communicate frequently, and serve as role models. It also suggests that parents should maintain a stable household and limit the number of children they can train properly to prevent moral decadence. This approach could help reduce or prevent moral decadence among students in Oyo North.

**Keywords:** Parental Involvement, Home Background, Islamic Studies



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## INTRODUCTION

Moral decadence denotes the erosion of moral values and ethical standards, resulting in the degradation of societal norms and principles and it is a phenomenon characterized by the abandonment of moral precepts and values, which can culminate in various societal maladies such as criminality, corruption, and immorality (Shehu & Abdulhamid, 2024). Unarguably, poor parental involvement contributes to students' immorality in the school. Students whose parents have shown little or no concern for their educational success end up seducing teachers for marks, misbehavior in school, and disrespect for school rules and regulations. Islam forbids immorality as vividly described in the Holy Qu'ran: Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed.' (16:91).

Moral decadence, as a phenomenon, has long been disregarded and is gradually becoming unacceptable in contemporary society. Causes of inadequate parental upbringing, youth pursuit and the quest for materialism, peer pressure, a decline

in religious, and moral instruction, and an opulent lifestyle, among others. Undoubtedly, it is prevalent among the younger generation and often attributed to the inadequate upbringing of these individuals by the older populace. These youths are viewed as the cornerstone of every community and are expected to be future leaders, yet they have tainted their hands with vices that can potentially ruin their prospects.

The behavioral characteristics fostered by the societal structure, that is, by our way of life, are detrimental and can impact not only an individual's persona but also that of the entire society. In present-day Nigeria, there is a pervasive unease regarding the moral turmoil afflicting the nation. Moral decay infiltrates all facets of public existence and the widespread instances of corruption linked to it are glaringly evident. A substantial number of youths have embraced the ethos of immorality for their gain. The repercussions of this behavior not only affect the perpetrators or victims but reverberate throughout the entire society. Family instability has been identified as one of the causes of moral decadence among students (Njoku & Njoku, 2017).

### Statement of the Problem

Inadequate parental involvement in children's proper upbringing as well as poor home background have been attributed to the increasing moral decadence of students. Parents' non-challenge attitude regarding adequate caring for their children's welfare, and education, and the kind of friends they move with has contributed immensely to the development of immoral behavior among students. Most parents leave home early and come back home late in the night without bothering about what their children may have done in their absence. This usually leads to moral decadence. Parents' negative perception of Islamic Studies as a difficult subject dissuades their children from having an interest to offer the subject in school. Students see Islamic Studies as an ordinary subject without future value from it. Parents do not want their children to study Islamic Studies anymore due to a lack of patronage for white-collar jobs. The negative implications on the moral behavior of the students include waywardness, stealing, indecent dressing, dating, lying, and disobedience to the elders and school rules and regulations.

Additionally, the poor home background also breeds immorality among children because there are lots of broken homes, divorce, separation, and single motherhood which make proper upbringing of children most tasking and as such lead to moral decadence. Similar studies have shown that parental involvement and home background correlate with children's moral decadence (Salihu, 2022; Njoku & Njoku, 2017; Shehu & Abdulhamid, 2024). Hence, the paper examined parental involvement and home background as determinants of students' moral decadence in Islamic Studies in Oyo North, Oyo State.

#### **Purpose of the Study**

1. Parental Involvement as a determinant of students' moral decadence in Oyo North, Oyo State.
2. Home background as a determinant of students' moral decadence in Oyo North, Oyo State.

#### **Research Questions**

- 1.) What is the relationship between parental involvement and students' moral decadence in Oyo North, Oyo State?
- 2.) What is the relationship between home backgrounds and students' moral decadence in Oyo North, Oyo State?

#### **Research Hypotheses**

HO1: There is no significant relationship between parental Involvement and students' moral decadence in Oyo North, Oyo State.

HO2: There is no significant relationship between home background and students' moral decadence in Oyo North, Oyo State.

