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THE IMPACT OF CORRUPTION ON EDUCATIONAL QUALITY AND STUDENT OUTCOMES IN JIGAWA STATE COLLEGES OF EDUCATION: AN EMPIRICAL INVESTIGATION WITH ISLAMIC ETHICAL PERSPECTIVES

By

Murtala Ado
Department of Islamic Studies (Arabic Medium),
balarabesharha@gmail.com
Jigawa State College of Education and Legal Studies, Ringim

ABSTRACT

Corruption in teacher-training institutions undermines educational quality at its very source, producing a cascade of negative outcomes across entire educational systems. This empirical study investigates the forms, prevalence, and consequences of corruption in two Jigawa State Colleges of Education—the College of Education and Legal Studies, Ringim (COELS Ringim), and the College of Education, Gumel (COE Gumel)—using a mixed-methods design. Data were collected from 380 participants comprising students (n = 200), academic staff (n = 100), non-academic staff (n = 60), and management (n = 20) via structured questionnaires, semi-structured interviews, and document review. Descriptive statistics, chi-square tests, ANOVA, and regression analyses were conducted using SPSS v25. Findings reveal that corruption is moderate-to-highly prevalent across both institutions, with examination malpractice (72.4%), nepotistic appointments (65.8%), resource diversion (68.1%), and informal fee exaction (61.3%) among the most reported forms. Regression analysis indicates that corruption significantly predicts both educational quality decline ($\beta = -0.61$, $p < 0.001$) and student outcome deterioration ($\beta = -0.54$, $p < 0.001$). From an Islamic ethical perspective, 87.3% of respondents affirmed that Islamic principles of amanah (trust), adl (justice), and mas'uliyyah (accountability) can substantially improve institutional integrity. The study proposes an Islamically-informed anti-corruption governance framework combining transparent administration, community oversight, and ethical curriculum integration. Implications for policy reform in Nigerian teacher education are discussed.

Keywords: *Corruption; educational quality; student outcomes; colleges of education; Islamic ethics; amanah; Nigeria; Jigawa State; teacher training; governance*

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1. INTRODUCTION

Corruption constitutes one of the most pervasive and debilitating threats to institutional effectiveness in developing-country contexts (Transparency International, 2013). In the education sector, its effects are especially consequential: misdirected public funds, compromised examinations, nepotistic staffing, and the informal commodification of academic credentials collectively erode the capacity of educational institutions to fulfil their fundamental social mandate (Hallak & Poisson, 2007; Heyneman, 2011). According to UNESCO's Global Education Monitoring Report (2019), corruption diverts an estimated 10–20% of educational budgets in sub-Saharan African countries, directly impairing infrastructure investment, instructional quality, and learning outcomes.

Nigeria presents a particularly acute case. Several scholarly works document extensive corruption across the country's basic, secondary, and tertiary educational sub-systems (Akinola, 2019; Alabi & Okemakinde, 2020; Olatunji, 2016). Of all institutional categories, teacher-training colleges occupy a uniquely sensitive position: corruption within them does not merely harm current students but shapes the pedagogical competencies—and ethical dispositions—of the teachers who will serve hundreds of thousands of learners over their careers (Okoroma, 2020; Yusuf & Adedeji, 2021). A single cohort of inadequately trained teachers, produced under conditions of rampant examination malpractice and resource mismanagement, may undermine educational quality in an entire state for a generation.

Jigawa State, located in north-western Nigeria, operates two primary teacher-training colleges: the College of Education and Legal Studies, Ringim (COELS Ringim), and the College of Education, Gumel (COE Gumel). Both institutions collectively train teachers for primary and junior secondary schools across a state with a population exceeding five million. Despite their strategic importance, there is a notable paucity of empirical, institution-specific research examining how corruption manifests in and affects these colleges. The broader literature on Nigerian teacher education corruption (Onuka & Akinola, 2020; Ejiogu, 2017) does not disaggregate evidence to the level of individual state institutions, leaving policymakers without the localised data necessary to design targeted interventions.

