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Culturally sensitive Physical Education: perspectives of Muslim female students in public schools

Educación Física culturalmente sensible: perspectivas de alumnas musulmanas en escuelas públicas

Jeric P. Quibral¹; Brenda Fabriquel²,

¹Institute of Human Kinetics, Rizal Technological University, Mandaluyong City, Philippines.

²Department of Education, Division of Caloocan. Caloocan City, Philippines

Corresponding author: Jeric P. Quibral; jpquibral@rtu.edu.ph

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Abstract

This study addresses the critical need for culturally sensitive Physical Education (PE) strategies to foster inclusivity for Muslim female students in public schools. It investigates the intricate interplay of religious beliefs, socio-cultural norms, and educational practices that influence Muslim female students' participation in PE. Through qualitative inquiry, the research identifies key challenges, including dress code conflicts, gender interaction concerns, and the need for adaptive pedagogical approaches. The findings culminate in the development of practical, culturally responsive PE strategies designed to ensure active engagement for Muslim female students while honoring their cultural and religious identities. This research offers valuable insights for educators and policymakers seeking to create more inclusive and equitable educational environments.

Keywords: culturally sensitive education, Physical Education, Muslim female students, inclusivity, religious and cultural beliefs

Resumen

Este estudio aborda la necesidad crítica de estrategias de Educación Física (EF) culturalmente sensibles para fomentar la inclusión de estudiantes musulmanas en escuelas públicas. Investiga la intrincada interacción de las creencias religiosas, las normas socioculturales y las prácticas educativas que influyen en la participación de las estudiantes musulmanas en EF. A través de una investigación cualitativa, el estudio identifica desafíos clave, incluyendo conflictos con el código de vestimenta, preocupaciones sobre la interacción de género y la necesidad de enfoques pedagógicos adaptativos. Los hallazgos culminan en el desarrollo de estrategias de EF prácticas y culturalmente receptivas diseñadas para asegurar la participación activa de las estudiantes musulmanas mientras se honran sus identidades culturales y religiosas. Esta investigación ofrece valiosas perspectivas para educadores y formuladores de políticas que buscan crear entornos educativos más inclusivos y equitativos.

Palabras clave: educación culturalmente sensible, educación física, estudiantes musulmanas, inclusión, creencias religiosas y culturales.

Introduction

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As the United Nations Sustainable Development Goal, SDG 4 pushes to achieve "quality education for all" marks the emergence of Inclusive Education. UNESCO defines Inclusive Education as the universal acknowledgment and advancement of a sense of belonging for all learners. It facilitates the inclusion of diverse learners to study collaboratively within the same classroom. They participate in the same athletic competitions and theatrical performances. One principle of inclusion asserts that all educational stakeholders, including school and jurisdictional personnel, families, community service providers, post-secondary institutions, teacher preparation programs, and government entities, are dedicated to collaboration, success, and equitable opportunities for all learners. It pertains not solely to learners with special needs. It also seeks to diminish obstacles within educational settings, necessitating collaboration among all educational stakeholders to recognize and mitigate barriers in the curriculum, learning environment, and/or instruction that hinder students' success as learners in the community. Furthermore, the Sports (SPMA, 2019) asserts that UNESCO and its partners emphasize inclusivity for all children across all educational tiers globally, guaranteeing that every child possesses the right to access education without discrimination, irrespective of location, race, age, socioeconomic status, or other domains such as employment, leisure, and sports. Inclusion entails guaranteeing that all children possess equitable chances in education and athletics. The distinction lies solely in education and sports, as the former is obligatory while the latter is optional, except for compulsory Physical Education.

Likewise, the 1987 Philippine Constitution, in Article 14, Sections 1 and 2, guarantees the right to quality education for all citizens and obligates the state to implement measures to ensure its accessibility, while also requiring the establishment of an integrated education system tailored to the requirements of the populace. In accordance with the aforementioned directives, Muslims are being integrated into both public and private schools through the introduction of Madrasah Education. It is an educational system that prioritizes Arabic literacy, Islamic teachings, and Islamic values rooted in Islam. The initiative commenced in the 1950s when Moro Muslims were dispatched to study in Muslim countries. Upon their return to the Philippines, these scholars founded a

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legitimate Madrasah school that provided the identical Islamic sectarian curriculum they had acquired from foreign colleges.