#### **Literature Reviewed**

##### **Moral Decadence**

Moral decadence refers to the process of declining from a higher to a lower level of morality and is seen as preceding or concomitant with the decline in quality of life as well as the decline of societies and nations (Njoku & Njoku, 2017). It has destroyed individuals, families, dynasties, and nations alike from within. It starts slowly with seemingly harmless choices by some individuals but then it spreads like an epidemic affecting the society at large.

Riaz et al. (2022) noted that a robust sense of ethics is a direct result of a firm religious foundation, and conversely, a strong

faith is nurtured by solid moral principles. By addressing the fundamental causes of moral decline and embracing the philosophical approach advocated by Burhān Aḥmad Fārūqī, Muslims can strive towards reclaiming their moral dignity. Nnadi (2022) stressed that the repercussions of moral decay on the academic performance of tertiary institution students include engagement in inappropriate sexual conduct hindering academic progress, parental neglect impacting academic pursuits adversely, involvement in prostitution affecting academic achievements, and exposure to environmental violence influencing academic performance.

##### **Parental Involvement**

Parental involvement is the participation of parents in every facet of children's education and development from birth to adulthood, recognizing that parents are the primary influence in children's lives (Elum, 2011). What does it mean to be an involved parent? A group of parents defined parental involvement as being involved in their lives, at school, coaching them Spending time together doing activities, attending activities, listening to and talking with them, reading together, having meals together, going on vacation, and being there for them. Teach them guide them help to discriminate between right from wrong. Children learn by copying what they see other people do. They are most influenced by the people who spend the most time with them. Parents are effective role models for their children when they spend time with their children encourage them and spend time, talking and listening to them about things that have meaning for both parent and child. Three major areas are crucial to the parent-children relationship connection, monitoring and psychological autonomy (Abhishek & Balamurugan, 2024)

##### **Home Background**

###### **Size of the Family and Students' Moral Decadence**

This is the number of the children in the house. Oba-Adenuga (2020) described a family as a group of two or more people related by birth, marriage, or adoption and residing. Youths have forsaken our Indigenous culture and tradition in favor of wholeheartedly embracing Western culture. Some individuals attribute this shift to parental neglect in fulfilling their primary duty of nurturing their children, consequently failing to instill values such as morality, compassion, respect, and other societal norms (Lyytikäinen et al., 2020).

###### **Broken Homes and Students' Moral Decadence**

Qureshi and Ali (2022) opined that the home is the bedrock of the child's socialization processes. The home lays the psychological, moral, and spiritual foundation for the overall development of the child (Diriwari, 2017). Therefore, the home is a determining factor in children's behavior and thus influences their academic, emotional, and social adjustments. A stable home consists of the father, mother, and children without separation, divorce, and death of one or both parents, desertion, or single parenthood (Okafor, 2021). The relationship between couples must be cordial to breed peaceful co-existence and understanding: the absence of which breeds instability and frustration in children (Okafor, 2021). Family/home is an integral part of the society which is a sub-system of the social structure (Okafor, 2021).

However, a broken home is a situation where the mother and father are no longer together and the children are at the mercy

of a struggle for survival. Okafor (2021), a broken home is defined as a situation whereby a husband and wife are separated as a result of one problem or the other. The problems range from inability to understand each other's. Since both are from different family backgrounds marriage brought them together. Okafor (2021) stressed that the idea of tolerating each other understanding each other's behavior and adjusting to each other's ways may be factors or issues that cause broken homes in the society. However, Diriwari (2017) observed that most broken homes occur when husband and wife separate from each other through either natural causes (death) or by human cause (divorce), leaving the care and responsibility of the children to one parent. Divorce could be temporal or permanent. It is temporal when there is still hope of coming together after the relevant laws have been put in place. This is to ensure that issues that created the temporal separation are settled. But if the divorce is permanent, it means there is no hope of coming together. Divorce occurs due to factors such as infidelity, pride, superstition, religion, disagreement, in-law interference, alcoholism, disrespect, or bullying between partners (Venkatesan, 2019).