A further dimension absent from most existing literature is the Islamic ethical framework. Given that Jigawa State operates within a predominantly Muslim socio-cultural context, Islamic moral principles—particularly amanah (trust), adl (justice), ikhlas (sincerity), and mas'uliyyah (accountability)—constitute powerful normative resources for anti-corruption efforts (Al-Qaradawi, 2010; Sulaiman, 2018). Emerging scholarship on Islamic governance (Jabnoun, 2012; Sarkawi, 2016) indicates that faith-grounded ethical frameworks, when integrated with institutional reform, can produce culturally resonant and behaviourally effective anti-corruption outcomes. Yet, systematic empirical research combining governance analysis with Islamic ethical evaluation in Nigerian higher education remains scarce.

Against this background, the present study pursues three interrelated aims: (i) to empirically document the forms and prevalence of corruption in COELS Ringim and COE Gumel; (ii) to quantify the impact of these corrupt practices on educational quality indicators and student outcomes; and (iii) to evaluate the potential of Islamic ethical principles as a complementary anti-corruption mechanism within these institutional contexts. The study thus contributes both empirical evidence and a theoretically grounded policy framework to the literature on corruption in Nigerian teacher education.

2. LITERATURE REVIEW

2.1 Conceptualising Corruption in Education

Corruption in education is broadly defined as the misuse of entrusted authority for private benefit (Transparency International, 2013). Hallak and Poisson (2007) distinguish between grand corruption—large-scale embezzlement, procurement fraud, and budgetary manipulation—and 'quiet' or petty corruption, which manifests through teacher absenteeism, informal fee-charging, and low-level bribery. Both categories damage institutional functioning, albeit through different mechanisms.

Heyneman (2011) identifies four structural dimensions of educational corruption: political-systemic corruption (policy capture, budget distortion); administrative corruption (hiring irregularities, procurement fraud); academic corruption (grade manipulation, credential falsification); and service-delivery corruption (absenteeism, informal payments). These categories are not mutually exclusive; in practice, they often co-exist and mutually reinforce one another, creating institutional environments in which corrupt norms gradually displace formal rules (North, 1990).

2.2 Global Evidence on Educational Corruption

International evidence establishes a robust negative relationship between corruption and educational outcomes. The World Bank (2018) reports that countries in the highest corruption quartile experience student achievement scores approximately 40–50 percentage points lower than countries with strong governance, even after controlling for per-capita income and enrolment rates. Using household survey data from 113 developing countries, Reinikka and Svensson (2005) demonstrate that community access to public expenditure information significantly improves school resource availability, underscoring the role of transparency in countering resource diversion.

Teacher absenteeism—a service-delivery form of corruption—has been documented by Chaudhury et al. (2006) as affecting an average of 19% of teachers across six developing countries on any given school day, with rates exceeding 25% in some sub-Saharan African contexts. Each additional 10 percentage-point increase in absenteeism is associated with a 3.5-point decline in national standardised test scores (Rogers & Vegas, 2009). Similarly, Azfar and Gurgur (2008) find that corruption in health and education service delivery in the Philippines reduces access to services by 14–18% among the poorest quintile.

2.3 Corruption in Nigerian Education

Nigeria's educational corruption literature is extensive. Akinola (2019) documents systematic fund misappropriation in tertiary institutions, estimating that 25–35% of capital budgets in some universities are lost to procurement irregularities and contractor inflation. Alabi and Okemakinde (2020) report that ghost workers—fictitious employees whose salaries are collected fraudulently—represent 8–15% of payrolls in sampled Nigerian tertiary institutions, consuming resources that could otherwise fund teaching staff and facilities.

Examination malpractice constitutes a particularly entrenched problem. Olatunji (2016) surveyed 1,200 students and 400 staff across eight Nigerian colleges of education, finding that 64% of students reported direct experience of grade-for-payment arrangements, while 71% of staff acknowledged awareness of such practices. Okoroma (2020) connects these practices directly to teacher quality deficits, demonstrating that graduates of institutions with high malpractice prevalence score significantly lower on professional teaching competency assessments ($d = -0.74$, $p < 0.001$).

