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## Research Article

### Faith and Fitness: Experiences, Challenges, and Coping Mechanism of Muslim Women Students in Participation in Physical Education Class at Notre Dame of Marbel University

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#### ABSTRACT

This study delved into the experiences, challenges, and coping mechanism of Muslim women students in their participation in physical education class at Notre Dame of Marbel University, City of Koronadal, Province of South Cotabato. Using qualitative descriptive research design, an in-depth interviews were conducted including transcriptions, identification of significant statements, creation and organization of concepts to themes which revealed various factors influencing their participation. Findings of the study highlights that Muslim women students often participate in physical education under academic compulsion with some benefits from teachers being considerate. Positive student-teacher relationship and social rapport from classmates helps to create more comfortable experiences for them. However, there were significant challenges that hinders their participation such as religious restrictions especially on dance movements, discomfort from high-intensity exercises, and burden of wearing a layered clothing during physical education classes. Also, the inadequate facilities, some teachers lack consideration and struggle maintaining religious practices. Some students shared an experiences of academic coercion which they feel pressured to participate despite personal discomfort. Students coping mechanism is to modify clothes to maintain modesty, minimizing interaction with the opposite sex, and avoids situation where they feel being judged. Additionally, to meet academic requirements they seek for reconciliation through prayer and bringing fans to help alleviate the discomfort. These findings highlight for more inclusive physical education policies just like dress code accommodation, inclusive facilities, and culturally aware teaching strategies which can help foster a more inclusive and supportive physical education environment where Muslim women student will not compromise their faith.

**Keywords:** *Muslim Women, Experiences, Physical Education, Challenges, Coping Mechanism, Participation*

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Physical Educations (PE) play a crucial role in promoting physical fitness, skill development, and overall well-being. Engaging in regular exercises helps maintain a healthy lifestyle which reduces the risk of chronic diseases, strengthens muscles and bones, and even enhances function in daily living (Exercise: How Much Do I Need Every Day?, 2023). With this benefits, physical education is included in the curricula at all levels to encourage lifelong participation in physical activities. However, physical education is not equal for all the students because of personal, social, and even environmental factors.

Among Muslim female students, religious and cultural aspects tend to act as major deterrents to physical education participation. Challenges identified by research as deterrents include conservative dressing codes, gender roles, social attitudes, and an absence of culturally adapted physical education programs as deterrents to full participation (Adu & Aboagye, 2021; Donnelly et al., 2018). For example, hijab wearing has been described as hot and confining in relation to movement while exercising, and most students report self-consciousness or social stigma when participating in physical education (Eldoumi & Gates, 2019; Dagkas et al., 2011). Second, lack of awareness of Muslim religious practices by teachers can create physical education programs that unintentionally exclude or discourage participation by Muslim women students.

Although previous research identified the hindrances Muslim women encountered in sport and physical activity, little work investigated their individualized experiences within class physical education lessons as well as what strategies they used to cope in these contexts. It is this gap in scholarship that is significant to bridging in creating a more inclusive approach to physical education based on religious as well as cultural needs yet continuing to engage physically. Through the examination of Muslim women students' lived experiences in physical education, this research seeks to offer insights that can be used to inform policy and pedagogy so that physical education settings are inclusive, respectful, and supportive of cultural diversity.

## **Review of Related Literature**

### ***Experiences of Muslim Women Students in Physical Education***

In the findings of the study, Muslim women with strong religious beliefs are more interested or motivated in participating in physical activities, however despite their eagerness in participating in physical activity, their religious belief and the Muslim society hinders their involvement (Hussain & Cunningham, 2023). In other study of Laar, Shi, Ashraf (2019), Socioeconomic factors, religious values, and culture of the Pakistani female students affect their participation in physical activity. It is either they participate a little or to not participate at all. Results of the studies also discussed that some of the constraints that affect the physical activity participation of Muslim women in Korea are reinforced by the traditional gender roles. It also shows that physical activity itself is a constraint considering the religious effect of it (Sha, 2016). From the three different groups of participants of the study, there are differences in the motivation of the youth in physical activities and sports. This contributor is participation.

Moreover, There are factors that influence participation of Muslim women in PE and school sports depending on their age phases. Influence of the parents is strong in all age phases. During the adolescence, body and religious consciousness affect their participation in physical activity. During their school process, some of the factors affecting them are poor communication and inflexible dress codes (Dagkas, Benn & Jawad, 2011).

There are also lot of themes that influence the physical activity behaviors of the Bosnian, Arabic speaking, Filipino, and Sudanese women living in communities throughout Australia. Some of them are knowledge of physical activity, differing physical activity levels, and the effects of psychological and socio-cultural factors, environmental factors, and perceptions of ill-health and injury (Caperchione, Kolt, Tennent, et al, 2011).

Male are usually more active in PE than females because of culture; males more active in their physical activities are more likely following their father steps while females are hindered by cultural beliefs such that they should

be at home doing household chores or should become housewives causing them to be not sociable and inactive in terms of physical activities (Al-Jayyousi et. Al., 2019). In the study of Eldoumi & Gates (2019), this study shows that mothers of young children have low physical activity compared to women without children due to the increase in responsibility. Also, barriers including dress code, facility, motivation, and responsibilities exist.

The Dress code in which Muslim women use hijab when exercising is too hot to endure and some people look at women differently when they do so. The lack of facilities or gym exclusive no for them to comfortably do their physical activities is making. Most Muslim women are not motivated to exercise, Moreover, increasing responsibilities in their home hinder them from exercising regularly. Females are less likely to have physical activity and become uninterested compared to males that perceive that physical activity is important. The lower female perception or awareness about physical activity simply explains that male and female physical perceptions differ from each other.

It is suggested that the FIFA World Cup is a great avenue to encourage females to engage and promote in physical activities especially in the country Qatar (Chaabna, et. al., 2022).

Muslim females' participation in sports has slow progress especially in breaking barriers and challenges. The report says that the reasons why Muslim females have high interest in sports but low physical activity are the following: cultural/belief barriers, lack of women-only facilities and lack of modest sports attire.

Also, 65% answered in the survey that they were not aware of the women-only facilities and 80% wanted to attend a women-only sports session if there are any facilities available. Therefore, this article emphasizes that if and only there are places that create an environment where the Muslims females can hope and ambition to join, attend, or engage in sports then there will be a high number of participation among Muslim students (Khan, 2023). There is no negative impact of cultural belief, mainly Islam in one province of Pakistan country doing physical activities. Also, this study shows that the rate of sports participation of

unmarried women is higher than the married one, seemingly because husbands restrict and control their wives' outside activities. (Laar, et. Al., 2022).

Saudi Arabian females living in the UK find their participation in physical activities positive. UK accessibility for open spaces, facilities, low cost of fees in gym, lifestyle, food habits, etc. are of why Saudi Arabian females are more active in physical activities compared to those in Saudi; This is because Saudi climate makes the gym more costly. Transportation is also a contributing factor as they need to travel for an hour to do their work out (Kahan, 2019).

Religious involvement in the other hand has positive impact to female participation yet external factors are also significant to the young Muslims in participating in the sports field. Muslim women have less participation in physical activity and sport due to their identity as Muslims and the dress code (Senerath and Liyanage, 2020).

Muslim women's physical activities were mixed and school-based only in which they are not able to fully participate in sports opportunities due to lack of resources and the school did not offer services exclusive to Islam needs.

Religious belief and culture are valuable to Muslim women preferences (Miles and Benn, 2016). Muslim women have positive attitude towards physical education yet they have the limitation in doing extra-curricular activities (Benn and Dagkas, 2006). These hindrances include dress code, segregation and controlled access to the physical activity space of western sport ideology, and lack of good facilities for PE. These damaged their belief to participate in their religious community, influencing them to stop playing within their community (Nakamura, 2023). Iranian Females also have negative attitudes towards PE and they do not participate in sports (Mirsafian et. al., 2022).

### ***Problem and Barriers of Muslim Women Student in Physical Education Class***

According to Koshoedo, et al. (2015), There are four main concepts of barriers in the performance in physical activity of the black and minority ethnic groups, these are perception, cultural expectations, physical personal barriers, and factors limiting access to facilities.

The different understanding of the black and minority ethnic groups are influenced by different concepts that impact in maintaining their participation in physical activity.

The Hindu Indian girls tradition and religion have also influenced their participation in physical activities. The girls lack of understanding of their religion practices is one of the reasons why they have low level of motivation in their performance.

It also shows that the government of India is not promoting the ideal competency (Araki and Kodani, 2013). Based on the result of the study, there are three level barriers or themes that influence the behaviors in the Physical activity of the population. First theme is the individual level. Under the individual level, the distinguished benefits that influence individual participation in physical activity are the presence of diseases, a person's will, the motivation and goal, and last their time to exercise. The second theme that influences individual participation in physical activity is the socio-cultural level; under the socio-cultural level are the religious teachings of Islam, cultural attitude and beliefs, and informal support. The last theme is including organizational and political levels.

In these levels, the concepts that influence the participants physical activity influence their physical environment, accessibility of facilities, organizational support are health information about physical activity (Donnelly and Al-Thani, 2018). In the study of El Masri, Kolt, & George, (2021), there are several factors that influence the level of physical activity participation of Arab immigrants associated with culture and religion. This study shows that Muslim women have barriers participating in physical activities such as religious and cultural values, economic and career issues, lack of sporting facilities, family values about physical education, social factors, and personal factors.

In religious and cultural values, they believe or have big misconceptions that females should not waste their time in physical activities and focus more on their studies and gossip from the neighborhood when they go for physical activity or sports. Economic status and have very low income this are also a factor why some women don't engage in sports activity even though they would love to. Lack of

sporting facilities in public places or in school also hinders them because the government, media, etc. are not interested in female sport participation hence there are not enough sports facilities available.

Family values or not having enough support from the family because they think that sports are not suitable for women is also a problem. Muslim women are also neglected by the society because they are not supported. Personal factors include finding sports difficult to learn and not having purpose or is unnecessary for them (Laar, Shi, & Ashraf, 2019).

Therefore, the factors or barriers for Muslim women to do physical activity are dress code, facility, motivation and family related responsibilities (Eldoumi & Gates, 2019). This study shows that Arab immigrant refugees have low physical activity engagement. Personal barriers for physical activities also include language and limited access to exercise skills.

There are three barriers to physical activity such as personal socio-economic, cultural, and neighborhood environment factors. Personal socio-economic problems include unemployment so they cannot afford to go to gym and have physical activities. Time and family responsibilities are under cultural and psychosocial factors. Lastly, the neighborhood environment on which they are dependent on the labor-services that even for near places they need to use phones to communicate. One reason for less participation of Muslim women is the lack of appropriate facilities that cater to their schedule and needs.

