



INTEGRATION OF ISLAMIC VALUES IN TEACHING ESP AMONG GRADE 1 MAGUINDANAON LEARNERS

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Abstract:

This study aimed to determine the effectiveness of supplementary materials integrating Islamic Values in teaching Edukasyon Sa Pagpapakatao (ESP) of Grade 1 Maguindanaon Learners for the school year 2022-2023. The study reveals significant implications for educational practice and policy. The substantial improvement in student performance, as evidenced by the marked difference between the pre-test and post-test scores, underscores the critical role of culturally relevant educational materials in enhancing student engagement and comprehension. This indicates that curriculum developers should prioritize integrating local cultural and religious values into educational resources, fostering a more inclusive learning environment that resonates with students' identities. Additionally, the positive outcomes highlight the need for targeted professional development for educators, equipping them with the skills to implement such materials in their teaching practices. Furthermore, the study advocates for increased parental and community involvement in the educational process, as this collaboration can reinforce the values being taught and support students' learning experiences. On a broader scale, educational policymakers should consider revising curricular frameworks to promote the integration of cultural values, ensuring that resources are allocated to develop high-quality, contextually relevant materials. Finally, this research opens avenues for future studies, particularly longitudinal research that examines the sustained impact of integrating Islamic Values in education and comparative studies across diverse cultural contexts. By addressing these implications, stakeholders could work together to create a more effective and equitable educational system that nurtures both academic achievement and the holistic development of students.

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1. Introduction

All students deserve learning environments that are safe, inclusive, supportive, and fair—conditions that are essential not only for fostering academic achievement but also for promoting personal growth. A substantial body of research supports the notion that when students feel safe and included, they are more likely to engage actively in their education, leading to higher academic performance and greater socio-emotional development. Inclusive environments that value diverse perspectives foster a sense of belonging linked to enhanced student engagement and improved academic outcomes. Furthermore, supportive educational settings, characterized by positive teacher-student relationships and equitable disciplinary practices, contribute significantly to students' academic motivation and success. Thus, cultivating safe, inclusive, and supportive environments is foundational to ensuring students' academic and holistic success of students (Cardona, 2023).

In the context of Muslim-majority regions, moral development is a crucial element of education, deeply intertwined with academic achievement and personal growth. In Islamic educational philosophy, character formation (*akhlāq*) is considered critical as intellectual development. Studies show that when moral education is integrated effectively into school curricula, it positively impacts students' academic engagement, self-regulation, and overall achievement (Nucci & Narvaez, 2008; Berkowitz & Bier, 2005). In Aceh, Indonesia, educational institutions are pivotal in reinforcing moral standards amidst rapid social transformations that challenge traditional values (Abdulkarim & Suud, 2020). The erosion of cultural and moral norms among adolescents, manifested in changing lifestyles and social behaviors, underscores the need for schools to intentionally foster moral development to support academic success and societal cohesion.

Despite the increasing acknowledgment of the significance of integrating moral and cultural values into educational frameworks, there remains a substantial gap in research focused on applying Islamic values within formal education systems. This is particularly evident in subjects such as Edukasyon sa Pagpapakatao (Values Education) in Muslim-majority contexts. While previous studies have underscored the advantages of culturally relevant education—such as improved student engagement and enhanced academic outcomes—there is a lack of comprehensive exploration into how Islamic values can be systematically incorporated into curricula. The existing body of work often overlooks the specific methodologies and pedagogical strategies that can effectively integrate Islamic values into educational settings. However, limited work has specifically addressed how Islamic principles can be systematically incorporated into secular curricula to support moral development and academic excellence. In Aceh and similar contexts, the tension between rapid modernization and preserving traditional moral frameworks necessitates innovative educational approaches. Addressing this gap is

crucial for developing culturally responsive pedagogies that foster academic achievement while nurturing students' spiritual and ethical growth.

In alignment with the Presidential Decree (PD) 1083, which mandates the consideration of customs, traditions, beliefs, and interests of national cultural communities in policymaking, this study seeks to integrate Islamic values into the *Edukasyon sa Pagpapakatao* curriculum. Specifically, this study aimed to determine the pretest and posttest scores in *Edukasyon sa Pagpapakatao* (ESP) among Grade 1 Maguindanaon learners. This research addressed a critical gap in the literature. It could contribute new insights into how culturally and religiously relevant values education could enhance learning experiences and outcomes among young learners in Muslim-majority regions. Ultimately, this study aspired to inform future educational policies and practices that are both culturally sensitive and academically rigorous.