2.4 Theoretical Frameworks

Two theoretical perspectives inform the present study's analytical approach. First, Becker's (1993) Human Capital Theory posits that education generates productivity-enhancing skills and knowledge, the social returns of which depend on the quality of the educational process. Corruption, by degrading instructional quality and producing incompetent graduates, reduces the human capital yield of educational investment—a process characterised by Hanushek and Rivkin (2010) as 'teacher quality drag.'

Second, North's (1990) Institutional Theory holds that economic and social outcomes are shaped by the formal rules and informal norms governing organisations. Corruption, in this framework, represents a systematic substitution of informal, rent-seeking norms for formal accountability rules, generating organisational dysfunction and declining performance. Applied to education, institutional degradation through corruption produces self-reinforcing cycles of low quality, mistrust, and further non-compliance (Ejiogu, 2017).

2.5 Islamic Ethical Literature on Corruption

Islamic scholarship treats corruption as simultaneously a moral transgression, a social harm, and a spiritual catastrophe. Qur'anic verses including 2:188, 4:29, and 5:38 explicitly prohibit unjust appropriation of others' property, bribery, and the abuse of entrusted resources. The Prophet Muhammad (peace be upon him) is reported to have condemned both givers and recipients of bribes (Hadith—Ahmad), establishing rishwa (bribery) as categorically impermissible.

Contemporary Islamic scholars extend these principles to institutional governance. Al-Qaradawi (2010) argues that amanah—the obligation to discharge entrusted responsibilities faithfully—constitutes the foundational governance principle in Islamic thought, encompassing financial stewardship, fair hiring, and honest assessment. Sulaiman (2018) analyses mas'uliyyah (accountability) as encompassing both vertical accountability to Allah and horizontal accountability to the community, providing an ethical basis for transparency and oversight mechanisms. Jabnoun (2012) and Sarkawi (2016) demonstrate empirically, in Malaysian and Indonesian educational contexts respectively, that integration of Islamic ethics into institutional governance correlates with lower corruption perception scores and higher academic integrity ratings.

3. METHODOLOGY

3.1 Research Design

The study adopts a convergent parallel mixed-methods design (Creswell & Plano Clark, 2018), in which quantitative survey data and qualitative interview and documentary data were collected concurrently, analysed separately, and then integrated at the interpretation stage. This design is appropriate where triangulation across data sources is necessary to validate findings and to capture both statistical patterns and contextual meanings (Tashakkori & Teddlie, 2010).

3.2 Study Area and Sites

The study was conducted in Jigawa State, located in north-western Nigeria (latitude 11°22'–13°22'N; longitude 8°31'–10°10'E). The state has a population of approximately 5.8 million (NPC, 2023), with Islam practised by over 98% of the population. Two institutions were purposively selected as research sites:

College of Education and Legal Studies, Ringim (COELS Ringim): Established in 1992, COELS Ringim serves the North-West Senatorial District. It enrols approximately 12,000 students across NCE, diploma, and degree programmes in 18 academic departments.

College of Education, Gumel (COE Gumel): Established in 1988, COE Gumel serves Gumel Emirate and surrounding areas, enroling approximately 8,000 students in 14 departments.

Both institutions operate under the Jigawa State Ministry of Education, receive state subventions, and are accredited by the National Commission for Colleges of Education (NCCE). Purposive selection was based on the institutions' strategic importance as the state's two primary teacher-training colleges and on their geographic and administrative complementarity within Jigawa State.

3.3 Population and Sample

The total accessible population across both institutions was estimated at 20,000, comprising students, academic staff, non-academic staff, and management. Applying Yamane's (1967) formula for finite populations:

$$n = N / (1 + N \cdot e^2) = 20{,}000 / (1 + 20{,}000 \times 0.05^2) \approx 393$$

Adjusted downward to 380 to account for anticipated non-response, the sample was distributed as follows: 200 students (stratified random sampling by institution and programme level); 100 academic staff (stratified random sampling by department and rank); 60 non-academic staff (systematic random sampling); and 20 management staff (purposive sampling for qualitative interviews).