Also, out of 11 respondents, 2 were afraid of being judged by others since they have to wear hijab while doing the physical activities (Elsayed et. al., 2020). According to Adu and Aboagye (2021), personal barriers one include family barriers, cultural barriers, social barriers and psychological. In terms of motivation, positive and negative motives were identified as incentives to the youth. Based also on their findings, the researchers found out that boys were perceived to have more barriers, yet they are more motivated to participate in sports rather than girls. There is significance difference participation level in sports in terms of gender. Three Muslims out of seven voted for socio-

economic factors and three out of eleven voted for faith-related factors that affects their participation in sports (Bulinda, et al., 2015). Socio-cultural factors are more of a hindrance to the Muslim community than religious one. These are considered the barrier related to gender-based review (Tekin, 2011).

The external factors which are values, attitudes and behavior of the family also impact them (Miles & Benn, 2016). College Muslim students are influenced by their cultural beliefs and attitudes towards PE (Murugan, 2020). Greek Muslims are more influenced due to their dominant culture and belief (Benn and Dagkas, 2006). Religious restrictions and cultural beliefs affect students to engage in physical activity and they limit themselves in sports participation due their cultural restrictions that embody to them like Ramadan (Marwat et al., 2019).

### ***Coping Strategies of Muslim Women students***

Coping is a kind of strategy or activity that one use to apply solutions to a stressful situation that There are general classifications of coping strategies defense, adaptive, avoidance, attack, behavioral, cognitive, self- harm and conversion (Sincero, 2012).

Coping strategies are the thoughts, behaviors, perceptions, and emotions that can and are used by a client to deal with stress and any of their psychosocial homeostasis disruptions. Stress impacts the holistic client and their physical, mental, and social health, and well-being significantly and adversely.

Coping can be adaptive and it can also be useless and maladaptive. Coping is adaptive when it resolves the stress, and it is maladaptive when it does not resolve the stress and/or it creates further problems for the client (RegisteredNursing.org Staff Writers, 2020)

The techniques people often use in the face of stress and/or trauma to help control stressful or challenging feelings are coping strategies. Mechanisms of coping may help individuals respond to stressful situations while helping them sustain their emotional well-being (Algorani, 2023). Moreover, Folkman has described coping as the constantly changing cognitive and behavioral efforts of a person to handle an experience assessed as stressful.

Coping strategies are also described as any effort aimed at stress management, including task-oriented and ego defense mechanisms, the variables that allow a person after a traumatic experience to regain emotional balance (Somaiya et al., 2015).

In addition to this stress has a major impact on mental and physical health. Coping refers to the thoughts and actions are uses to deal with a threatening situation (Algorani, 2023). According to Roy, Aziz, et. al. (2011), Muslim student athletes have four coping strategies training modifications, dietary habits, psychological, rest and recovery, and one emotion- focused coping i.e., self- control. They frequently used it. The respondents coping strategies that were found included pulling their slacks up and pulling skirts down to cover their legs. Students were encouraged to rely on their “multicultural strength” which are persistent in their cross-cultural experiences, developing resilience and optimistic (Yakunina et al., 2011). Persons of with high capacity of self- regulation helps them to adapt in their environmental health, build better relationship with others, and to have high performance and time management. By the help of self-regulation, they are able to control their behavior towards others (Baluca, et. al., 2020).

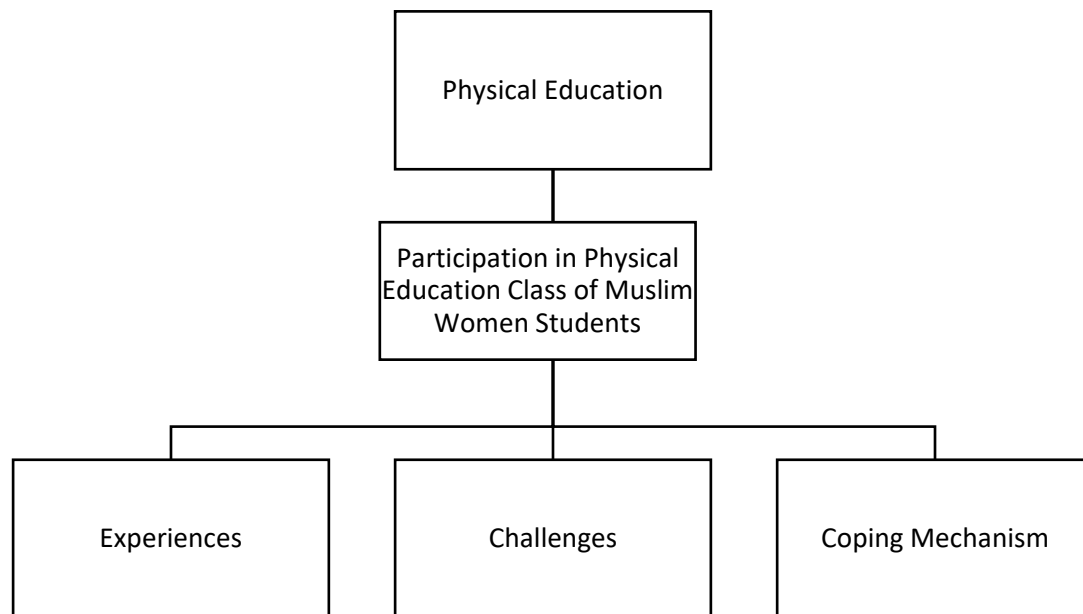


Figure 1. Conceptual Framework

### Theoretical Lens

The Cultural Relativism Theory of Franz Boas (1887) discusses that a person's behavior and view of life are influenced by their cultural beliefs. The theory emphasizes that each person's behaviors, culture and beliefs vary from each other. This theory shows importance to the diversity of culture and value the understanding of the practices of everyone's culture. This theory is used in the study as the understanding of the cultural beliefs of the Muslim students is used to answer or to understand its influence on the participation of the Muslim students in PE.

By understanding the cultural beliefs of the Muslim students, it helped the researchers know how societal factors and cultural norms affect or influence the opportunity of Muslim students in participating in physical activities. By applying cultural relativism theory to the study, the researchers identified the factors that contributed to Muslim students participation in physical activities

### Statement of the Problem

This study described the experiences of Muslim women students in their engagement in Physical Education Class.

Specifically, it answered the following questions:

1. How may the experiences of Muslim women students in participation in Physical Education class be described?
2. What are the challenges encountered by Muslim women students in participating in physical activities in Physical Education class?
3. What are the coping strategies to address the challenges encountered by Muslim women students?

### Significance of the Study

The purpose of this study was to determine the experiences of Muslim Women students in Participation in Physical Education class.

**Schools** - may use this study as a guide to develop an intervention or a plan to resolve and address this issue.

**Non-Muslim Students**- will become aware of the cultural norms of that hinders Muslim students to be active in PE.

**Teachers** - The findings will also serve as guide to them in which they will gain ideas and knowledge on what to do if they have Muslim students so they may think of technique and

strategies they can use to encourage them engage in physical activities.

**Researchers** - The study provided insights and information to the researchers about are the variables and factors that influences Muslim students to engage in PE.

**Future Researchers**- This may serve as a basis of their study and the researches will gain ideas on what factors hinder Muslim students to engage in physical activities.

### **Definition of Terms**

The following terms are defined operationally in order to better understand how these terms are used in the study.

**Challenges** - In this study, the researchers determine the challenges Muslim women students they faced when participating in Physical Education classes.

**Experiences** - In this study, the researchers determined the experiences of Muslim women students joining Physical Education classes.

**Physical Activities** - Physical activities involve exercises, dances, work out and sports.

**Muslim Women** - These are students who are strictly following cultural norms and they enrolled in Physical Education classes.

### **Method**

This section discusses the methods used which includes the research design, locale of the study, participants, research instruments, data gathering procedures, and the data analysis.

#### **Research Design**

The researchers used qualitative descriptive research design which aims to provide comprehensive summary of the experiences of Muslim women students. This approach was chosen because it allows for an in-depth understanding of their experiences, challenges, and coping mechanisms.

To gather data, semi-structured interviews were used where participants were able to freely express their experiences but in a way that was consistent with responses. Data collection was done at Notre Dame of Marbel University, and data analysis was done through a modified thematic analysis. Thematic analysis

was adapted to involve an extra step: after preliminary interpretation of the data, researchers created concepts prior to sorting them into more general themes. This ensured a more organized and meaningful analysis of the participants' answers.

#### **Locale of the study**

This study was conducted at Notre Dame of Marbel University (NDMU) located at Koronadal City, South Cotabato. NDMU is a private Catholic educational institution run by the Marist Brothers in Koronadal and it is an ecumenical school that gives exemption and separate programs for non- Catholic students. This school was appropriate for the study because NDMU has a PE class's subject that require student, even Muslim students to join in. Based on the data, there were female Muslims students who were enrolled in Physical Activities toward Health and Fitness (PATH FIT1) and Physical Education (PHYSICAL EDUCATION 121) while also strictly practicing their religious norms.

#### **Participants of the study**

In this study, the participants were seven Muslim women students of Notre Dame of Marbel University, who were enrolled in physical education classes. The participants were selected through purposive sampling which they met the following criteria: identified as Muslim women, are currently enrolled in physical education classes, and actively follow and practice their cultural norms while participating in physical activities.

The participants of this study were seven Muslim women students only and came from two ethnic groups: Maranao and Maguindanaon. Participants 1 and 2, 20 years old from the Maranao tribe were taking up Bachelor of Science and Social Work. Participant 3, 21 and from the Maguindanaon tribe was taking up Bachelor of Science in Chemistry. Participant 4, 21 and from the Maguindanaon tribe was taking up Bachelor of Science in Architecture. Participants 5 and 6 both 19 years of age from the Maguindanaon tribe was taking up Bachelor of Science and Social Work. In addition, Partici-

pant 7, 20 years of age and from the Maguindanaon tribe was taking up Bachelor of Science in Criminology.

The diverse ethnic identities and academic background of the participants provided a valuable insights of their experiences, challenges, and coping mechanisms encountered during their physical education classes, with this, it helped uncover the impact of cultural norms on their engagement in physical activities.

### Research Instrument

The study used an interview guide to reveal the experiences, challenges, and coping mechanisms of Muslim women students in physical education classes. The guide contained three

main questions with follow-up questions, resulting in a total of eight questions. This design enabled participants to share their experiences openly and uniformly across responses.

To ensure the comprehension, relevance, and appropriateness of the questions, the interview guide was reviewed and cleared by the research adviser and three panelists. Data collection involved face-to-face and online interviews, with three participants interviewed face-to-face and four interviewed online through google meet for convenience purposes. Regardless of the mode, all the interviews were conducted in a structured format and were audio-recorded and transcribed for accuracy in data analysis.