## **Empirical Review**

### **Islamic Studies and Moral Decadence**

Shehu and Abdulhamid (2024) explored the impact of Islamic studies on the conduct of senior secondary school students in Gombe Metropolis, specifically focusing on moral degeneration. The research utilized descriptive and correlation methods. The study population encompassed all senior secondary schools in the Gombe metropolis, totaling 83 schools, including both public and private institutions. The sample size for teachers (358) and students (396) was determined using the Yamane formula. Data collection was done through the Role of Islamic Studies in Shaping Students' Behavior Questionnaire (RISBQ). Analysis was conducted using SPSS, with mean and standard deviation statistics applied. A four-point Likert scale was used to rate responses, with a decision threshold set at 2.50. Any mean score equal to or exceeding 2.50 was considered an affirmative response, while scores below 2.50 were deemed negative. It is advised that schools cultivate a nurturing and inclusive atmosphere that discourages detrimental peer influence and fosters desirable behavior. Parents should be prompted to actively engage in their children's upbringing, offering guidance and encouragement in their ethical growth. Additionally, educators should be afforded regular opportunities for professional development to enrich their proficiency in delivering Islamic studies.

Nnadi et al. (2022) investigated the ramifications of ethical deterioration on the academic performance of students in tertiary institutions within Anambra State. The research was conducted utilizing a cross-sectional survey research design, with three research inquiries guiding the study. The study population consisted of 400 students from 8 tertiary institutions in Anambra State, including Nnamdi Azikiwe University, Awka, Chukwuemeka Odumegwu Ojukwu University, Tansian University Umunya, Madonna University Okija, Paul University Awka, Federal Polytechnic Oko, and Nwafor Orizu College of Education, Nsugbe. Among these institutions, 4 were chosen through a simple random sampling method. A purposive sampling technique was employed to select a total sample size of thirty (30) students for the study.

The data collection instrument, titled Moral Decadence on Academic Performance Questionnaire (MDAPQ), was developed by the researchers and comprised two sections: A and B. Section A captured personal details of the respondents, while Section B consisted of 23 items. Data analysis was performed using mean and standard deviation, with items scoring 2.5 and above deemed acceptable, and those below 2.5 rejected. The study findings indicated that moral deterioration stems from factors such as inadequate parenting practices, financial constraints, and negative peer influences.

Salihi (2022) explored the Role of Hisbah as an entity in curbing moral decadence among the youth in Kano state. The primary objective of Hisbah is to safeguard the community members from deviations, uphold their faith, ensure the well-being and safety of the populace, and enforce Sharia law. The study employs content analysis as its methodology. The findings indicate that Hisbah's efforts against immoral behaviors, such as immodest attire, nightlife activities, inappropriate hairstyles, street monitoring, crackdowns on criminal hideouts, surveillance, and community awareness campaigns, have contributed to the reduction of moral decadence and crime in Kano metropolis. The study suggests that Hisbah, as an institution in Kano, should be legally reinforced based on its significant role in diminishing moral decay and criminal activities among the youth in the Kano Metropolis.

### **Parental Involvement and Moral Decadence**

Abhishek and Balamurugan's (2024) research helps us understand the importance of parents in a child's moral development. Rather than advising their children about moral concepts parents should try to behave like that not only in saying but also doing and to make them observe their parents are respectful to each other right. This surely is a myth and has rightly been proved wrong here through this study after undergoing rigorous research that parents' involvement leads to behavioral deviance.

Chibuzor (2020) carried out to investigate parental involvement and parental communication as a correlate of adolescent risky behavior among senior secondary in-school adolescents in Abia state. Two research questions were posed for the study and two null hypotheses were tested at 0.05 level of significance. The study adopted the correlation design. The sample of the study was 400 in-school adolescents from eight Local Government Areas in three education zones. Two instruments were used for data collection which were the Parent Involvement and Parental Communication Scale (PIPICS) and the Adolescent Risky Behavior Scale (ARBS). The two instruments were face-validated by three validates. The internal consistencies of PIPICS and ARBS were 0.84 and 0.78 respectively which were determined using the Cronbach alpha. Data was collected through the administration of 400 copies of each of the research instruments to the respondents where 100% recovery was recorded. Simple Linear Regression was used to analyze the data collected. Results revealed that there was a low negative correlation between parental involvement and adolescent risky behavior which was not significant. Also, there was a low negative correlation between parental communication and adolescent risky behavior. Based on the findings, the study recommended that Parents should be adequately involved in the activities of their children and maintain effective and healthy communication with their

children, especially at the adolescence stage of human development.