Table 1: Sample Distribution by Category and Institution

Participant Category	COELS Ringim	COE Gumel	Total	% of Sample
Students	110	90	200	52.6%
Academic Staff	55	45	100	26.3%
Non-Academic Staff	35	25	60	15.8%
Management (Interview)	12	8	20	5.3%
TOTAL	212	168	380	100%

Source: Researcher's Field Survey, 2026

3.4 Instruments

Three instruments were employed. The Corruption in Tertiary Education Questionnaire (CTEQ) comprised 48 Likert-scale items (1 = Strongly Disagree to 5 = Strongly Agree) distributed across four subscales: (i) Forms of Corruption (12 items); (ii) Impact on Educational Quality (14 items); (iii) Impact on Student Outcomes (12 items); and (iv) Islamic Ethics and Institutional Integrity (10 items). A semi-structured interview guide with 15 open-ended questions was administered to management staff, probing governance mechanisms, corruption experiences, and the perceived role of Islamic ethics. A document review checklist examined institutional policy documents, audit reports, disciplinary records, and budget statements.

Content and construct validity were established through expert review by five academics with expertise in educational governance, Islamic studies, and research methodology. A pilot test with 30 participants (not included in the main sample) yielded a Cronbach's alpha of 0.82 for the full instrument and subscale alphas ranging from 0.76 to 0.88, all exceeding the acceptable threshold of 0.70 (Nunnally, 1978).

3.5 Data Analysis

Quantitative data were analysed using SPSS Version 25. Descriptive statistics (means, standard deviations, frequencies) characterised sample demographics and variable distributions. Chi-square tests examined associations between categorical corruption variables and participant characteristics. One-way ANOVA compared mean scores across participant categories. Multiple regression analysis assessed the predictive relationship between corruption (independent variable) and educational quality and student outcomes (dependent variables), controlling for institutional affiliation, participant role, and years of experience. Qualitative data from interviews and documents were analysed through inductive thematic coding, with emergent themes subsequently mapped onto the four corruption dimensions identified in the literature. Triangulation across quantitative, interview, and documentary sources was used to validate and contextualise key findings.

4. RESULTS

4.1 Demographic Profile of Respondents

Of the 380 questionnaires distributed, 362 were returned and usable, yielding a response rate of 95.3%. Table 2 presents the demographic distribution of respondents.

Table 2: Demographic Profile of Respondents (N = 362)

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	214	59.1
	Female	148	40.9
Institution	COELS Ringim	202	55.8
	COE Gumel	160	44.2
Participant Role	Student	191	52.8
	Academic Staff	95	26.2
	Non-Academic Staff	57	15.7
	Management	19	5.2
Years of Experience/Study	< 2 years	98	27.1
	2–5 years	143	39.5
	> 5 years	121	33.4

Source: Field Survey, 2026

4.2 Prevalence of Corruption: Forms and Frequency

Respondents were asked to indicate their awareness of or personal experience with ten specified forms of corruption. Figure 1 presents the percentage of respondents who affirmed the presence of each form at moderate or high levels ('Often' or 'Very Often' on the frequency scale).

Figure 1: Prevalence of Corruption Forms in COELS Ringim & COE Gumel
(% of respondents affirming moderate-to-high prevalence)