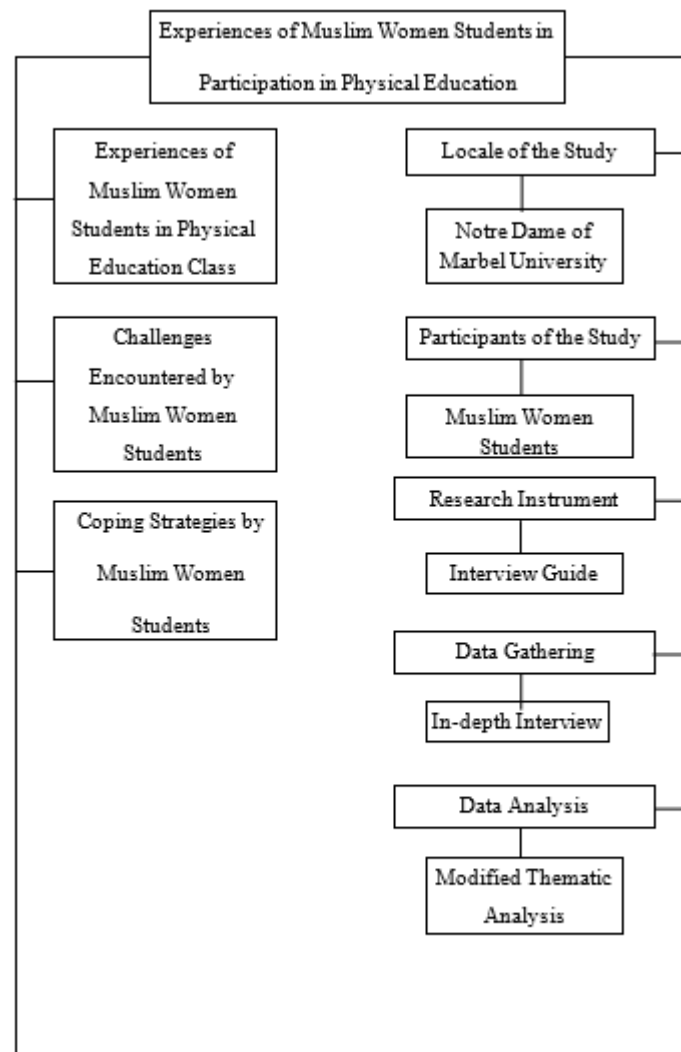


Figure II. Research Paradigm



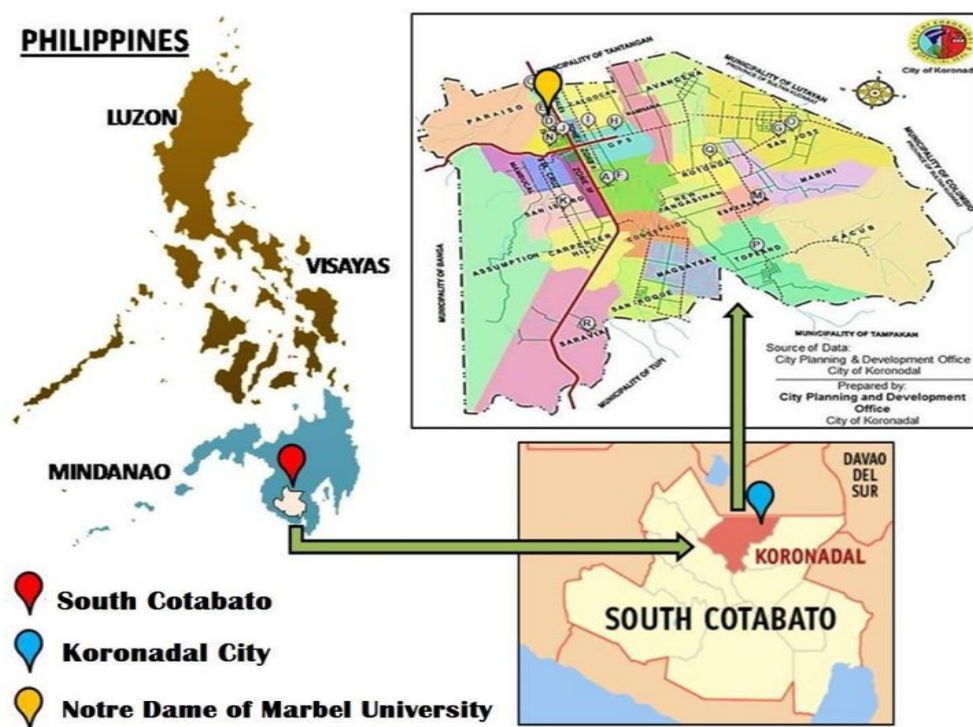


Figure III. Location Map

### Data Gathering Procedure

First, the researcher drafted the interview guide. The researcher submitted the letter of permission to the participants and the letter to the college dean. Next, the researcher did online and in-person interviews with the participants. The researchers conducted in-person interview with Participants 1, 2, 3, and 4 while they had online interview with Participants 5, 6, and 7.

Furthermore, during the in-person interview, the researchers used a hand-held voice recorder, with the consent of participants to keep track of the interview. On the other hand, during online interview, the researchers used Google Meet and screen recorder, and wrote down salient points from the responses of the participants, all with their permission and they also ensured that the information gathered were kept confidential and private. In addition, after the interviews were conducted the researchers transcribed the data which were analyzed to create concepts, and these concepts were then organized into themes. Participant 1 was interviewed in the College of Education (CED) conference room and lasting for 30

minutes and 22 seconds, last April 2, 2024, at exactly 4:13 PM.

Participant 2 was interviewed on same date, time, and location, lasting 45 minutes and 33 seconds. Participant 3 was interviewed by the researchers in Creegan 2 with the duration of 37 minutes, last April 11, 2024 at 3:25 PM. Participant 4 was interviewed at Creegan 18 for 36 minutes on April 12, 2024 at 3:00 PM.

Participant 5 was interviewed with the use of Google Meet, for 35 minutes last May 30, 2024 at 4:00 PM. Participant 6 using of Google Meet for 36 minutes and 28 seconds, at 8:30 AM last May 31, 2024 and Participant 7 at AVR 3 for 39 minutes and 28 seconds, at exactly 10:00 AM last June 03, 2024. The researchers protect the privacy of the participants used codenames for them i.e. Participant 1, Participant 2 etc.

### Data Analysis

To investigate the experiences of Muslim women students on their participation in their P.E. classes, the researchers used modified thematic analysis for analyzing the data. The thematic method consisted of significant statements, concepts, and themes.

By using modified thematic analysis, the researcher encoded and transcribed the responses of the participants using the hand-held recorder with the consent of the participants. After encoding and transcribing, the researcher reread and understood the statements, making salient points in each response of the participant.

Then, the important statements were identified and developed into concepts. These concepts were based on the statements of the participants and were grouped into themes that had common experiences in PE. Lastly, the researchers created descriptions and discussions based on the provided insights of the participants experiences.

### Ethical Considerations

The researchers followed an interview protocol before conducting the interviews. There was a letter containing the right of participants to accept or refuse to be interviewed. It also expressed that their identity were to be kept private and all responses used for academic purposes only shall be treated with utmost confidentiality. The research teacher/adviser and

Dean of College of Education of Notre Dame of Marbel University approved a cover letter to conduct the individual interviews. All collected information from the participants were secured and safe kept in the researchers' devices. Access to data was limited only to the researchers. These ethical considerations aim to secure and protect the data and to ensure participants rights and to keep them from harm.

### Results and Discussion

The results gathered from the participants are presented in this section. The table indicates the experiences, challenges, and coping strategies of Muslim women students enrolled in Physical Education (PE) in NDMU. This table provides answers to specific questions and displays the collected data. Significant statements were used to present the shared data, making it simple and easy to locate specific information. These significant statements were interpreted to formulate concept, which were used to organize them into themes. The results are based on the experiences of Muslim women students in their participation in their P.E class.

### *The Experiences of Muslim Women Students in their Participation in Physical Education Classes*

Table 1. The Description of the Experiences of Muslim Women students in their participation in Physical Education Class.

Significant Statement	Concept	Theme
<b>P1:</b> " so, mahirap siya actually physical educationro dahil uhmm school naman parang dahil sa grades, dahil sa kailangan talaga kasi kung hindi ka mag physical educationrform ayan zero ka or wala kang score "	They find it difficult and are forced to do the activities for grades.	<b>Compulsory for Grades</b>
<b>P2:</b> "...like kung magparticipate ka may plus points " "kwan gina try ko man siya amuto no choice gid man abi himoun mo na lang for the sake nga may grade ka langan man mabagsak "	There is high demand and additional points for doing the activities	

Significant Statement	Concept	Theme
<p><b>P3:</b> <i>“pero para sa grade ginawa parin naming yun.”</i></p> <p><i>“mag participate para mag hindi mababa yung kuan yung grades”</i></p>	They have to comply with the requirements to avoid getting low grades.	
<p><b>P5:</b> <i>“ Kasi as a muslim alam ko na hindi yun.. hindi yun talaga dapat namin gawin yun as a girl muslim which is.. parang sa.. parang nagagawa namin para sa grade”</i></p>	They are forced to do the activities due to grades	
<p><b>P6:</b> <i>“ ahm iniisip ko talaga para sa grades and yung intention ko pa talaga is hindi para masira yung religion ko but para sa future ko “</i></p>	There is tension between religious integrity, grades, and future sake.	
<p><b>P7:</b> <i>“sige himuon ko na lang rin para sa Grade.”</i></p>	They have to compromise religious values for the sake of grades.	
<p><b>P1 :</b> <i>“ang gin sabi ko na lang kay maam kung hindi ako mag sayaw sa madaming tao, pero mag help ako mag choreo ng dance”</i></p>	They need to negotiate participation to maintain religious boundaries.	<b>Alternative Tasks</b>
<p><b>P2:</b> <i>“gihimo niya na time ging exempted niya ko ara lang ko sa gilid after sitong practicum ging gaan niya ko task nga written after sito solve naman.”</i></p>	They are given alternative tasks to accommodate religious constraints.	
<p><i>“atung mga muslim iassist or icheerup ang mga non muslim nga naga practicum pero naka belong gihapon kami sa grupo sito nag assist related sa posture paano siya iexecute”</i></p>	They have to assist or support their classmates and correct their position while respecting religious constraints	
<p><i>“naga adjust man pud ang teacher di lang pud teacher pati estyudante man naga adjust sa kung ano gna hatag ka teacher at the end of the day naga communicate man pud ang teacher and student so both sides naga adjust para mas wala sang misunderstanding kag conflict na mat-abo.”</i></p>	There is Mutual adjustment to meet and consider both needs, especially religious matters.	
<p><b>P5:</b> <i>“ Mga report po.. mga report lang, written report like that na ang gina bigay nila”</i></p>	They have to compose written report as an alternative task.	