2. Theoretical Framework

This study is anchored primarily in the Mahfudzat Theory of Ibn Arif (1141 CE), recognized as one of the earliest Islamic moral and character education models. Mahfudzat theory integrates key Islamic values through *aqidah* (belief), *amaliyah* (deeds), social education, and character formation. The theory uses brief, impactful expressions—such as *matsal* (parables) and *hikmah* (wisdom sayings)—to transmit ethical teachings in ways that are accessible and memorable to learners. Ibn Arif's work emphasizes that these parables are linguistically artistic and carry profound spiritual and moral implications, enabling learners to engage critically with content and context. Supporting scholars such as Abdulkarim and Suud (2020), Sali (2021), and Kooria (2022) highlight how this model cultivates both religious identity and practical behavior, particularly in young students in Islamic education systems.

In addition to Mahfudzat theory, this study draws from the Fundamental Principles of Islam articulated by Sulayman and cited by Atiyeh (1981). These principles include the Unity of Allah (*Tawhid*), the Unity of Creation, and the Unity of Truth and Knowledge. They provide a comprehensive framework integrating spiritual belief, rational inquiry, and social responsibility. *Tawhid*, as the cornerstone of Islamic theology, promotes the idea that all aspects of life—including education—are rooted in the oneness and sovereignty of God. The Unity of Creation emphasizes the interconnectedness and balance of the universe (*Surah Al-Qamar*, 54:49; *Surah Ar-Rahman*, 55:7–9), while the Unity of Truth and Knowledge affirms that divine revelation (*wahy*) and rational thought are mutually reinforcing (*Surah Al-'Alaq*, 96:1–5). These concepts are extensively supported by the works of classical scholars such as Al-Ghazali, Ibn Taymiyyah, Ibn Sina, and Al-Farabi, who all argued for a seamless integration of faith and knowledge in the educational process.

The decision to adopt the Mahfudzat Theory and the Fundamental Principles of Islam as the theoretical foundation of this study is both academic and personal. As an educator rooted in a Muslim-majority cultural context, I have witnessed firsthand the moral and spiritual challenges faced by young learners due to rapid social changes and

the erosion of traditional values. The Maguindanaon students, in particular, face a unique intersection of cultural and religious influences that are not always reflected in mainstream educational models. I chose Mahfudzat Theory because of its effectiveness in using culturally resonant, spiritually grounded tools to teach values in a way that is engaging, authentic, and meaningful. Its parables and wisdom sayings provide abstract concepts and practical moral instruction that is easily internalized.

Meanwhile, the Fundamental Principles of Islam offer a broader worldview that supports holistic education, encouraging learners to develop intellectually, spiritually, and socially in alignment with their faith. These frameworks together offer the most contextually relevant and pedagogically sound approach for strengthening values formation in *Edukasyon sa Pagpapakatao* among Grade 1 Maguindanaon learners.

3. Conceptual Framework

The conceptual framework of this study, as shown in Figure 1, examines the relationship between pre- and posttest scores as the independent variable and the effectiveness of supplementary materials integrating Islamic values in teaching *Edukasyon sa Pagpapakatao* (ESP) as the dependent variable. The pretest and posttest scores indicate students' Learning and understanding before and after the intervention. By comparing these scores, the study seeks to determine any notable changes in student performance resulting from using value-integrated educational materials.

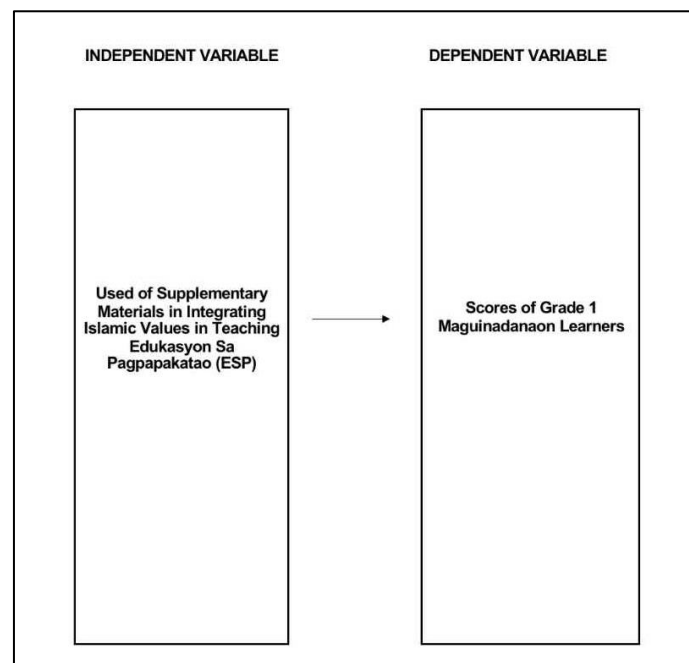


Figure 1: The Conceptual Framework of the Study

The effectiveness of these supplementary materials is assessed based on their impact on student engagement and comprehension in ESP. The framework hypothesizes that integrating Islamic values into the curriculum will enhance students' understanding

and connection to the content. This culturally relevant approach aims to foster deeper Learning and improve outcomes, as reflected in higher posttest scores than pretest results.