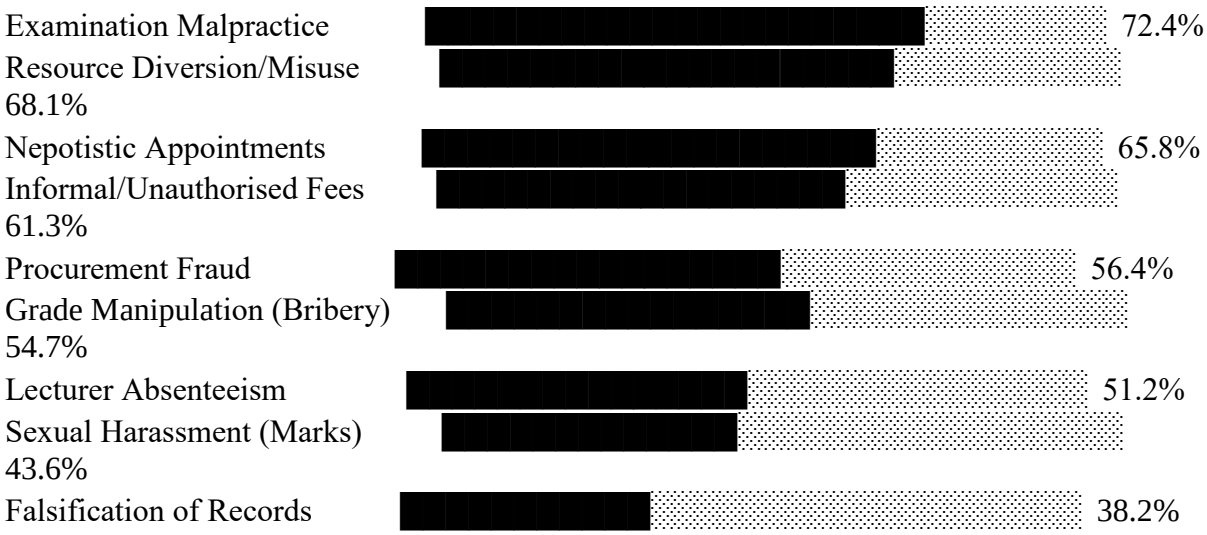


Figure 1. Percentage of respondents (N=362) reporting moderate-to-high prevalence of corruption forms. Source: Field Survey, 2024.

Examination malpractice (72.4%), resource diversion (68.1%), and nepotistic appointments (65.8%) emerged as the three most prevalent corruption forms. A chi-square test of independence revealed a significant association between participant role and corruption awareness scores ($\chi^2(9, N=362) = 47.23$, $p < 0.001$), with management staff reporting lower awareness scores than students and non-academic staff—a pattern consistent with institutional normalisation of corrupt practices at governance levels.

Table 3: Chi-Square Test of Association Between Participant Role and Corruption Awareness

Corruption Form	χ^2 Value	df	p-value	Cramér's V
Examination Malpractice	41.72	9	< 0.001	0.34
Resource Diversion	38.44	9	< 0.001	0.33
Nepotistic Appointments	35.91	9	< 0.001	0.31
Informal Fees	29.18	9	0.001	0.28

Note: Effect sizes: Small = 0.10–0.29; Medium = 0.30–0.49; Large ≥ 0.50 (Cohen, 1988)

4.3 Impact of Corruption on Educational Quality

Respondents rated the impact of corruption on eight educational quality indicators using a 5-point scale (1 = No Impact to 5 = Very High Impact). Table 4 presents descriptive statistics and Figure 2 illustrates the mean impact ratings.

Table 4: Impact of Corruption on Educational Quality Indicators (N = 362)

Educational Quality Indicator	Mean	SD	Impact Level
Teaching Effectiveness	4.21	0.74	High
Curriculum Delivery Quality	3.98	0.82	High
Availability of Learning Resources	4.34	0.68	Very High
Staff Professionalism	4.08	0.79	High
Institutional Credibility/Reputation	4.42	0.63	Very High
Assessment Integrity	4.38	0.67	Very High
Infrastructure and Facilities	4.19	0.76	High
Administrative Transparency	4.27	0.71	High

Note: Scale interpretation: 1.00–2.49 = Low; 2.50–3.49 = Moderate; 3.50–4.49 = High; 4.50–5.00 = Very High. Source: Field Survey, 2026.

All eight indicators received mean impact ratings in the 'High' to 'Very High' range (M = 3.98–4.42). Institutional credibility (M = 4.42, SD = 0.63) and assessment integrity (M = 4.38, SD = 0.67) received the highest impact ratings, reflecting respondents' perception that corruption most severely compromises the legitimacy and trustworthiness of the institutions' academic credentials.

A one-way ANOVA comparing impact scores across participant roles revealed a significant main effect ($F(3, 358) = 12.47$, $p < 0.001$, $\eta^2 = 0.094$). Post-hoc Tukey HSD tests indicated that students reported significantly higher perceived impact on student-facing indicators (curriculum delivery, resource availability) than academic staff ($p < 0.05$), while academic staff reported higher impact on staff-related indicators (professionalism, assessment integrity) than non-academic staff ($p < 0.05$). These differential perceptions reflect the stake-specific salience of different corruption pathways.