Significant Statement	Concept	Theme
<b>P6:</b> <i>" kailangan naming iperform kasi naintidihan niya daw na nagafasting kami so ang ginawa niya na lang kami na lang nagche cheer sa classmates namin"</i>	They are assigned to cheer for their classmates instead of performing it because they had to fasting.	
<b>P7:</b> <i>" ,ginaconsider din nila ng teacher, ay, wag mo na. hindi nila ako tinatawag pag-recitation. Parang, sa tingin nila na,like, gutom na ako, wag mo na Parang, gina-kuan nila ako, um, ginaconsider na nila kung di na nila ako tinatawag"</i>	They were given consideration during their fasting season.	
<b>P2:</b> <i>"wala man like na agapan man siya kay gina istorya ko man ang teacher."</i>	They have good communication with the teacher, so there is no need for intervention.	<b>Positive Student-Teacher Relationships</b>
<b>P3:</b> <i>"“Kasiyung teacher ko nung first year very aware man siya sa mga bawal sa amin.”"</i>	The teacher is well-aware of the culture and traditions of his/her student	
<b>P4:</b> <i>"Kung hindi ko na siya kaya gina open up ko sa teacher ko"</i>	They seek guidance and communicate with teachers.	
<b>P5:</b> <i>"Hindi po, parang mas naging comfortable nga ako nung kay sir na, kasi very considerate.. very mabait and alam niya ang limitation niya ba , minsan siya pa yung naga sabi sa amin kung like kunwari mag pa task siya tapos before mag start, siya pa yung una mag ask kung okay lang ba sa amin , tapos kung hindi gina exempt niya nalang kami na sige doon nalang kami sa gilid , manood sa mga kaklase namin."</i>	They feel comfortable with the teacher even though he is male but knows his limitations and offers alternative tasks.	
<b>P4:</b> <i>"Hindi naman po, very friendly naman po mga kaklase and same lang po kami course."</i>	They fosters good relationships with classmates in the same course.	<b>Build social rapport</b>
<b>P3:</b> <i>"Wala man din"</i>	There is no hindrance in terms of so-	

Significant Statement	Concept	Theme
	cializing with classmates.	
<i>P5: "tsaka kapag nakikipag socialize ako, kilala ko naman po ang mga kaklase ko which is okay lang at tsaka kapag kapag may mga activities with other people nakakasabay naman po ako ...yun lang talaga"</i>	They feel comfortable socializing with classmates and engaging in activities with them.	

### Compulsory for Grades

Grades are the result of each student's hard work and sacrifices. Hence, students thrive in aiming for higher grades in every subject, especially PE. However, this may also negatively affect Muslim women students' engagement and comfort, as they feel compelled to participate in activities that may conflict with their religious beliefs. The pressure to comply with the PE requirements emerged as concern among the participants because it affects their personal religious values. This theme emerged strongly from seven participant, who expressed that their primary motivation for participating in PE is a good grade rather than their personal interest or enjoyment.

Participant 1 stated that, "So mahirap siya actually pero dahil uhhh school naman parang dahil sa grades, dahil sa kailangan talaga kasi kung hindi ka mag perform ayan zero ka or wala kang score " (It's actually difficult, but since it's for school, it's because of grades. You really have to do it because if you don't perform, you get a zero or no score at all.)

Similarly, participant 2 shared, "...like kung magparticipate ka may plus points " (...like, if you participate, you get plus points), "*kwan gina try ko man siya amuto no choice gid man abi himoun mo na lang for the sake nga may grade ka langan man mabagsak ka.*" (I try to do it anyway. I really have no choice—you just have to do it for the sake of getting a grade. Otherwise, you might fail.) These responses indicate that the participation in PE classes is primarily driven by the fear of receiving low grades rather than engaging physical activities. Also, lacks of autonomy whether to engage or not in physical activities.

This is supported by Dagkas et al. (2011), who stated that Muslim girls often participate in PE classes not out of interest but because of the pressure of the academic performance and grading system. When this pressure persists without institutional support, it may lead to the withdrawal of participation in PE and sports activities.

Participant 3 added, "*Pero para sa grade ginawa parin naming yun.*" (But for the sake of the grade, we still did it.) highlighting the compromise students make just to avoid getting low grades. Participant 4 stated her sentiments, "*Wala, so kailangan talaga naming gawin para sa grades*" (We had no choice. We really had to do it for the grades.). The same results found in Hamzeh and Oliver (2012) that pressure to perform, despite compromising religious value, highlights an issue in the educational approach, where academic performance is prioritized than religious or cultural considerations.

Participant 5 expressed, "*Kasi as a Muslim alam ko na hindi yun. hindi yun talaga dapat namin gawin yun as a girl muslim which is ... parang sa... parang nagagawa namin para sa grade.*" (As a Muslim, I know that it's not allowed. As a Muslim girl, we really shouldn't be doing that, but... it's like... we still do it for the grade.)

Participant 6 said, "*Iniisip ko talaga para sa grades and yung intention ko pa talaga is hindi para masira yung religion ko but para sa future ko,*" (I really think about the grades, and my intention is not to go against my religion, but to secure my future.). This means that there is a tension between religious integrity, grades, and future aspirations is also observed in the study of Williams and Bedward (2001). The

study found that cultural and religious constraints often place Muslim students in a dilemma, where students may feel compelled to compromise their belief for academic requirement. Participant 7 concluded, "*Sige himuon ko na lang rin para sa Grade.*" (Fine, I'll just do it for the grade.) This statement emphasizes a concern of prioritizing grades over religious beliefs. Walseth (2015) highlights that Muslim students often participate in physical activities despite comfort which is a manifestation for the needs of educational institutions to adopt culturally responsive approach while maintaining academic fairness.

### Alternative Tasks

The teachers' willingness to adapt and provide alternative tasks significantly impacts the participation of Muslim women students in PE class. Participants reported that their teachers often made accommodations such as allowing students to have written tasks or assigning supportive roles like cheering on their classmate instead of doing the activity itself.

Participant 1 shared, "*Ang gin sabi ko na lang kay maam kung hindi ako mag sayaw sa madaming tao, pero mag help ako mag choreo ng dance,*" (I told my teacher that if I couldn't dance in front of many people, I could help choreograph the routine instead.) implies a negotiation to maintain religious boundaries while fulfilling academic requirements.

Participant 2 elaborated on the aspect of accommodation saying, "*gihimo niya na time ging exempted niya ko ara lang ko sa gilid after sitong practicum ging gaan niya ko task nga written after sito solve naman.*" (My teacher exempted me and allowed me to stay on the sideline. Instead, I was given a written task to complete later.)

Moreover, Participant 5 said, "*Mga report po... mga report lang, written report like that na ang gina bigay nila*" (Reports ...only written reports, like that's what they usually give us.) This highlights that written report is the common alternative task given by the teachers. Participant 6 also mentioned, "*Kailangan naming iperform kasi naintidihan niya daw na nagafasting kami so ang ginawa niya na lang kami na lang nagche cheer sa classmates namin*" (We were required to perform, but the teacher

understood that we were fasting, so instead, we were assigned to cheer for our classmates.) Teachers show consideration for students fasting practices during Ramadan.

Participant 7 added, "*Ginaconsider din nila ng teacher, ay, wag mo na. hindi nila ako tinatawag pag-recitationn. Parang, sa tingin nila na, like, gutom na ako, wag mo na Parang, ginakuan nila ako, um, ginaconsider na nila kung di na nila ako tinatawag.*" (The teacher considers our conditions, like, "Oh, don't call on her". They don't call me for recitation. Maybe they think I'm already hungry, so they let it be. They consider whether or not to call on me.) This shows teachers' flexibility by not calling on students who might be physically exhausted because of fasting. Hamzeh and Oliver (2010), who emphasize the importance of teachers' adaptability and flexibility which it plays crucial role in creating an inclusive learning environment. When teachers consider students' religious and cultural identities, it fosters a sense of belonging and increased participation without compromising personal beliefs. These results suggest that schools may utilize alternative assessments in PE classes, ensuring that cultural norms and religious accommodations are standard practice rather than optional adjustments.

### Positive Student-Teacher Relationships

A positive student-teacher relationship can positively impact the participation of Muslim women students in PE. According to Dagkas et al. (2011), highlights that open communication and supportive environment can positively influence Muslim women students' participation in PE, especially those who faced religious constraints. Teachers who are approachable and open in discussing students' concerns and suggestions help address any misunderstanding and worries students may have and create an inclusive environment as well. Making students feel included and comfortable.

Several statements emphasized how teacher awareness and sensitivity to religious constraint affects the participation of the Muslim women students. Participant 2 stated, "*Wala man like naagapan man siya kay gina istorya ko man ang teacher.*" (It was not really a problem because I was able to talk to my teacher

about it.). This suggests that students who communicate openly with their teachers can often negotiate alternative activities to avoid discomfort. Similarly, participant 3 shared “Kasi yung teacher ko nung first year very aware man siya sa mga bawal sa amin,” (*My teacher in first year was very aware of the things that are forbidden for us.*). This reflects the importance of teachers’ awareness of religious restriction where students feel more comfortable and included in PE classes. This aligns with Hamzeh and Oliver (2010), who emphasizes the importance of teachers’ flexibility and adaptability in addressing the needs of the students. Aside from communication, consideration and flexibility were identified factors that fosters students’ comfort in PE. Participant 4 mentioned, “Kung hindi ko na siya kaya, gina open up ko sa teacher ko.” (*If I can’t do it anymore, I talk to my teacher about it.*) illustrating that open communication with teachers can help address students’ concerns which enables students to participate without feeling forced or pressured.

Also, Participant 5 shared, “Hindi po, parang mas naging comfortable nga ako nung kay sir na, kasi very considerate.. very mabait and alam niya ang limitation niya ba”, minsan siya pa yung naga sabi sa amin kung like kunwari mag pa task siya tapos before mag start, tapos kung hindi gina exempt niya nalang kami na sige doon nalang kami sa gilid ...manood sa mga kaklase namin” (*No, actually, I became more comfortable with Sir because he was very considerate and kind. He knew his limits. Sometimes, before starting a task, he would tell us that if we couldn’t participate, he would just exempt us and let us sit on the side to watch our classmates.*). This statement highlights the impact of understanding, respecting students’ religious needs, awareness, and sensitivity to the diverse culture of the students that teachers should consider.

### **Build Social Rapport**

Social interactions pose a challenge in some Muslim women because of stereotyping and perceptions that lead to lack of understanding. The study of the National High School Athletic Coaches Association (2021) found that positive peer relationships boosts students’

motivation, enjoyment, and participation in P.E classes.