4. Statement of the Problem

This study aimed to determine the effectiveness of supplementary materials integrating Islamic Values in teaching Edukasyon Sa Pagpapakatao (ESP) of Grade 1 Maguindanaon Learners for the school year 2022-2023.

Specifically, the following objectives were achieved:

- 1) To determine the pre-test scores in Edukasyon Sa Pagpapakatao of Grade 1 Maguindanaon learners.
- 2) To determine the post-test scores in Edukasyon Sa Pagpapakatao of Grade 1 Maguindanaon learners.
- 3) To determine the significant difference between the pre-test and post-test scores of Grade1 Maguindanaon learners in Edukasyon sa Pagpapakatao (ESP) after using supplementary materials that integrate Islamic Values.

5. Method

This chapter explains how the researcher underwent the study. It discussed the research design, research environment, respondents, research instruments, data gathering, respondents of the study, data gathering procedure, and data analysis.

This study utilized a single-group pretest-posttest experimental design to determine the effectiveness of integrating Islamic values into Edukasyon sa Pagpapakatao (ESP) among Grade I Maguindanaon learners. This design involved administering a pretest to establish a baseline understanding of students' values-related knowledge and behaviors, implementing the educational intervention, and then administering a posttest to measure any changes that occurred.

Rather than employing a control group, all participants were part of one group and experienced the same instructional intervention. This format allowed the researcher to compare student performance and behavior before and after the intervention, thus assessing the program's impact. Using a pretest helped identify the learners' initial levels of understanding, while the posttest evaluated any improvement attributable to the intervention.

Although this design lacks a comparison group, it was selected due to practical and ethical considerations within the school setting. The approach provided a manageable and context-sensitive method for gauging intervention effectiveness, especially in a small, culturally specific population. While internal validity threats such as maturation, testing effects, and historical factors (Ardales, 2018; Glenn, 2016) were acknowledged, steps were taken to minimize these by ensuring consistency in instructional delivery, testing conditions, and timing.

Following Siedlecki's (2020) guidance on behavioral research design, the study ensured that all learners received the same treatment and were assessed consistently: pretest, intervention, and posttest. Quantitative data from the tests were then analyzed to determine whether a statistically significant improvement occurred after integrating Islamic values into the curriculum. This approach provided a practical and meaningful way to assess the influence of culturally responsive education on early learners' moral and values development.

In line with Leung (2019), who emphasize the relevance of experimental research for educational interventions, this design allowed for targeted data collection to support informed conclusions about the treatment's effects. While limitations are inherent in any non-randomized design, the framework was carefully applied to suit the needs and context of the Maguindanaon learners, offering insights that may inform future culturally inclusive curriculum development.

6. Research Instrument

The instrument used in this study was a researcher-made questionnaire composed of 20 multiple-choice items designed to assess the knowledge and understanding of Grade 1 learners in *Edukasyon sa Pagpapakatao* (ESP). Both pretest and posttest versions were identical in structure and content to measure learning gains following the intervention. To ensure content alignment and relevance, the items were constructed based on the Essential Learning Competencies (MELCs) and guided by the Learning Resources Management and Development System (LRMDS) criteria, particularly focusing on goals, concepts, competencies, relevance, and acceptability. These worksheets and assessment tools were developed with a clear intention to reflect authentic learning tasks appropriate for Grade 1 learners in a multicultural setting.

The validation process involved subjecting the instrument to a panel of evaluators composed of educational supervisors and subject area experts. They assessed the items using a rubric aligned with the LRMDS standards. Based on their feedback, the instrument was revised to enhance clarity, appropriateness, and instructional value.

After revisions, the final version was pilot-tested among a similar group of learners to evaluate its validity in a setting comparable to the actual implementation site.

6.1 Data Gathering Procedure

To carry out this study, the researcher followed a systematic yet responsive approach to data collection beginning in September 2024. The first step involved securing formal approval from the Schools Division Office of General Santos City. The research adviser drafted and reviewed a letter of authorization before it was submitted for approval. Once signed by the Schools Division Superintendent, the researcher personally delivered copies of the approved letter to the district supervisors and school heads of the two selected schools. The school administrators were generally supportive and cooperative, although scheduling adjustments had to be made to accommodate the academic calendar and classroom routines.

The researcher coordinated closely with the school heads to plan the logistics of the data-gathering process. In both schools, the researcher explained the study's purpose and methods in person, ensuring transparency and gaining verbal and written consent from the appropriate stakeholders. While there were no major disruptions, the team encountered minor challenges related to classroom availability and coordinating with teachers' schedules. These were addressed through flexible arrangements and continued communication.