In accordance with the 1987 Philippine Constitution and Republic Act No. 10533, known as the Enhanced Basic Education Act of 2013, the Department of Education (DepEd) has issued the enclosed Policy Guidelines on Madrasah Education within the K to 12 Basic Education Program, designed to furnish Muslim learners with suitable and pertinent educational opportunities while acknowledging their cultural heritage and traditions. This policy provides information and competences pertinent to the interests of Muslim learners. It will also establish the foundation for education, incorporating new measures for more effective and efficient program formulation, implementation, and evaluation. This will also serve as the foundation for the creation of the Manual of Operations for the Governance and Administration of the Madrasah Education Program (MEP). Marasigan's (2019) study on the contemporary education system observed that several educators and officials advocated for the incorporation of Islamic knowledge and values into secular education as a potential solution to many religious and cultural challenges in education. Many educators and young Muslim students are encountering challenges related to the integration of Islamic knowledge and values inside "secular" academic disciplines.

The integration of the Bangsamoro region's education sector pertains to the embodiment of moral principles and good governance, urging educators to champion morality within the classroom and to develop, sustain, and endorse a comprehensive and cohesive system of quality education. The Bangsamoro Government aims to meet the minimum standards established by the National government for institutionalizing peace education across all educational levels, with a particular emphasis on enhancing the region's performance in the National Competition. While the integration of Muslim students into the mainstream reflects a commitment to the principle of Education for All (EFA), Muslim women engage in sports while adhering to Islamic mandates, necessitating the covering of their bodies in the presence of non-family males, including the wearing of a headscarf, veil, long sleeves, loose-fitting attire, and other components of Hijab. This results in their withdrawal from sports, as traditional physical education

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classes require students to remove their hijabs and don PE uniforms, compelling female Muslim students to participate alongside non-Muslim and male pupils.

Consequently, it is imperative to ensure access to excellent education that addresses the needs of our Muslim students and to explore how educational innovations might be advantageous for them through the initiatives of educators and educational administration. Therefore, it is essential to investigate how to enhance the experience of full engagement in physical education while preserving cultural beliefs and values. In the Philippines, Muslim students acclimate to the culture and adapt to the curriculum designed for non-Muslims. The dispute persists over the infringement of their religious and cultural viewpoints. Five years prior, the researcher observed a Grade 10 Muslim female student donning a headscarf during the Cha-cha dancing activity. The dance necessitated that all pupils, including this Muslim student, engage in hand movements with their male partners. The researcher noted opposition from the female Muslim student. Furthermore, it was her buddy who informed the researcher of her discomfort throughout the dance activity. She believed her actions contradicted the will of Allah. The researcher recognized that her request was discriminatory and infringed upon her religious beliefs.

The researcher observed and interviewed Muslim participants to identify and validate the barriers to Muslim participation in physical activities that have been identified. The responses and methodologies of educators should be examined and redirected through proposed strategies to ensure the complete engagement of female Muslim students in the Curriculum, without compromising their cultural and religious beliefs. Consequently, the study's findings aim to provide insights into the formulation of culture-sensitive Physical Education techniques tailored for Muslim female students. By investigating their experiences, spotting obstacles to participation connected to religious and cultural beliefs, and looking at successful teaching strategies that encourage complete engagement in physical activities without compromising their values, we hope to develop culturally sensitive Physical Education strategies for Muslim female students.

This entails the following:

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1. Understanding the particular requirements and difficulties that Muslim female students in Physical Education environments experience.
2. Looking examines how religious and cultural views affect Muslim female students' involvement in different kinds of physical activity.
3. Examining how Physical Education classes' present instructional strategies and approaches affect Muslim female students.
4. Creating and suggesting culturally appropriate ideas for Physical Education curriculum and instruction that solve the found needs and issues and support inclusive participation of Muslim female students.