Participant 4 stated, “Hindi naman po, very friendly naman po mga kaklase and same lang po kami course.” Participant 5 also emphasized, “Tsaka kapag nakikipag socialize ako, kilala ko naman po ang mga kaklase ko which is okay lang at tsaka kapag kapag may mga activities with other people nakakasabay naman po ako ... yun lang talaga” showing a positive interactions and relationship among peers which can somehow mitigate social challenges and felt comfortable.

### **Perceptions of Stereotyping**

The study of the National High School Athletic Coaches Association (2021) found that negative peer relationships, including stereotyping can decrease students’ motivation, enjoyment, and participation. Social interactions pose a challenge in some Muslim women because of stereotyping and perceptions that leads to lack of understanding.

Participant 3 shared, “ *Medjo maki friends sa iba, parang makipag interact sa iba and like parang sa akin kasi may mga stereotype paring nangyayari sa like may hindi man discrimination pero like nahihirapan ang ibang tao na makipag ano sa akin, as a muslim naiiba sila mag ano sa akin, like very curios or nai intimate sila mag interact sa akin.*”

### **Negotiating Religious Boundaries**

Muslim women students often negotiate with teachers about activities to maintain religious boundaries. Muslim women students often negotiate with teachers about concerns in activities that can affect their religious values, which students navigate their participation in physical education. Also, supportive relationships and cultural competence can facilitate negotiations which is the role of the teachers, (Ahmed's, 2020).

Participant 2 stated, “*I have this experience na grade 9 kami ballroom by pair since wala man ko kaayo sina knowledge at first okay lang man siya nga nagsaot pero sbong wala na gid lalo na sa prom or everytime naga nga may holding hands as much as possible ga hambal kami sa teacher.*” This shows negotiation often

are utilized to accommodate Muslim women's needs in terms of cultural needs and maintaining religious values.

### **Uncomfortable with Male Teacher**

According to the study of Alahmadi and Almasoud (2022) , it was found that there is a high level of comfort and engagement in PE class if the teacher is female compared to male in Saudi Arabian students. This implies that male teachers' presence can cause discomfort to some of Muslim women students, and it can affect their participation in their physical education classes. Participant 1 stated, "Actually ngayong sem parang mas naging ano po kasi yung teacher ko ay lalaki parang mahirap ako

mag approach na ano, so kung ano na lang yung gina ano niya, gina uhmm gina bigay niya sa amin ginagawa na lang talaga." (*Actually, this semester, it feels different because my teacher is male. I find it difficult to approach him, so whatever instructions he gives us, I just follow them without question.*) This emphasizes struggling in approaching male teachers leading to their not communicating with them that may affect addressing their cultural needs. Male teachers may consider approaching and creating a supportive environment among Muslim women students, which emphasizing the significance of culturally responsive teaching that can address the needs of diverse students, including Muslim women (Young & Sternod, n.d.).

### **The Challenges Encountered by Muslim Women Students in Participation in Physical Education Classes**

Table II. The Description of the Challenges of Muslim Women Students in Participation in Physical Education Classes.

Significant Statement	Concept	Theme
<b>P1:</b> "In our religion in Islam as a Muslim syempre uhmm limited lang yung galaw, limited lang yung dapat gawin."	Islam imposes certain limitations on actions and behavior as a Muslim.	<b>Dance as sensual action.</b>
"Actually, yung galaw talaga as in galaw in dance, prohibited talaga sa amin yung pag dance."	Dance is strictly forbidden in their religious beliefs.	
<b>P2:</b> "saot dira man pud kami isa na budlayan specially hindi kami kahulag tarong lalo na kung saot kung exercise okay lang man pero kung intensive na nga saot hindi kami sina gn a prefer pasao-ton"	Dance as an activity is a challenge to their religious values.	
<b>P3:</b> "second sem yung ballroom which is kuan siya sa amin, uhmm haram siya kasi very kuan ang sayaw niya pagka sensual"	Challenges in dance due to sensual movements conflicting with religious beliefs.	



*"Oo mabother jud ko kasi very parang ang weird tignan, muslim tapos naka hijab tapos naga sayaw sayaw"*

Feeling self-conscious about dancing while wearing hijab due to cultural incongruity.

*"like sa pagsayaw like hindi siya sa amin allowed kasi gina consider siya na as way naga attract ka ng lalaki which is hindi siya pwede sa amin"*

Dancing is prohibited as it is seen as it attracting males

*"since 2nd sem ballroom namin may pagka sensual hindi ko magive ang best ko sa sayaw kasi feeling ko may nagawa ako"*

There are challenges in dance due to sensual movements conflicting with religious beliefs.

**P4:** *"Ako bet ko man mag-sayaw pero hindi sa maraming tao tapos naka hijab ako para sa akin punish activity much better na lang siguro mag saot ako na tanggalin ang hijab ko kasi pangit gid"*

The participant refers to remove hijab when dancing in public because it conflicts religious values.

**P5:** *"yung pag perform lang gid namin ate yun lang talaga ang kwan ko na nagging uncomfortable"*

There is a discomfort in certain physical activities due to religious beliefs.

*"lalo na talaga yung pagsayaw sa harap ng maraming tao"*

They feel uncomfortable dancing in front of many people since dancing is Haram in Muslim.

**P6:** *"mahirap siguro yung part na pag sasayaw kasi more on sayaw kami nung last part na nang physical education namin"*

They found dancing as a challenge.

*"nag parade kami nun habang sumasayaw medyo mahirap yun sa part namin kasi hindi kasi hindi pwede sa religion namin yung sumayaw na very extreme"*

Extreme dancing goes against religious faith.

*kasi matataman yung faith"*

*"syempre po na konsensya kasi bawal sa amin ang masyadong exert nang effort sa pagsasayaw or Makita in public na magawa ng Haram"*

They Experience self-guilt due to religious prohibition in dancing.

*"nag perform kami nun sa field and naka feel po ako nung doubt at actually naka feel po ako na masyadong nakakahiya kasi ahm kailangan sumayaw ka talaga sa field wala kaming nagawa para yun sa grades naming and yun ang sabi ng prof naming na kailangan naming iperform"*

They feel ashamed dancing in front of the crowd because of religious restrictions against dancing.

*"That time po nakakakonsenya siya at nakakahiya at tsaka alam nila na Muslim ka tapos andun ka sa gitna so yun ang effect niya pero ang isip ko lang talaga para sa grades at para sa future ko"*

They prioritize academic success despite feeling ashamed and conscious dancing in public.

**P7:** *"diba sa amin, bawal din magsayaw, mag-kuan. So parang hindi namin mapigilan na mapaisip na ba't ako nagasayaw, bawal man to sa amin"*

There is self- conflict in participating in activities against religious beliefs.

**P3:** *"need ng physical contact with a guy so which is hindi siya hindi siya pwede sa amin"*

There is conflict between physical contact activities and cultural prohibitions.

**P4:** *"yung sayaw so kailangan di ba partner with lalaki po like hindi po siya allowed sa amin"*

There are restrictions on dancing with male partners

<p><b>P2:</b> “sa physical activities yung sa exercise lalo na kung ginahapo ka na ano imean like intensive na workout hapoon ka , may times abi na super bug at na workout nagalipong ko kag ga suka2x so isa challenges”</p> <p><b>P6:</b> “also yung mga extreme exercises”</p>	<p>The intensity of the exercises are also a challenge.</p>	<p><b>Exercise Intensity</b></p>
<p><b>P5:</b> “like ang exercise kay may mga position na hindi masyado parang mga dog na yoga parang ganun po ang position minsan.. so yun.. din po ako naging uncomfortable”</p> <p>“gawin namin, tapos yung nabigay sa kin na isang position.. parang bridge style or dog basta ganoon , parang naging uncomfy kasi naka blindfold ako “</p> <p><b>P4:</b> “Mailang lang gid po like parang feeling mo gagawa ka nang something mali po nagkaka sin”</p>	<p>They feel uncomfortable during exercise routines and yoga positions that go against religious beliefs and modesty.</p> <p>There is the feeling of discomfort in exercise routines that challenge cultural norms and beliefs.</p> <p>There are feelings of transgression when participating in activities that conflict with their beliefs.</p>	<p><b>Physical Activity Discomfort</b></p>
<p><b>P3:</b> “mahirap po kay di ba mag laro ka ng basketball so minsan samok akun hijab bigla sa ma ganun”</p> <p>“Medyo na hirapan ako sa sports kay ang hijab ko nakakuha ata ako nang baba nang score sa table tennis kay naalis ang hijab ko like nakita ang chest part banda”</p> <p><b>P1:</b> “sa damit actually is sa amin, hindi talaga nag papants, atyaka nga yung uniform hindi man ako</p>	<p>Wearing hijab can be distracting during basketball activity.</p> <p>Wearing hijab can affect performance in sports activity</p> <p>Wearing appropriate uniforms adheres to religious beliefs and school policy.</p>	<p><b>Layered Uniform Discomfort</b></p>

*pwede mag ano mag like high socks kasi nakikita masyado yung whole , shape ng ano ko ng paa ko, so wala akong magawa kasi yung talaga yung ano ng school"*

*"so naga jacket na lang talaga ako kapag naka pe, kasi nahuhulma yung ano ko, shape ng katawan tapos mainit pa yung panahon."*

**P2:** *"gin ot siya specially naka hijab then naka long sleeve na naka PE then ang balhas mo salo tanan sang bayo"*

*"kinahanglan ko mag layer sang bayo para hindi mag muka na fitted ang gina suksokon daw may ara siya negative side nga daw ma suffocate ko"*

**P3:** *"mahirap kasi need naming mag cover then uhm , sa init ng araw uhhh mas.. mas mainit pagid kasi walang ga kuan na skin"*

*"sa damit every pe need ko mag cover like mag suot ng inner para ma takpan ang kuan"*

Wearing a jacket during PE follows dress modesty despite the hot weather.

Wearing a hijab and long sleeves during physical education results to discomfort.

The layers of clothes can bring discomfort.

They struggle wearing clothes while maintaining religious norms.

The layers of clothes helps ensure safety

**P2:** *"pagchange sang clothes kunwari subong klase namon english after sina pe for as na muslim students specially ang girls abi sensitive dapat walang makita sang ano ang struggle is kinahanglan namon mag tago sa private na room"*

They struggle with the access to a private room for changing clothes in P.E due to religious sensitivity, especially for Muslim girls.