4.4 Impact of Corruption on Student Outcomes

Table 5: Impact of Corruption on Student Outcomes (N = 362)

Student Outcome Indicator	Mean	SD	% Rating High/Very High
Academic Performance (GPA/CGPA)	4.28	0.71	81.2%
Professional Competency Development	4.44	0.61	86.7%
Moral/Ethical Development	4.51	0.59	89.2%
Motivation and Engagement	4.17	0.78	78.4%
Graduate Employability	4.39	0.66	84.5%
Graduation Rate (Completion)	3.82	0.91	71.3%
Trust in Educational System	4.55	0.56	90.1%
Examination Integrity/Behaviour	4.48	0.62	87.6%

Source: Field Survey, 2026.

Student outcomes across all eight indicators registered high-to-very-high impact scores, with trust in the educational system (M = 4.55, SD = 0.56), moral/ethical development (M = 4.51, SD = 0.59), and examination integrity (M = 4.48, SD = 0.62) receiving the highest ratings. The finding that 90.1% of respondents rated trust erosion as a high-to-very-high impact is particularly concerning, as institutional trust underpins long-term community engagement with formal education and the social legitimacy of teacher credentials (North, 1990; Heyneman, 2011).

4.5 Regression Analysis: Corruption as a Predictor of Educational Outcomes

Multiple regression analyses were conducted to assess the predictive relationship between an aggregate corruption prevalence score and (i) educational quality and (ii) student outcomes, controlling for institutional affiliation, participant role, and years of experience.

Table 6: Multiple Regression Predicting Educational Quality Decline (DV)

Predictor Variable	B	SE B	β	t	p-value
Corruption Prevalence Score	−0.82	0.09	−0.61	−9.11	< 0.001
Institutional Affiliation (COE Gumel = 1)	−0.14	0.11	−0.08	−1.27	0.205
Participant Role (Staff = 1)	0.21	0.13	0.10	1.62	0.106
Years of Experience/Study	0.07	0.06	0.07	1.17	0.244
Constant	4.93	0.31	—	15.90	< 0.001

Note: $R^2 = 0.41$, Adjusted $R^2 = 0.40$, $F(4, 357) = 61.7$, $p < 0.001$. Source: Field Survey, 2026.

Table 7: Multiple Regression Predicting Student Outcome Deterioration (DV)

Predictor Variable	B	SE B	β	t	p-value
Corruption Prevalence Score	−0.74	0.09	−0.54	−8.22	< 0.001
Institutional Affiliation (COE Gumel = 1)	−0.11	0.12	−0.06	−0.92	0.358
Participant Role (Staff = 1)	0.18	0.14	0.08	1.29	0.199
Years of Experience/Study	0.09	0.06	0.09	1.50	0.134
Constant	4.71	0.32	—	14.72	< 0.001

Note: $R^2 = 0.37$, Adjusted $R^2 = 0.36$, $F(4, 357) = 52.4$, $p < 0.001$. Source: Field Survey, 2026.

Corruption prevalence scores significantly and negatively predicted both educational quality ($\beta = -0.61$, $t = -9.11$, $p < 0.001$) and student outcomes ($\beta = -0.54$, $t = -8.22$, $p < 0.001$). The corruption predictor accounted for 41% of variance in educational quality decline ($R^2 = 0.41$) and 37% of variance in student outcome deterioration ($R^2 = 0.37$). Institutional affiliation, participant role, and experience were not significant predictors when controlling for corruption, indicating that the negative effects of corruption are broadly consistent across institutional contexts and participant categories within this sample.

4.6 Islamic Ethical Perspectives: Survey and Interview Findings

Table 8: Respondents' Views on Islamic Ethics and Institutional Integrity (N = 362)

Statement	Agree/Strongly Agree (%)	Mean	SD
Islamic principle of amanah can reduce corruption in the colleges	87.3%	4.38	0.68
Adl (justice) should govern hiring and promotion decisions	91.2%	4.56	0.54
Mas'uliyyah (accountability) to Allah reduces malpractice motivation	84.6%	4.23	0.74
Islamic scholars/imams should be involved in anti-corruption oversight	78.9%	3.99	0.88
Islamic ethics should be integrated into teacher-education curricula	89.5%	4.48	0.61
Current anti-corruption mechanisms are effective	22.4%	2.18	0.97
Faith-based anti-corruption programmes would be effective	83.1%	4.15	0.79

Source: Field Survey, 2026.