Statement of the Problem

This study aimed to develop culture-sensitive Physical Education strategies for Muslim female students at public high schools. It tried to seek answers to the following questions:

1. What are the issues and concerns of female Muslim students and their parents in Physical Education in terms of participation?
2. How do teachers consider and address the issues and concerns of female Muslim students in PE?
3. What cultural-sensitive Physical Education for female Muslim students can be proposed?

Scope and Limitations

The issue was limited to the development of a pedagogical tool aimed at enhancing the teaching and learning of physical education for Muslim students from selected secondary high schools in the Division of Manila, Philippines. The participants consisted of five educators from each selected school, instructing Physical Education to Muslim female students in grades 9 through 12. It employed a focus group interview and structured questions to elicit responses from parents and Muslim female students in grades 9-12. This study explored the perspectives of teachers, parents, and Muslim students regarding obstacles and issues in teaching and learning, particularly in the subject of Physical Education.

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The interview guide questions for all respondents encompassed the interests and challenges faced by instructors and students, as well as the support, techniques, and approaches employed by teachers to assist students in studying the subject. The initiative included the development of physical education pedagogies for Muslim girls' participation, alongside the programs employed to instruct the topic.

Research Design

This study employed a qualitative descriptive research design to explore the experiences, challenges, and perceptions of Muslim female students in their participation in Physical Education (PE) classes. **Qualitative description** is appropriate for studies that aim to provide a comprehensive summary of events as experienced by the participants. The focus was on understanding how pedagogical approaches, religious beliefs, and socio-cultural values influence student participation in various PE activities, including dance, sports, fitness, and games. This design aligns with the interpretive tradition of qualitative research, which seeks to understand the meanings individuals ascribe to their experiences in specific contexts (Merriam & Yin, 2019). The study was rooted in real-life school settings, ensuring that the data collected reflected authentic experiences and interactions.

Participants and Sampling

Participants were selected using **purposive sampling**, a non-probability sampling technique in which individuals are chosen based on the relevance of their experiences to the research objectives (De Belen, 2015). The sample included twenty-one Muslim female students from Grades 9 to 12 enrolled in two public secondary schools in Manila. Four PE teachers who were directly responsible for instructing these students were also interviewed, along with several parents who provided contextual insights into cultural and religious expectations surrounding physical education. This sampling strategy ensured a broad yet focused representation of views across key stakeholders, allowing for a deeper understanding of the intersection between religion, gender, and PE participation. The triangulation of perspectives from students, educators, and parents enhanced the credibility and richness of the findings (Yin, 2018).

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Data Collection

Data collection was carried out through semi-structured interviews with students, teachers, and parents. Prior to conducting the interviews, the researcher developed an interview guide based on a review of relevant literature, personal observations, and experiential knowledge. This draft was submitted to academic validators and the research adviser for review and feedback. Suggested revisions were incorporated to ensure clarity, cultural sensitivity, and alignment with the research objectives. Once finalized and approved, the researcher sought permission from the Division Superintendents of Caloocan and Manila and subsequently obtained consent from school principals to conduct the study. The interviews were then scheduled with the assistance of school administrators. The use of semi-structured interviews allowed participants to express themselves freely while ensuring that key topics such as participation challenges, teacher strategies, and cultural considerations were addressed across interviews. The flexible structure also allowed the researcher to explore emergent themes that arose during the conversations (Rubin & Rubin, 2011).

Data Analysis

The data collected from interviews were analyzed using thematic analysis, a method that allows researchers to identify, analyze, and report patterns within qualitative data (Braun & Clarke, 2006). The researcher began by thoroughly reading and re-reading the interview transcripts to become deeply familiar with the content. Initial codes were generated by identifying significant statements and recurring ideas. These codes were then grouped into themes that reflected common challenges, perceptions, and recommendations related to the participation of Muslim female students in PE. The analysis aimed to highlight both barriers and enabling factors, while also capturing the nuanced experiences shaped by cultural and religious values. This process facilitated a coherent interpretation of the data and contributed to a meaningful understanding of how inclusive and culturally responsive PE programs could be developed. Attention was given to both commonalities and differences across participant groups, allowing for a layered and contextualized account of the findings (Quibral, 2024).