The actual collection of data—through pretests, intervention implementation, and posttests—was conducted over three weeks. During this time, the researcher made daily visits to the schools to administer the tools, monitored the intervention, and ensured consistency across the two research sites. Care was taken to maintain a respectful and minimally disruptive presence in the learning environment, and all activities complied with school protocols.

This hands-on process not only ensured the smooth execution of the study but also fostered a collaborative atmosphere between the researcher, administrators, and teaching staff, contributing to the reliability and authenticity of the data collected.

6.2 Data Analysis and Statistical Tools

Statistical treatment was utilized to analyze the assessment and ensure that the pretest's first draft was suitable for the standards.

6.2.1 Frequency Counts

This was used to treat the data gathered to answer sub-problems 1 and 2.

6.2.2 T-Test

This was used to determine the effectiveness of supplementary materials integrating Islamic Values in teaching ESP among Grade 1 Maguindanaon learners.

7. Results and Discussion

The findings suggest that the instructional strategies employed, particularly the integration of Islamic values into the teaching of ESP, have had a meaningful impact on the learners' performance. The significant increase in scores from the pre-test to the post-test demonstrates an improvement in the learners' understanding of the subject matter and highlights the effectiveness of culturally relevant pedagogy in enhancing educational outcomes.

This outcome underscores the importance of incorporating students' cultural and religious contexts into the curriculum, as it resonates with the learners and facilitates their engagement and comprehension. The results advocate for the continued use of such integrative approaches in teaching ESP, as they can lead to improved academic performance and a deeper connection to the material.

Strategically using teaching and learning materials contributes to effective lesson planning and instructional delivery. As Fuadi and Suyatno (2020) articulated, these

materials serve as engagement tools and frameworks that guide teachers and students throughout the educational process. They provide a clear lesson structure, making it easier for educators to articulate learning objectives and for students to understand expected outcomes. Additionally, well-integrated learning resources can facilitate differentiated instruction, catering to diverse learning styles and needs, leading to improved educational experiences and outcomes. Thus, the role of learning materials transcends mere supplementation; they are integral components of a cohesive teaching strategy that supports learners in achieving their academic goals.

Furthermore, research by Harad and Arriola (2022) further supports this notion by emphasizing that all types of learning resources, regardless of their format, hold a significant purpose in the educational experience. They act as models that guide both the instructional methods of teachers and students' learning approaches, enhancing the overall effectiveness of teaching practices.

8. Conclusions

This study concludes that integrating Islamic values into *Edukasyon sa Pagpapakatao* (ESP) significantly improved the academic performance of Grade 1 Maguindanaon learners, as evidenced by the notable increase in posttest scores. The results revealed a notable improvement in posttest scores compared to pretest scores, indicating the effectiveness of the supplementary materials used in this study. The statistical analysis confirmed a significant difference between the pretest and posttest scores, affirming that incorporating culturally relevant and faith-based educational materials fosters better comprehension and engagement among learners.

Furthermore, embedding Islamic principles in education strengthens moral development, identity, and character formation, aligning with inclusive teaching frameworks. The study highlights the need for teacher training and policy support to sustain values-based learning and emphasizes collaboration among schools, parents, and communities for holistic learner development.

9. Recommendations

Based on the study's findings, the following recommendations are proposed: To enhance the integration of Islamic values in education. Firstly, the Department of Education (DepEd) should consider formally incorporating Islamic values into the *Edukasyon sa Pagpapakatao* (ESP) curriculum, ensuring that lessons are culturally and contextually relevant for Muslim learners. Additionally, teachers should receive specialized training on values-based teaching strategies to effectively integrate Islamic principles into their instruction; this could be achieved through workshops and professional development programs that equip educators with the necessary skills and resources. Furthermore, schools are encouraged to develop and adopt culturally relevant learning materials that reflect Islamic values, aligning with students' religious and ethical backgrounds, and further research in collaboration with Islamic scholars can help refine these resources.

Involving parents and local Muslim communities is also crucial; schools could organize awareness programs, parenting seminars, and community partnerships to strengthen the collaboration between home and school in reinforcing Islamic values. Lastly, future studies should explore the long-term impact of integrating Islamic values in education, examining its effectiveness across grade levels and its applicability in diverse cultural and educational settings. Comparative studies between Muslim-majority and non-Muslim-majority schools may provide deeper insights into the broader implications of values-based education.

Conflict of Interest Statement

The researcher has declared that there are no conflicts of interest, financial, academic, or personal, that might have influenced the study's conduct or results. All disclosures were made in compliance with ethical publication guidelines. Participation in the study was totally voluntary, and all Grade 1 Maguindanaon learners' parents or legal guardians provided informed consent. At no time were the volunteers coerced or unfairly influenced. The researcher maintained a neutral position with no authority over the participants, safeguarding the integrity of the data gathering procedure and the participants' well-being.

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