### **Inadequate facilities**

<p><i>“excluded na comfort room though may ara sang cr atun gym may ara abi siyang malinlingan sang tao may ga agi so amuna, amuna gina iwasan namon as much as possible kung magchange kami.</i></p>	<p>They avoid shared comfort rooms to ensure privacy, particularly for Muslim students.</p>	
<p><b>P1:</b> <i>“gin ano naman siya gin raise naman yung concern still di parin na approve di parin napapakinggan.”</i></p>	<p>They feel like the institution lacks accountability and responsibility especially as regards concerns.</p>	<p><b>Lack of consideration</b></p>
<p><i>“president naming siya namismo naga ano naga padala sa head, parang 2nd year pa sila non pero hanggang ngayon wala parin talaga”</i></p>	<p>They feel frustrated because of the situation.</p>	
<p><b>P4:</b> <i>“sa school Mayroon naman daw letter na parang ging send na parang ging allow sila magpatahi ng mahaba na palda parang hindi pa dw siya approved”</i></p>	<p>They feel like the institution lacks the responsiveness to their community’s concern.</p>	
<p><b>P7:</b> <i>“hindi pa hanggang ngayon, hindi pa naa-approve sa DSA.”</i></p>	<p>They struggles with bureaucratic hurdles at school.</p>	
<p><b>P1:</b> <i>“Yun isa din yun parang nakakababa siya ng paniniwla, uhmm belief, parang nakakababa siya ng ano pero wala na akong magawa”</i></p>	<p>They have compromise their religious beliefs.</p>	<p><b>Struggle in ones faith</b></p>
<p><b>P1:</b> <i>“naging struggle lang gid to siya sa akon faith toward religion”</i></p>	<p>They have an Internal struggle about faith.</p>	
<p><b>P4:</b> <i>“Ano sasabihin ng mga iba. Mga ganyan. Mga Muslim ko na kaibigan. Mga kabangsamoro ko.”</i></p>	<p>There is internalized pressure to adhere to cultural or religious expectations.</p>	

**P7:** "Ah, ako lang yung nakahijab sa amin lahat. Parang gano'n. Parang nag-a-down rin sarili ko, ah, bakit ako lang yung nakahijab?"

They got self-doubt and questions about their one's identity.

"Hindi mo rin maiwasan yung mag isip eh. Bakit ko ginagawa to? abeh pawis ko"

They experience introspection of personal values and identity.

**P4:** "Ako bet ko man mag-sayaw pero hindi sa maraming tao tapos naka hijab ako para sa akin punish activity much better na lang siguro mag saot ako na tanggalin ang hijab ko kasi pangit gid"

They prefer to remove their hijab when dancing in public because it conflicts religious values.

**P5:** "yung pag perform lang gid namin ate yun lang talaga ang kwan ko na naging uncomfortable"

They feel discomfort in certain physical activities due to religious beliefs.

"lalo na talaga yung pag-sayaw sa harap ng maraming tao"

They feel uncomfortable dancing in front of many people since dancing is haram in Muslim.

**P6:** "mahirap siguro yung part na pag sasayaw kasi more on sayaw kami nung last part na nang physical education namin"

They find dancing as a challenge.

"nag parade kami nun habang sumasayaw medyo mahirap yun sa part namin kasi hindi kasi hindi pwede sa religion namin yung sumayaw na very extreme kasi matataman yung faith"

Extreme dancing goes against religious faith.

"syempre po na konsensya kasi bawal sa amin ang masyadong exert nang effort sa pagsasayaw"

They experiencing self-guilt due to religious prohibition in dancing.

or Makita in public na magawa ng Haram.”

“nag perform kami nun sa field and naka feel po ako nung doubt at actually naka feel po ako na masyadong nakakahiya kasi ahm kailangan sumayaw ka talaga sa field wala kaming nagawa para yun sa grades naming and yun ang sabi ng prof naming na kailangan naming iperform”

They feel ashamed dancing in front of the crowd because of religious restrictions against dancing.

“That time po nakakakonsenya siya at nakakakahiya at tsaka alam nila na Muslim ka tapos andun ka sa gitna so yun ang effect niya pero ang isip ko lang talaga para sa grades at para sa future ko”

They prioritize academic success despite feeling ashamed and conscious dancing in public.

**P7:** “diba sa amin, bawal din magsayaw, mag-kuan. So parang hindi namin mapigilan na mapaisip na ba't ako nagsayaw, bawal man to sa amin”

There is self- conflict in participating in activities against religious beliefs.

**P3:** “need ng physical contact with a guy so which is hindi siya hindi siya pwede sa amin”

There is conflict between physical contact activities and cultural prohibitions.

### Academic Pressure

**P1:** “Nag conflict siya between belief kung magsunod ba ko sa academic task or mag ano ba ko sa belief namon na Islam or ano ba magsunod ko proper amuni amun”

There are restrictions against dancing with male partners

**P1:** “kung hindi ka mag perform ayan zero ka or wala kang score”

There is conflict between their religious belief and academic demands.

**P6:** *"kailangan mo naming isakripisyo ang religion naming para sa grades"*

There is conflict between academic requirements and religious beliefs.

**P7:** *"Parang hindi ko rin siya gustong gawin. Pero kailangan namin gawin"*

They have to sacrifice religious practices for academic performance.

### **Upholding religious practices**

**P1:** *"mag ramadan na so hindi kami, baka mauhaw atsaka hapon narin kasi, hapon na yung pe naming so gin'ot na tapos, kahit tubig kasi hindi kami pwede mag uminom,"*

They are reluctant to participate in activities against religious beliefs.

**P3:** *"hindi lang gd ko mag ano sa swimming pool kay basi makainom ko sang tubig (RAMADAN)"*

There are challenges in maintaining religious practices during physical activities.

*"specially swimming gid abi kalain man Ramadan nag langoy langoy ka tapos maka inom sang tubig so amuto gid tung challenge."*

They have difficulty participating in P.E during Ramadan due to fasting restrictions.

### **Dance as Sensual Action**

For women in particular, dance is frequently forbidden or severely limited because of a combination of social, cultural, and religious reasons. Islamic teachings place a strong emphasis on modesty, especially when it comes to how women behave and look, including how they walk. According to some interpretations of Islamic law, dancing—especially when it incorporates mixed-gender settings or sensuous movements—can lead to immoral behavior or divert attention from spiritual requirements (Shay, n.d.).

Participant 1 stated, *"In our religion in Islam, as a Muslim, syempre uhhh, limited lang yung galaw, limited lang yung dapat gawin."* (In our religion in Islam as a Muslim, our movement is limited.) She also added, *"Actually, yung galaw talaga as in galaw in dance, prohibited talaga sa amin yung pag dance."* (Actually, the movement, as in dancing, is really prohibited for us.)

This shows that dance is prohibited, which restricts their movements.

Participant 2 shared the same hindrances: *"saot dira man pud kami isa na budlayan, specially hindi kami kahulag tarong lalo na kung saot kung exercise okay lang man pero kung intensive na nga saot hindi kami sina gn a prefer pasaoton."* (We also find it hard, especially since we can't move properly, especially when it's something like exercise, it's okay, but if it's something more intensive, we can't do that. We prefer not to be asked to do it.)

Participant 3 shared her challenges aligned to the theme, saying, *"Sem yung ballroom, which is kuan siya sa amin, uhhh, haram siya kasi very kuan ang sayaw niya pagka sensual."* (The ballroom, which is forbidden for us because its dance is very sensual.) She added to that, *"like sa pagsayaw, like hindi siya sa amin allowed kasi gina consider siya na as way naga attract ka ng lalaki, which is hindi siya pwede sa amin."* (Like in dancing, it's not allowed for us because it's



considered as a way of attracting men, which is not allowed for us.) This means that it is a challenge for them to dance with sensual actions, which are often considered attracting opposite sex.

Participant 6 shared the same challenges with others: *"Nag parade kami nun habang sumasayaw medyo mahirap yun sa part namin kasi hindi kasi hindi pwede sa religion namin yung sumayaw na very extreme kasi matataman yung faith."* (We had a parade while dancing, and it was a bit difficult for us because dancing in an extreme way is not allowed in our religion, as it could affect our faith.) This means that dancing has an impact on their faith.

These cultural standards, which state that women should preserve modesty and abstain from any behavior that can be interpreted as sexually provocative, are strongly ingrained in many Muslim-majority nations. Due to the perception that dancing goes against the ideals of appropriateness and modesty, Muslim women are forced to either strictly regulate or forbid it as a result of the convergence of their cultural traditions and religious beliefs (Sidani, 2023).

### **Exercise Intensity**

According to Abed Al Razzaq, Wan Ahmad, & Ying Liew, (2018), regular exercise is essential for maintaining good health. However, Muslim students engaging in intense exercise can lead to various types of challenges including dietary restrictions, prayer obligations and modesty considerations. Understanding these challenges is crucial for creating an inclusive environment that promotes physical activities for Muslim students while respecting their religious beliefs and practices.

Participant 2: *"sa physical activities yung sa exercise lalo na kung ginahapo ka na ano imean like intensive na workout hapoon ka, may times abi na super bug'at na workout nagalipong ko kag ga suka2x so isa challenges."* (In physical activities, especially in exercise, like when you're already tired, I mean, like in intensive workouts, when you're really exhausted, there are times when the workout is so heavy that I get dizzy and feel like throwing up, so that's one of the challenges.) Participant 6 also said: *"Also yung mga extreme exercises"* (also the intense exercises.)

### **Physical Activity Discomfort**

By understanding the religious, modesty, cultural and physical aspects, educators, trainers, and practitioners can create inclusivity of yoga and fitness programs that acknowledge the diversity and needs of Muslim students that respect what is not allowed to them, especially women. This can be attained through dialogue and accommodation in this way we can achieve and promote equitable access to health practices. (Qureshi, Burchett, & Tawfick, 2015).

Participant 5 stated *"Like ang exercise kay may mga position na hindi masyado parang mga dog na yoga parang ganun po ang position minsan.. so yun.. din po ako naging uncomfortable"* *"gawin namin, tapos yung nabigay sakin na isang position.. parang bridge style or dog basta ganoon, parang naging uncomfy kasi naka blindfold ako."* (Like in exercise, there are positions that are somewhat like dog poses in yoga, something like that. So, yeah... I became uncomfortable. We had to do it, and then the position they gave me was like a bridge style or dog pose, something like that. It became uncomfortable because I was wearing a blindfold.) This shows that Muslim women have a feeling of awkwardness in executing the different types of exercise and yoga positions especially when their teacher is male. Cultural relativism theory also explains that ethical practice differs from one culture to another, which means that when Muslim women are not comfortable with some physical activities, they are considered wrong and others are correct. This is because cultures are different from one another since these depend on the moral norms that Muslim women practice (Cherry, 2023).

### **Layered Uniform Discomfort**

Muslim women have less participation in physical activity and sport due to their identity as Muslim and dress code. They also find sports and exercise dress code as uncomfortable (Senerath and Liyanage, 2020). Also according to Eldoumi & Gates, (2019), barriers including dress code, facility, motivation, and responsibilities. This dress code includes their use of Hijab when exercising even when it is too hot to endure. Some people also look at women differently wearing a hijab while they exercise.