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Ethical Considerations

This study strictly adhered to ethical research protocols to protect the rights and welfare of all participants. Prior to the conduct of the study, formal authorization was obtained from the School Division Superintendent, allowing the researcher to access and conduct research in selected public high schools. The student participants were volunteers who were unfamiliar to the researcher, ensuring impartiality and reducing bias. Parental consent was sought through formal letters distributed by the students' PE teachers, and assent was obtained from the students themselves. To avoid any misunderstanding or misinterpretation regarding the study's purpose, physical education teachers were given a brief orientation about the research objectives and its nature. Interviews were conducted during available intervals, minimizing disruption to students' academic schedules. The identities of all student participants were kept anonymous to safeguard their privacy, and all data collected were treated with strict confidentiality. The findings were used solely to assess the current challenges faced by Muslim female students in PE classes and to develop practical, culturally sensitive strategies for improving their participation. Furthermore, the study was submitted for thorough review and approval by a research ethics committee to ensure compliance with ethical standards, including informed consent, confidentiality, and respect for cultural and religious sensitivities.

Results and Discussion

This study investigated the challenges faced by female Muslim students and their parents in Physical Education (PE) within the Philippine context, focusing on the dynamic interplay between religious obligations, cultural norms, and educational policies. The discussion is organized thematically, integrating the lived experiences of students, parents, and teachers with existing local and international literature to highlight both consistencies and unique contributions of this research.

The Hijab and Modesty: Navigating Identity and Practicality

A primary concern articulated by both students and parents was the wearing of the hijab during PE. The findings indicate a significant tension between the hijab as a symbol of religious identity and its practical limitations during strenuous physical activity.

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Students, particularly from School A, reported feelings of discomfort and self-consciousness, especially in sports like volleyball, due to restricted movement and unwanted attention. This resonates with international research, such as the work of Dagkas, Benn, and Jawad (2011), who found that dress codes are a primary barrier to sports participation for Muslim women globally.

While some parents permitted the temporary removal of the hijab, this flexibility is not universally accepted, reflecting the diverse theological interpretations within Islam regarding modesty (Al-Kandari & Gaither, 2011). Our findings diverge slightly from studies focused on Western contexts, like Syahrivar (2020), which often emphasize external factors like Islamophobia or peer pressure. In this study, while social pressure exists, the students' concerns were more frequently rooted in the physical and functional challenges of wearing traditional hijabs during sports. This highlights a critical contribution of our study: the need to move beyond socio-cultural discourse to address the practical, material needs of students, such as the provision of athletic-friendly sports hijabs. The recent development and marketing of such attire by major brands underscore a growing recognition of this need, a point also raised by Karim and Abdullah (2022) in their study on sportswear innovation for Muslim athletes in Southeast Asia.

Mixed-Gender Classes and Physical Contact: Upholding Religious Principles

The issue of mixed-gender classes and the potential for physical contact with male peers emerged as a non-negotiable barrier for many participants. Students reported feeling compelled to self-exclude from activities to avoid violating Islamic principles that discourage such interactions. This directly supports findings from numerous studies in diaspora communities, including Alamri's (2013) research in Australia and a more recent study by Yusuf and Omar (2021) in the UK, which both identify mixed-sex environments as a principal reason for non-participation in PE.

Parents reinforced this view, expressing strong reservations about activities like social dancing or contact sports unless conducted in gender-segregated settings. One parent's conditional approval "We allow our daughters to dance if the clothing is not tight and there are no boys around" epitomizes the parental negotiation between modern education and religious fidelity. This study contributes by contextualizing this issue

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within the Philippines, a nation with a secular education system (governed by DepEd) but a significant Muslim population. Unlike in Muslim-majority countries where gender segregation might be the norm, or in Western countries where it is rare, the Philippine context creates a unique space of constant negotiation for schools and families, as also noted in similar Southeast Asian contexts by Saleh (2023).