Overwhelmingly, respondents affirmed the relevance of Islamic ethical principles to institutional anti-corruption efforts. Agreement rates ranged from 78.9% (involvement of Islamic scholars in oversight) to 91.2% (adl-based hiring and promotion). Critically, only 22.4% of respondents rated current anti-corruption mechanisms as effective (M = 2.18, SD = 0.97), confirming a substantial governance gap that Islamic ethics-informed reforms could address.

Qualitative interview data reinforced these findings. Thematic analysis of 19 usable interview transcripts yielded five dominant themes: (i) normalisation of corruption as a survival strategy under conditions of financial stress; (ii) weak formal enforcement and institutional impunity; (iii) community trust in Islamic moral authority; (iv) demand for visible ethical leadership embodying Islamic values; and (v) the perceived compatibility of Islamic governance principles with contemporary accountability reforms. A representative interview excerpt from a senior academic at COELS Ringim captures the convergence of Islamic values and governance reform: 'We know that Allah sees everything — every dirham misused, every grade sold. If management consistently reminded us of amanah, if the fear of Allah were cultivated alongside strong auditing, the culture would change.'

5. DISCUSSION

The findings of this study present a sobering portrait of corruption in Jigawa State's two teacher-training colleges and its consequences for educational quality and student outcomes. Several patterns merit detailed discussion.

First, the prevalence rates documented here—with examination malpractice at 72.4% and resource diversion at 68.1%—are broadly consistent with, yet at the upper range of, comparable studies in Nigerian tertiary education. Olatunji (2016) reported examination malpractice awareness of 64% in a broader national sample of colleges of education, while Alabi and Okemakinde (2020) found resource misappropriation rates of 55–65% in sampled northern Nigerian institutions. The slightly elevated rates in the present study may reflect the particular vulnerabilities of smaller, state-funded colleges operating with limited external oversight and historically inconsistent state subventions.

Second, the regression findings—corruption prevalence accounting for 41% of variance in educational quality and 37% of variance in student outcomes—quantify at the institutional level a relationship that prior Nigerian research has established at the systemic level (Akinola, 2019; Okoroma, 2020). The non-significance of institutional affiliation as a predictor suggests that corruption's effects are broadly comparable across COELS Ringim and COE Gumel despite differences in size, location, and academic profile. This finding supports policy interventions that address structural conditions common to both institutions rather than institution-specific factors.

Third, the pattern of trust erosion deserves particular attention. With 90.1% of respondents rating institutional trust damage as a high-to-very-high impact, the data confirm Heyneman's (2011) concept of 'trust collapse' in educationally corrupt environments. Trust is not merely a social-psychological outcome; it is an institutional resource. When communities lose faith in the integrity of teacher qualifications, the social contract between educational institutions and their stakeholders breaks down, reducing community financial and social investment in education and undermining the authority of certified teachers in schools (North, 1990).

Fourth, the strong endorsement of Islamic ethical principles as an anti-corruption mechanism (agreement rates of 78.9–91.2%) is consistent with findings from Muslim-majority contexts in Southeast Asia (Jabnoun, 2012; Sarkawi, 2016) but represents, to the authors' knowledge, the first quantitative documentation of this endorsement in a Nigerian college-of-education

context. The qualitative data suggest that Islamic ethics are not perceived as an alternative to formal governance reforms but as a complementary moral infrastructure that can give formal rules motivational force. This aligns with Al-Qaradawi's (2010) argument that amanah—accountability ultimately to Allah—can sustain ethical behaviour in environments where formal monitoring capacity is weak.