Participant 3 narrated: *"Mahirap po kay di ba mag laro ka ng basketball so minsan samok"*

*akun hijab bigla sa ma ganun* "Medyo nahihirapan ako sa sports kay ang hijab ko nakakuha ata ako nang baba nang score sa table tennis kay naalis ang hijab ko like nakita ang chest part banda." (It's hard because, for example, when you're playing basketball, sometimes my hijab gets in the way suddenly, like that.) (I'm having a bit of difficulty with sports because my hijab got caught. I think I got the lowest score in table tennis because my hijab came off, and the chest part was exposed.) This theme shows that women also struggle in performing physical activities in terms of dress code. This, at the same time hinders them to execute the skills properly. This signifies that teachers should give consideration the dress code of Islam while performing physical activities.

Muslim women students find it challenging to layer their dress in participating in physical activities to adhere with their religious requirements. Islam, specifically as religion, culture and gender can influence their participation in PE has traditionally struggled to maintain modesty due to dress code Hardman, K. (2012).

Participant 2, shared her challenges aligned to that theme, saying, *"gin ot siya specially naka hijab then naka long sleeve na naka PE then ang balhas mo salo tanan sang bayo"*, she also added, *"kinahanglan ko mag layer sang bayo para hindi mag muka na fitted ang gina suksokon daw may ara siya negative side nga daw ma suffocate ko."* (It's really hot, especially since I'm wearing a hijab and long sleeves with PE clothes, and all the sweat gets trapped in the fabric," she also added, "I need to layer my clothes so it doesn't look too fitted, but there's a negative side to it because it feels like I might suffocate.) This means that it is challenge for them to layer their clothes during PE classes because on the heat.

Participant 3, shared the same hindrances, "Mahirap kasi need naming mag cover then uhm, sa init ng araw uhhh mas.. mas mainit pagid kasi walang ga kuan na skin" she added to that, "sa damit every physical education need ko mag cover like mag suot ng inner para ma takpan ang kuan "and "Mag suot ng inner sa loob then hijab, kailangan very tight kasi baka ma alis likeang pag hijab ko is yung hindi siya maalis yung very tight tapos yung socks dapat kasi hindi Makita ang skin." (It's hard because we need to cover up, and with the heat of the sun, it's even hotter

because there's no exposed skin," she added, "For every physical education class, I need to cover up, like wearing something underneath to cover up." She also said, "I wear an inner layer inside, then the hijab, it needs to be very tight so it doesn't come off, like my hijab needs to be really tight, and the socks should be worn so that no skin is visible.)

Participant 4 shared the same challenges with other, *"Kailangan namin nakasout ng long sleeve so mas mainit"* she also *"kailangan pa naming mag sout ng jacket para hindi Makita ang balat or skin so dagdag init gid siya kag pawis."* (We need to wear long sleeves, so it's hotter," she also said, "We also need to wear a jacket so that the skin isn't visible, so it adds more heat and sweat.) Participant 7 also narrated, *"Siyempre, pag nag-PE ka, dapat. Kasi pag nag- asuot ka ng hijab, mainit talaga yun."* (Of course, when you do PE, it's necessary. Because when you wear a hijab, it's really hot.) This means that because she wears hijab during physical activities she feels more heat than those who don't.

Participant 5 shared her challenges saying, *"Tapos para ma tabunan ang sa siko po namin, naga suot po kami ng armband, para hanggang sa may kamay na banda talaga yung mata-bunan. Kung sa paa naman mababa man talaga ang jogging pants"* (Then, to cover our elbows, we wear armbands, so that the area up to our wrists is covered. As for the legs, the jogging pants are really low to cover them properly.)

This means that during PE, she needs to really cover her body to make sure no skin is exposed.

Participant 6 also shared her problems with the schools required attire during PE classes, saying, *"Yung uniform ng pe pero yung pants okay lang pero yung top medyo uncomfortable ka kasi hindi ka makagalaw nang maayos"* (The PE uniform is okay, but the pants are fine, it's the top that's a bit uncomfortable because you can't move properly.)

### **Inadequate Facilities**

Muslim women's physical activities are mixed and school-based they are also not able to fully participate in sports due to lack of resources and the school did not overlooked

some Islamic needs. Religious belief and culture are valuable to Muslim women preferences (Miles and Benn, 2016).

This is as Participant 2 stated: *"pagchange sang clothes kunwari subong klase namon english after sina pe for as na muslim students specially ang girls abi sensitive dapat walang makita sang ano ang struggle is kinahanglan namon mag tago sa private na room", "excluded na comfort room though may ara sang cr atun gym may ara abi siyang malinlingan sang tao may ga agi so amuna, amuna gina iwasan namon as much as possible kung magchange kami kami lang na muslim."* (When we change clothes, for example, after our PE class, we have English class. As Muslim students, especially the girls, it's sensitive because nothing should be exposed. The struggle is that we need to hide in a private room." "The comfort room is excluded, though there's a restroom at the gym, but it's visible to others, and people pass by, so that's why we avoid it as much as possible. When we change, only we, as Muslims, do it.)

### **Lack of Consideration**

Entering an environment with a different culture such as not having the same practices and beliefs might one to lead struggle and have conflict leading them to adjust to adapt to the new lifestyle (Naparan, 2024). In the study of Naparan (2024), there are 5 themes of challenges Muslim student encounter namely: compulsory attendance in religious activities, attending classes on religious activities attending classes on religious education subjects and not being able to pray.

These are the minimal struggles of Muslim students when the teacher does not give considerations, has language barrier and has to adjust.

Participant 1 shared, *"Gin ano naman siya gin raise naman yung concern still di parin na approve di parin napapakinggan."* (They raised the concern, but it still hasn't been approved and hasn't been heard.)

Participant 4 shared, *"Sa school mayroon naman daw letter na parang ging send na parang ging allow sila magpatahi ng mahaba na palda parang hindi pa dw siya approved."* (In school, they said there was a letter that was sent, allowing them to have long skirts made,

but it hasn't been approved yet.) Most participants shared that their campus life is about adopting the new culture and accepting lack of accommodation from the school for religious practices of Islam and Muslim students as they feel like their needs are not addressed. (Saeed, 2019).

### **Struggle in One's Faith**

Participating in physical education activities causes the Muslim women students to struggle with their faith. On the study of Hussain & Cunningham (2023) religious identity will be positively associated with physical activity participation among Muslim women. but for the participants, Muslim women students, they felt that physical activity participation negatively affected their religious identity.

Participant 1 shared her struggles in participating in physical activity saying, *"Naging struggle lang gid to siya sa akon faith toward religion."* (It really became a struggle for me in terms of my faith and religion.) This means that she struggled with her faith in her religion whenever she participated in PE activities. Participant 4 also shared her obstacles in doing PE activities, *"Ano sasabihin ng mga iba . Mga gan-yan. Mga Muslim ko na kaibigan. Mga kabangsamoro ko."* (What will others say? Things like that. My Muslim friends. My fellow Bangsamoro.) This means that she struggled with judgements of other people.

Participant 7 also shared her struggles, saying, *"Ah, ako lang yung nakahijab sa amin lahat. Parang gano'n. Parang nag-a-down rin sarili ko, ah, bakit ako lang yung nakahijab?"* (Oh, I'm the only one wearing a hijab among all of us. It's like that. I also end up putting myself down, like, why am I the only one wearing a hijab.) She felt different from her classmates as she was the only hijabi in their class.

She also added, *"Hindi mo rin maiwasan yung mag isip eh. Bakit ko ginagawa to? grabeh pawis ko"* (You can't help but think, 'Why am I doing this? I'm sweating so much.) She questions herself when she joins physical activities because it is haram in her religion. These challenges are supported by the study of Senarath & Liyanage, (2020) Muslim women student's participation in PE is, therefore less than those coming from

other religious, because they struggle in choosing between their identities as students and as Muslims.

### **Academic Pressure**

The participants participated in PE activities even it has against their will for the sake of their grades. According to the study of Kurniawan et al., (2022), womens participation in physical activities are low, and a grade is one motivation teachers gave.

Participant 1 shared her challenges in participating in physical education, saying, "*kung hindi ka mag perform ayan zero ka or wala kang score*" (if you're not going to perform, you will got zero score.) this means that if she doesn't participate she will gain zero even though the activity is not aligned with her religious beliefs. Participant 6 shared her dilemma, "*Kailangan mo namin isakripisyo ang religion naming para sa grades.*"(We need to sacrifice our religion for the sake of our grade.) This means she had to sacrifice her religions beliefs to comply with academic requirements.

Participant 7, shared the same struggle saying, "*Parang hindi ko rin siya gustong gawin. Pero kailangan namin gawin.*" (It's like I don't want to do it either, but we have to do it.)

### **Upholding Religious Practices**

Religious restrictions and cultural beliefs affect students to engage in physical activities and they limit students in sports participation due these cultural restrictions like Ramadan (Marwat et al. 2019). Benn (2006) also found out that Muslim students face various problems and struggles while engaging and taking in P.E classes such as dress code, mixed teaching and performing exercises during Ramadan.

They can also have restrictions in extra-curricular activities because of their cultural and religious beliefs. In the cultural relativism theory it also stated that in doing right and wrong things one is influence by our their cultural beliefs and standard this is why Muslim women students have difficulties in engaging in physical activities

These affirm the statement of Participant 1, "*Syempre matakot din ako sa sasabihin ng ibang tao no, kapag kasi syempre naka pe ako mag uwi, Makita ako ng ibang tao, maano sa akinna*

*baka iba yung isipin nila sa akin na, ay naka hijab siya pero naka pants siya, kasi hindi nila ma intindihan kung bakit ganon.*" ("Of course, I'm also scared of what others might say. Because when I wear my PE uniform and go home, if others see me, they might think something different about me, like, 'She's wearing a hijab but she's wearing pants.' They might not understand why it's like that.) In the study of Barihasion, et al. (2023), that Muslim student have negative encounters in Catholic institution such as not having their needs accommodated, having teachers who do not fully understand the doctrines of Islam and having academic struggles and limited class participation.

During Ramadan, Muslim women student find it hard to participate in PE activities because of discomfort such as heat and thirst. In the study of Ihbour (2023), in Ramadan, the fasting period can cause particular problems for athletes and people involved in sports and physical activities that require a lot of stamina and energy.

Participant 1 Shared her struggles in related to that theme, saying "*Mag ramadan na so hindi kami, baka mauhaw atsaka hapon narin kasi, hapon na yung pe naming so gin'ot na tapos, kahit tubig kasi hindi kami pwede mag uminom.*" (Ramadan is coming, so we can't eat or drink. We might get thirsty, and it's already in the afternoon because our PE is in the afternoon. It's really hard, and even water, we can't drink.) This means that during Ramadan they are discourage to participate in physical activities because of discomfort like thirst because they are not allowed to drink water.