Teacher Adaptations and Institutional Gaps

Teachers demonstrated a spectrum of responses, from proactive adaptation to rigid adherence to curriculum. The example of the PE teacher who offered a traditional Muslim dance as an alternative activity exemplifies culturally responsive pedagogy (Gay, 2010). This adaptive approach is crucial for fostering an inclusive environment. However, this was often the result of individual initiative rather than systemic training. As one teacher admitted, their knowledge of Muslim culture was limited, pointing to a significant gap in professional development. This aligns with findings from Jeanes et al. (2022), who argue that teacher education programs must urgently integrate robust training in religious and cultural competency to meet the needs of diverse student populations.

Despite the existence of policies like DECS Order No. 53, s. 2001, which explicitly permits Muslim students to adhere to their dress code, its implementation appears inconsistent. The sentiment from School B teachers that all students were "treated equally" may inadvertently lead to a lack of necessary accommodations, mistaking equality for equity. This gap between policy and practice underscores a key finding: supportive policies are ineffective without sustained institutional commitment, teacher training, and clear implementation guidelines. The University of the Philippines' Muslim Education Program (UP CIDS, 2020) serves as a potent local model, demonstrating how institutional frameworks can successfully integrate Islamic values into mainstream education, a goal advocated for by UNESCO (2020) to support religious minorities.

Navigating Ramadan and Religious Holidays

Participation during Ramadan presented another significant challenge. Students reported diminished energy due to fasting, and while some teachers adjusted activity levels, others insisted on full participation. This finding is consistent with Rabo's (2017)

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emphasis on the need for educational institutions to recognize and accommodate religious calendars. A newer study by Hassan and Pillay (2024) on student-athletes found that performance and well-being during Ramadan are significantly impacted by the lack of institutional support structures. Our research adds that for many students, the concern is less about athletic competitiveness and more about simply completing academic requirements without compromising their religious obligations. The competitive spirit of Muslim students, noted by one teacher, coexists with a deep-seated need for their religious practices to be respected, creating a duality that educators must navigate with empathy and flexibility.

Table 1. Proposed Culture-Sensitive Physical Education for Female Muslim Students

Issues and concerns of Female Muslim students	How do teachers consider and address these issues and concerns	Culturally sensitive PE education strategies for Female Muslim Students
The female students are reluctant to join the various dancing events because of the following: Their culture and religious beliefs forbid holding hands with male partners;	The teacher makes Students do other tasks such as by making props and doing the dance performance documentation.	When dancing, female students may pair up with other females or use a handkerchief to avoid making hand contact with their male partners. In place of aggressive dances or those that require females to hold hands with males, female Muslims may be permitted to perform their own folk dances like the "Pangalay" dance.

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While most moderate Muslims don't mind music and dancing per se, flirty and sexually provocative movement is forbidden since it could encourage inappropriate behavior.	The teachers explain to Students that they need to perform since it is required in the curriculum	Muslim female students are only permitted to do simple dancing routines; thus, they shouldn't be taught sei dance skills.
It is forbidden for female dancers to perform in front of men who are audience members. According to the Shiite authorities' understanding of Islam, any rhythmic or harmonious exercise, such as Zumba, Hip-hop, Modern dance, social dance, folk dance, or Festival dancing, is prohibited if it is done for pleasure.	The teachers allow Muslim girls are to wear their dress code.	Separate boy and girl performances
Wearing costumes that expose body parts such as elbows and legs in dance performances and mass demonstrations	The teachers allow students to put on jackets or sleeves to cover themselves.	During mass demonstrations, female Muslim students must be allowed to modify the required outfits as long as: <ul style="list-style-type: none"> • elbows, ankles, and other body parts are covered • wearing of longs sleeves and tights or leggings
Prohibit the students from wearing a hijab during mass demonstration performances.	Teachers prohibit students from wearing a hijab during mass demonstration performances.	The policy regarding Muslim women's right to wear the hijab or veil was put into effect by the National Commission on Muslim Filipinos thus; PE teachers must be aware of this.