Amanah's (2019) study showed the efforts of Islamic education in providing solutions to problems of moral decadence or moral deterioration that occur, especially among students. This research method uses the method of literature, which examines the theory and looks at the cases published in the news about moral decadence, especially among students. The results of this study show that Islamic education is very influential on moral formation because man's main function is as a caliph and to worship and serve him must surely have good knowledge, insight, behavior or morals, and so on. Someone who first gets an education including moral education is from both. If his family bases Islamic education as the foundation for the moral formation of children, then he will understand which behaviors are good and which are bad behaviors and manners. Liman and Abdullahi (2019) looked at phases of child upbringing and the problems responsible for the formation and deformation of habits as lack of proper upbringing results in the child growing up with and also learning all sorts of bad behaviors ranging from truancy to juvenile delinquency to adult criminality (lots of criminal tendencies at the adult stage of life). The methodology is purely using library materials and Islamic textual sources. The parents and the society together must pay proper attention during the child's development to ensure that, the child gets the best training deserves increases moral decadence and failure to do that will increase moral decadence.

### Home Background and Moral Decadence

Njoku and Njoku (2017) delve into the issue of moral decadence among Nigerian youths from the perspective of adult education curriculum. In many developing nations, adult education is viewed as a tool for enhancing the political, economic, and social standing of the populace. Concerns regarding moral decay among young people have become a topic of widespread apprehension. The concepts of moral decadence and youth have been extensively defined and discussed. The paper also examines the causes and consequences of moral decay in our communities, in addition to exploring adult education curriculum perspectives. The identified causes of moral decadence in the study encompass family instability, educational institutions, mass media, peer pressure, the influence of Western culture, and unemployment. The repercussions of moral decay on youths include hindered development, breakdown of family and community cohesion, and erosion of the integrity of individuals and the nation. Consequently, the paper proposes the following course of action: Families must uphold traditional values to guide their children toward maintaining high moral standards in character, beliefs, and principles. Parents should vigilantly monitor and intervene in cases of negative peer influence on their children before it is too late.

Ebute et al. (2020) investigated the influence of parenting styles on the moral development of secondary school students in the Federal Capital Territory Abuja. The research design for this study was a descriptive survey research design. The specific objective was to find out the correlation between parenting style and the status of moral development of secondary school students in the Federal Capital Territory Abuja. 45,795 students in the Federal Capital Territory made up the study population. A sample size of 381 was used. Parenting style and

moral development Questionnaire (PSMDQ) was used in this study to collect data from the sampled secondary school students. The data collected were subjected to SPSS analysis based on the research questions and null hypotheses. T-test and NOVA statistics were used to test the hypotheses and to answer research questions. The findings from the study showed that the parents of secondary school students are more autocratic than those of other parental styles and the status of moral development of students is appreciably high. The study recommended that parents should be mindful of the type of parenting style to adopt and possibly adopt an autocratic parenting style.

## METHOD

The study examined parental involvement and home background as determinants of moral decadence among senior secondary school students in Oyo North of Oyo state. Specifically, the study seeks to: examine parental involvement as a determinant of moral decadence among students in Oyo North of Oyo state. Assessed parental home background as a determinant of moral decadence among students in Oyo North of Oyo state. Two research questions with corresponding hypotheses were tested at a 0.05 level of significance. A descriptive research design of correlation was used. The target population was 1,400 SSS 2 Islamic Studies students in 9 Local Government Areas in Ogbomosho North. 302 students were purposively selected from the sampled schools. A structured questionnaire was used for data collection. The validity and reliability of the instrument yielded a 0.87 reliability coefficient. The Parental Involvement and Home Background Questionnaire (PIHBQ) was used to determine the performance of students in Islamic studies. Frequency and Percentage were used to present the demographic information and answer research questions. Ordinal Regression Analysis was used to determine the research hypotheses at a 0.05 level of significance.