6. AN ISLAMICALLY-INFORMED ANTI-CORRUPTION GOVERNANCE FRAMEWORK

Drawing on the empirical findings and the theoretical synthesis of institutional theory, human capital theory, and Islamic governance scholarship, the study proposes a five-pillar Islamically-Informed Anti-Corruption Governance Framework (IACGF) for Nigerian teacher-training colleges:

Pillar 1 — Transparent Financial Governance: Institutionalise participatory budgeting, public expenditure tracking, and independent audit mechanisms. All procurement above a threshold value should require community observer participation. Align with Islamic principles of shura (consultative governance) and amana.

Pillar 2 — Merit-Based Human Resource Management: Establish independent appointment committees with clear merit criteria. Eliminate ghost worker payrolls through biometric verification. Frame fair hiring explicitly as an obligation of adl (justice) in institutional communications and induction programmes.

Pillar 3 — Assessment Integrity Systems: Deploy technological solutions (computer-based testing, AI-assisted plagiarism detection) to reduce malpractice opportunities. Establish anonymous reporting channels for assessment irregularities. Situate academic honesty within Islamic principles of ikhlas (sincerity) and sadaqah (truthfulness) in student orientation.

Pillar 4 — Community and Islamic Leadership Oversight: Formally incorporate Islamic scholars, community leaders, and parents into institutional oversight bodies (similar to hisbah-inspired accountability structures). Regular public reporting by institutions to their communities, framed as mas'uliyyah to the people and to Allah.

Pillar 5 — Ethical Leadership and Curriculum Integration: Ensure institutional leaders model Islamic ethical conduct visibly. Integrate modules on amanah, adl, and professional ethics into all NCE and degree programmes. Establish corruption reporting and ethical leadership awards to recognise exemplary conduct.

Table 9: IACGF — Summary of Pillars, Islamic Principles, and Implementation Actions

Pillar	Islamic Principle	Key Implementation Actions	Expected Outcome
1. Financial Transparency	Amanah (Trust)	Participatory budgeting; public audits; community observers	Reduced fund diversion; improved resource availability
2. Merit HR Management	Adl (Justice)	Biometric payroll; independent hiring panels	Qualified staff; eliminated ghost workers
3. Assessment Integrity	Ikhlas (Sincerity)	CBT systems; anonymous reporting; ethical framing	Credible certifications; improved student motivation
4. Community Oversight	Mas'uliyyah (Accountability)	Scholar/community representation on governance boards	Increased trust; community re-engagement
5. Ethical Leadership & Curriculum	Ihsan (Excellence)	Ethical leadership modelling; curriculum integration	Improved moral development; long-term culture change

Source: Researcher's Framework Synthesis, 2026.

7. CONCLUSION

This study has provided empirical evidence for what has long been suspected but rarely quantified in Jigawa State: corruption is pervasive in the state's two teacher-training colleges, and its consequences for educational quality and student outcomes are severe and statistically significant. Examination malpractice (72.4%), resource diversion (68.1%), and nepotistic appointments (65.8%) are the most prevalent forms, collectively suppressing teaching effectiveness, degrading assessment credibility, and eroding community trust in institutions whose fundamental mandate is to produce competent, ethical teachers.

Regression analysis confirms that corruption is a strong and significant predictor of both educational quality decline ($\beta = -0.61$, $R^2 = 0.41$) and student outcome deterioration ($\beta = -0.54$, $R^2 = 0.37$). These effect sizes indicate that addressing corruption represents one of the highest-leverage interventions available to policymakers seeking to improve teacher education quality in Jigawa State.

The study further demonstrates that Islamic ethical principles—particularly amanah, adl, mas'uliyyah, and ihsan—command high levels of acceptance as governance resources among institutional stakeholders (87–91% agreement). The proposed five-pillar IACGF provides a theoretically grounded and culturally resonant framework for combining modern governance reforms with Islamic ethical motivation in combating corruption in Nigerian teacher education.

Limitations include the cross-sectional design, which precludes causal inference; the reliance on self-reported data, which may underrepresent socially sensitive forms of corruption; and

the restriction to two institutions in a single state, which limits generalisability. Future research should employ longitudinal designs, implement the IACGF as an intervention, and evaluate its impact on measured corruption indicators and educational outcomes across multiple institutions and states.

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