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<p>Reluctance to participate in sports because:</p> <ul style="list-style-type: none"> • Prescribed sports uniform which exposes bodily parts • Parents does not allow students to do sports activities for fear of physical harm or injuries 	<p>Teachers do not force the students to join the sports activities. They assigned the students to do other tasks such as documentation of the activities.</p>	<ul style="list-style-type: none"> • If the t-shirt is short sleeves, the students can wear the inner shirt; otherwise, they can wear long sleeves, or if the costume is shorts, they can wear leggings. • Explain the value of sports activities to parents and provide assurance of their safety • PE teachers can organize a meeting with the parents to discuss what sporting activities can be offered to Muslim female pupils that won't conflict with their faith.
<p>Absences from PE classes or refusal to engage in physical activity during Ramadan.</p>	<p>The teachers excuse the students during RAMADAN.</p>	<p>Women are not prohibited from exercising in Muslim culture. However, during Ramadan, female students are only allowed to engage in light activities.</p> <p>Muslims fast from sunrise to sunset, so energy levels and hydration are risk factors in physical education and sporting activities. So, PE teachers can give light activities or think of alternatives that will not risk the health and safety of females students observing Ramadan.</p> <p>PE instructors can substitute theory or lectures for the performance exercise so Muslim female students won't engage in physical activity during Ramadan.</p> <p>Since movements are prohibited during Ramadan, PE teachers can focus on teaching other subjects like music, art, or health.</p>
<p>Teachers' lack of understanding of Muslim culture and traditions impacts the needs and participation of Muslim females in physical activities.</p>	<p>The teachers adhere to The prescribed curriculum and follow school policies in teaching the PE subject</p>	<p>The policy on Strengthening the Protection of the Religious Rights of Students (DepEd Order No. 32 s. 2013) is made known to the teachers by the school.</p>

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	<p>neglecting to observe and respect the religion and culture of Muslim students.</p>	<p>A review of the Section on Islam's recommendations for accommodating religious requirements, practices, and observances by the department head and PE instructors is advised before teaching Muslim female students.</p> <p>The school may invite any female Muslim teacher to orient and train non-Muslim PE teachers on the cultures of female Muslims.</p>
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Table 1, consisting of three columns, describes the problems encountered by both teachers and female Muslim students from the selected public secondary schools in actual Physical Education classes. The first column shows the many issues and concerns of the respondents which were evidently transcribed from the survey and interview conducted by the researcher. The second column contains the data that were acquired and analyzed to see existing problems and how teachers consider and address them. The last column indicates proposed culturally sensitive PE education strategies that teachers can use for Muslim female students to address the issues, particularly in celebrating their religious rites such as Ramadan and the cultural tradition of wearing Hijab, which greatly affects their participation and withdrawal during PE classes.

Conclusions

This study concluded that female Muslim students in non-Islamic public schools face significant challenges in Physical Education, primarily stemming from conflicts between curriculum requirements and their religious and cultural obligations regarding modesty, dress, and gender interaction. Key barriers identified include navigating the use of the hijab during strenuous activity, avoiding physical contact in mixed-gender classes, and managing participation during religious observances like Ramadan. Despite these obstacles, students expressed a strong desire to participate and reported positive relationships with accommodating teachers who, while well-intentioned, often lacked formal training in Muslim cultural practices. A key contribution of this research lies in its specific focus on the Philippine public school context, providing crucial insights into the

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dynamic between a national secular curriculum (DepEd) and the lived religious experiences of a significant Muslim minority. The findings present clear practical implications: educators require targeted professional development to implement culturally responsive strategies; policymakers must ensure inclusive guidelines are actively implemented and monitored; and schools must foster open communication with parents to co-create solutions. Looking forward, the strategies discussed provide a roadmap for creating more inclusive PE environments. Future research should assess the long-term impact of these strategies and expand to include the perspectives of male Muslim students and explore different geographic contexts, such as the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), to gain a more comprehensive understanding of this issue across the Philippines.