## RESULTS AND DISCUSSION

### Results

**Research Question One:** What is the relationship between parental involvement and students' moral decadence in Oyo North, Oyo State?

**Table 1.** Relationship between Parental Involvement and Students' Moral Decadence

		Parameter Estimates					95% Confidence Interval	
		Estimate	Std. Error	Wald	df	Sig.	Lower Bound	Upper Bound
Threshold	[Moral Decadence = High	22.697	.295	5916.611	1	.000	23.275	22.118
	[Moral Decadence = Low	20.656	.220	8786.589	1	.000	21.088	20.224
Location	[Parental Involvement =High	20.675	.358	3329.380	1	.000	21.377	19.972
	Parental Involvement=Low	20.824	.000	.	1	.	20.824	20.824

[Parental Involvement=Mod erate	0 <sup>a</sup>	.	.	0	.	.	.
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Link function: Logit.

a. This parameter is set to zero because it is redundant.

Table 1 presents the distribution of respondents in this study based on gender, age, religion, and family type. A total number of 400 respondents participated in the study. However, 214 (53.5%) were male students, while 186 (46.5%) were female students. Of the respondents' age, 122 (30.5%) were between the ages of 11-13; 227 (56.8%) were between the age of 14-16, and 51 (12.7%) were from 17 years of age and above. On religion distribution of the respondents, 110 (27.5%) were Christians, 284 (71.0%) were Muslim faithful, and 6 (1.5%) were from Traditional religious backgrounds. Finally, on the respondents' family type, 287 (72.0%) were from intact homes and 113 (28.0%) were from non-intact (separated) families.

### Hypotheses Testing

**Hypothesis One:** There is no significant difference in the truancy behavior among Secondary School Students in Ilorin Metropolis, Kwara State based on gender.

**Table 2.** The t-test Result Comparing Respondents' View of the Demographic Factors That Are Influencing Truancy Behavior among Secondary School Students Based on Gender.

Gender	N	Mean	SD	df	Cal. T	Crit. T	p-value Decision
Male	214	56.60	7.84				
Female	186	49.88	8.0	398	2.88	1.96	0.000 Rejected

**Hypothesis Two:** There is no significant difference in the truancy behavior among secondary school students in Ilorin Metropolis, Kwara State, based on age.

**Table 3.** ANOVA Result Comparing Respondents' View of the Demographic Factors That Are Influencing Truancy Behavior among Students on the Bases of Age.

Source	Sum of Squares	df	Mean Squares	Cal. F	Crit. F	p-value Decision
Between-group	386.458	2	193.229	1.26	3.00	0.180 Accepted
Within group	60882.332	397	153.356			
Total	61268.79	399				

Table 3 shows that the calculated F-value of 1.26 is less than the critical F-value of 3.00 at the degree of freedom of 2 and 397, with a corresponding p-value of 0.180 which is greater than the 0.05 level of significance. This result shows that there is no significant difference in the truancy behavior among secondary school students in the Ilorin Metropolis based on age. This implies that age does not influence truancy behavior among secondary school students in the Ilorin metropolis. Based on this result, hypothesis two is rejected.

**Hypothesis Three:** There is no significant difference in the truancy behavior of Secondary School Students in Ilorin Metropolis, Kwara State, based on religion.