Recommendations

In light of the study's findings, the researcher proposes the following recommendations:

1. Female Muslim students are forbidden from engaging in social dances, cultural dances of non-Muslim groups, or any type of dancing. In this instance, they may be permitted to perform fundamental or uncomplicated dancing movements without physical contact with male partners. Additionally, they may perform their own traditional dance, such as the "Pangalay," as an alternative, as it is exclusively a dance for females. Students may don leggings and long sleeves that closely match the color of their costumes as an alteration to the mandated attire for the activity. Due to their observance of Ramadan, participation in physical activity is forfeited. During the observance of these Holy days, it is recommended that students be assigned uncomplicated chores, get more theoretical lectures, and that physical education instructors may modify students' physical performance. Educators may also replace physical activities with other components that do not involve movement, such as music, the arts, or health education. Certain parents prohibit their daughters from engaging in sports due to apprehensions of potential accidents and injuries. In accordance with the established athletic activities, physical education instructors must inform parents of the children's safety. The mandated physical education apparel reveals certain body portions of female Muslim students that are

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unnecessary and contravene their religious and philosophical convictions. When the uniform consists of shorts, students may wear leggings underneath and add a long-sleeve shirt beneath the short sleeves. Furthermore, educators and guardians of female Muslim pupils ought to receive an overview of the policy for the Strengthening of the Protection of Religious Rights of learners (DepEd Order No. 32 s. 20130).

2. An examination of the instructions from the Section on Islam for the accommodation of religious requirements, practices, and observances applicable to teachers, school leaders, and administrators in addressing the needs of Muslim pupils. These recommendations can be more specific regarding Muslims' religious holidays, dietary restrictions, religious apparel, and accommodations. Furthermore, the research aims to enlighten educators on the necessity for further training in accommodating these children within their classrooms and managing the various challenges these kids encounter in physical education classes, especially during dance and sports activities. Educators ought to explore additional alternative physical activities for these Muslim children, including local dance, sports, and fitness regimens, to prevent feelings of discrimination. Likewise, the students would abstain from behaviors that contradict their religious views and practices just to fulfill the obligations of Physical Education programs. When Muslim female students are reluctant to engage in dance activities with male partners and are hesitant to make physical contact, teachers may permit them to partner with other female students or utilize handkerchiefs during dancing to prevent hand contact with male partners. During mass rallies or class presentations, students must don dance costumes tailored for the occasion; nevertheless, certain costumes contravene cultural norms that prohibit the exposure of the female body, particularly the elbows, neck, and legs.

3. The school may invite a female Muslim educator or experts to orient and train non-Muslim physical education instructors on the cultural practices of female students who lack awareness of Muslim customs, particularly in institutions with a limited number of female Muslim students. It is essential to reorient these teachers to cultivate the empathy they should extend to pupils, to mitigate prejudice and aid them in recognizing the Muslim struggle and perspectives. It is recommended to examine the National Commission on Muslim Filipinos' regulation concerning the entitlement of Muslim

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Filipino women to don any color hijab/veil of their preference when educational institutions require the use of color-coded hijabs. Moreover, it may aid school administrators in implementing modifications within educational environments or proposing and adjusting policies to facilitate physical activities that are suitable for Muslim students, particularly to encourage the active involvement of Muslim girls in various physical education and sports activities. The curriculum will provide these educators with an appreciation for the history, experiences, challenges, and cultures of Muslim pupils through substantive discussions about Islam. Moreover, it is imperative to convene a meeting with the parents of female Muslim students to address issues and concerns, including restrictions on wearing hijab during performances. Parents must be consulted to ascertain which sports activities can be provided, considering the requisite sports attire, as well as the students' lack of interest or discomfort in engaging in sports activities. These athletic activities must not infringe upon the pupils' religious convictions.

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