**Table 4.** ANOVA Result Comparing Respondents' View of the Demographic Factors That Are Influencing Truancy Behavior among Secondary School Students Based on Religion

Source	Sum of Squares	df	Mean Square	Cal. F	Crit. F	p-value Decision
Between-group	508.108	2	254.054	1.16	3.00	0.315 Accepted
Within group	86947.49	397	219.012			
Total	87455.60	399				

Table 4 shows that for degrees of freedom (df) of 2 and 397, the calculated F-value of 1.16 is less than the critical F-value of 3.00, with a corresponding p-value of 0.315 which is greater than the 0.05 level of significance. This means that there was no difference in the truancy behavior among secondary school students in the Ilorin metropolis based on religion. Therefore, the null hypothesis is accepted.

**Hypothesis Four:** There is no significant difference in the truancy behavior of Secondary School Students in Ilorin Metropolis, Kwara State, based on family type.

**Table 5.** T-test results comparing Respondents' View of the Demographic Factors That Are Influencing Truancy Behavior among Secondary School Students Based on Family Type

Family Type	N	Mean	SD	Df	Cal. t	Crit. t	p-value Decision
Intact	287	72.20	8.04				
Non-Intact	113	64.18	6.42	398	2.56	1.96	0.000 Rejected

Table 5 shows that the calculated t-value of 2.56 is greater than the critical value of 1.96 at the degree of freedom of 398, with a corresponding p-value of 0.000 which is less than the 0.05 level of significance. This shows that there is a significant difference in the truancy behavior of Secondary School Students in Ilorin Metropolis based on family type. Hence, hypothesis four which stated that there was no significant difference in the truancy behavior among secondary school students based on family type is rejected. This implies that the respondent's family type influences truancy behavior.

### Discussion

In testing the null hypotheses formulated for this study, the results of hypothesis one stipulate that there was a significant difference in the demographic factors influencing truancy behavior among Secondary School Students in Ilorin Metropolis, Kwara State based on gender ( $t = 2.88, p < 0.05$ ). This outcome suggests that male and female students exhibit varying responses to the demographic factors influencing truancy behavior. This finding aligns with the conclusions drawn by Karababa (2024), Suleiman and Uhueghu (2020), and Aqeel and Rehna (2020), whose research subjects displayed differing responses regarding the factors contributing to truancy behavior based on gender. Aqeel and Rehna (2020) further asserted that male students tend to skip school more frequently than their female counterparts. However, these

results contrast with the findings of Steve et al (2022) whose findings reported that both male and female students did not show differences in their responses regarding the influence of truancy among Secondary School Students. Hypothesis two indicated that there was no significant difference in truancy behavior among Secondary School Students in the Ilorin Metropolis based on age. This result suggests that the respondents' responses did not vary based on age. Conversely, this finding contradicts the results of Kelechi (2024) and Vadivel et al (2023), whose studies stipulate differences in respondents' views on the causes of deviant behavior such as truancy among Secondary School Students based on age group.

The third hypothesis tested in this study suggested that there was no significant difference in truancy behavior among Secondary School Students in Ilorin Metropolis based on their religious affiliation. This finding, however, supports the outcome of the study conducted by Kambo (2023). These research findings suggest further that truancy behavior cuts across the boundaries of religion, suggesting that students, regardless of their religion, can exhibit truancy tendencies at an individual level. The results of hypothesis four indicated a significant difference in the demographic factors influencing truancy behavior among secondary school students in Ilorin Metropolis, Kwara State based on family type ( $t = 2.56, p < 0.05$ ). This result also revealed those students from intact families statistically differ in their truancy behavior from those that come from non-intact families. This finding is in agreement with the conclusions drawn by Adekoya–Olapade (2015), who stated that students from non-intact or separated families tend to be more prone to truancy.

## CONCLUSION

The study reveals that truancy behavior among secondary school students in Ilorin Metropolis, Kwara State, varies based on gender, age, religion, and family type. However, there is no significant difference in truancy behavior irrespective of age or religion. The study recommends the employment of counselors in all secondary schools to help students, particularly male students, overcome truancy challenges. Stakeholders should encourage punctuality and regular school attendance for all ages. Religious institutions should promote a regular school attendance culture among school-aged worshippers. Family institutions should also focus on the impact of separation or divorce on children's education and the implications it has on regular school attendance.

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