Participant 3 also shared her struggles during Ramadan "*Hindi lang gd ko mag ano sa swimming pool kay basi makainom ko sang tubig.*" (I really can't swim in the pool because I might drink the water.) She also added that, "*Specially swimming gid abi kalain man Ramadan nag langoy langoy ka tapos maka inom sang tubig so amuto gid tung challenge.*" (Especially swimming, it's really difficult during Ramadan. You're doing swimming and then you might drink the water, so that's really the challenge.)

This means that it is hard for them to participate in Physical activities that involve water, like swimming, because they might drink the water which is discouraged during Ramadan.

### Communication Barrier

Communication skills are significant in conveying information, solving conflict, addressing issues and achieving targeted goals. Participant 1 explained that *“Actually ngayong sem parang mas naging ano po kasi yung teacher ko ay lalaki parang mahirap ako mag approach na ano.”* (Actually, this semester it's been a bit harder because my teacher is a man, so it's difficult for me to approach him.) There is a study explained that Muslim students face struggles in terms of adopting new culture and social isolation, this hinders them to interact with others during their adjustment period and campus life. Lack of communicative competence can affect their academic performance during class period (Saeed, Tabassum and Chen, 2019).

Also, Bukhari et al., (2023) stated that Muslim students often face communication barriers hindering them to express their feelings in terms of academics to performing extreme exercises and dances, and to interest socially with others. Thus, these kind of barriers should be

addresses so to create an inclusive environment in educational institutions.

### Insensitivity and Disrespect

Muslim women find it challenging to engage in physical activities due to religious and cultural barriers, as well as the lack of sensitivity or understanding regarding their clothing requirements. This is supported by the study of Duca, N. (2024), Muslim women have been subject to discrimination, bigotry, and disrespect for wearing or wanting to wear a hijab. He also added, they are uneducated on the true meaning of the hijab, making it easier to discriminate against and bully those who are Muslim.

Participant 4 shared her challenges regarding to that theme, saying, *“May one time nga na offend ko, sinabihan ako ng classmate ko na babae what if alisin ko daw hijab ko kasi mainit daw grabeh pawis ko.”* (There was one time when I offended someone, a female classmate told me, 'What if you take off your hijab because it's hot, you're sweating a lot.) she felt offended with her classmates words about removing her hijab.

### The Coping Strategies used by Muslim students in participation in Physical Education Classes

Table III. The Description of the Coping Strategies of Muslim Women Students in their Participation in Physical Education Classes

Significant Statement	Concept	Theme
<b>P1:</b> <i>“so naga jacket na lang talaga ako kapag naka pe, kasi nahuhulma yung ano ko, shape ng kawatawan tapos mainit pa yung panahon. na mag jacket na lang, mag jacket ka so yun yung pag aalter-nate sa situation , so mag jacket ka na lang kasi hindi pwede mag long sleeve.”</i>	They have to adjust clothing to cover the body despite discomfort due to heat.	<b>Modifying Clothing</b>
<b>P2:</b> <i>“kinahanglan ko mag layer sang bayo para hindi mag muka na fitted ang gina suksokon”</i>	They wear layered clothing to maintain modesty and adhere to religious dress codes.	

**P3:** "Mag suot ng inner sa loob then hijab, kailangan very tight kasi baka maalis like ang pag hijab ko is yung hindi siya maalis yung very tight tapos yung socks dapat kasi hindi Makita ang skin."

They ensure that hijab and other clothing are secure and modest to align with religious dress codes.

**P4:** " Since need icover ang Balat or skin naga sout po ako ng jacket"

They avoid judgment by family members regarding participation in PE activities.

**Hiding to avoid judgment.**

"hindi nga ako nagpapakita sa mga tita ko, hindi ako nagpapakita sa mga tita ko kasi nata-takot ako na baka ijudge nila ako"

They sometimes do not wear hijab to fit in and avoid discrimination.

**P7:** "Para less discrimination, syempre na aadopt ko na lang din sa mga kaibigan ko, na parang hindi sila naga hijab so hindi na lang ako mag hijab."

They participate in physical education activities primarily for academic reasons despite potential conflicts with religious beliefs.

**PE participation for Grades**

**P1:** " Parang gina ano na lang naming na for grades"

They focus on enjoying the subject and learning, participating actively to achieve good grades.

**P3:** " Ang ano ko is eenjoy lang yung subject and ma learn lang yung lessons then, mag participate para mag hindi mababa yung kuan yung grades."

They participate in PE and find enjoyment in them, focusing on grades.

**P5:** "parang naga enjoy nalang ako na gina kwan mo nalang na para sa grades to"

They focus on the importance of grades and future benefits, ensuring religious practices are followed as much as possible

**P6:** *"iniisip ko na lang po talaga every session naming sa physical, ahm iniisip ko talaga para sa grades and yung intention ko pa talaga is hindi para masira yung religion ko but para sa future ko na lang po at para hindi masayang yung binibayad nang parents ko sa skul,"*

They concentrate on completing tasks for grades rather than focusing on religious conflicts.

**P6:** *"isipin ko na lang ginagawa para sa grades at gingawa ko talaga yung task, yun na lang ginagawa ko gawin yung mga task na lang kaysa sa isipon yung ibang bagay mas tinatapos ko na lang yun"* **P7:** *"Sige himuon ko na lang rin para sa Grade."*

They participate in activities for the sake of grades despite potential religious conflicts.

**P2:** *"naga seek ko sang guidance specially sa parents ko"*

They seek guidance from parents on how to manage religious obligations while participating in PE.

## Repentance

**P2:** *"makacommit ko sang sala tungod sa pagparticipate sang PE activity ga pray ko nga tani mabayaran ko tung sala nga na commit ko."*

They pray for forgiveness after participating in activities that might conflict with religious beliefs.

**P2:** *"siya through seeking guidance specially sa mga kuya kag sa mga elder brother and sister na may mas mayo nga balan sa religion namon or ari ba toleratable ba siya or hindi"*

They seek guidance from family members to understand the religious acceptability of physical education activities.

**P5:** *"gina kwan ko nalang na ga pray kasi kami ng 5 times a day .. so parang doon nalang na part, alam ko naman na baka*

They pray regularly and seek forgiveness for participating in activities that might con-

*nalalabag talaga , doon nalang kami naga... naga hingi ng ...patawad na para sa grades, maghingi ng patawad kasi para din naman sa grades."*

flict with religious beliefs, motivated by academic goals.

*P6: "magpray kami agad hihingi ng patawad at tsaka repentance at stig far kung tawagin namin stig far kasi humingi kami ng repentance kay Allah at kailangan naming gawin ulit then hihingi naman ulit ng repentance yun po ang stig far na ginagawa namin"*

They engage in prayer and seek repentance after participating in PE activities that might conflict with religious beliefs.

*P6: " kinakausap ko yung mga friend ko na Muslim and binigyan nila ako assurance na para yun sa grades mo so yun po ginagawa ko kinakausap ko mga muslim friends ko at isapang ginagawa ko ginagawa ko na lang yung mga dapat ko gawin para ma distract at hindi ko maisip"*

They pray for forgiveness after participating in activities perceived as sinful.

*P7: "Naga pray Na lang ako after. na after mo makagawa, yung ano parang kasalanan, kasalanan siya. Naga pray na lang.*

They rely on Muslim friends for reassurance and focusing on tasks to distract from potential conflicts with religious beliefs.

*P2: "bitbit na pamaypay kung init need gid pamaypay so amuna coping ano ko everytime init gapangita ko sang lamig nga makasulod under the clothed. "*

They are using fans to cope with the heat while wearing modest clothing during PE activities.

### Practical Strategies

*P3: "Naga dala ako ng mini electricfan,"*

They bringing this mini electric fan to cope with heat during PE activities.



**P4:** "Gadala ko one liter na tubig then paypay at tsaka towel pangpunas sa pawis"

They bring water, a fan, and a towel to manage physical discomfort such as heat and sweat.

**P3:** "Hindi masyadong pag interact with kuan non muslim boys or with boys."

They minimize interaction with non-Muslim boys to adhere to religious practices.

### Minimizing interaction

**P4:** "Ako kasi partner ko babae"

They choose female partners to avoid physical contact with the opposite sex.

### Modifying Clothing

Students are more likely to participate fully in PE classes when they feel good about themselves and their clothes. Students can overcome potential barriers to participation by abiding by religious dress codes and making sure that their attire respects their cultural and religious values.

Islam requires modest dress to maintain moral and social order. Muslim women are required to wear clothes that are neither transparent nor shape-revealing. Arms, legs, and hair must be covered, especially in the presence of males who are not in the woman's family (Attum et.al. 2023). According to Ahmad (2011), Muslim women modify their traditional attire to preserve modesty by donning loose-fitting sportswear or moisture-wicking undergarments that cover their bodies, even when engaging in physically demanding activities.

Participant 1 shared her coping strategies "So naga jacket na lang talaga ako kapag naka pe, kasi nahuhulma yung ano ko, shape ng katawan tapos mainit pa yung panahon. na mag jacket na lang, mag jacket ka so yun yung pag aalternate sa situation, so mag jacket ka na lang kasi hindi pwede mag long sleeve." (So I just wear a jacket when I have PE because my body shape gets revealed, and the weather is hot. So I just wear a jacket to alternate the situation. You wear a jacket because you can't wear long sleeves.) She used this method to cover her skin even in hot weather, ensuring she remains modest and comfortable.

Participant 4 echoed similar sentiments, stating, "Since need icover ang Balat or skin naga sout po ako ng jacket." (Since I need to cover my skin, I wear a jacket.) She used the same method to cover her skin ensuring she remains modest and comfortable.

Participant 2 also shared "Kinahanglan ko mag layer sang bayo para hindi mag muka na fitted ang gina suksokon" (I need to layer another clothes so that it is not obvious what I am wearing is fitted.) This approach helped her maintain modesty by ensuring that her clothing is not form-fitting.

Participant 3 also contributed her coping strategy, "Mag suot ng inner sa loob then hijab, kailangan very tight kasi baka ma alis like ang pag hijab ko is yung hindi siya maalis yung very tight tapos yung socks dapat kasi hindi Makita ang skin." (I made sure to wear an inner long sleeve shirt inside my PE uniform to cover the skin on my arms and to ensure my hijab was securely in place and that my socks covered my skin.)

### Hiding to Avoid Judgment

Muslim women students change their behavior and appearance to avoid judgement and discrimination. Research by Uddin et al. (2022) and other studies (Sirin & Katsiaficas, 2011) highlight the association between discrimination and Muslim identity, often exacerbated by attire.

Participant 1, shared her coping strategy stating, "Hindi nga ako nagpapakita sa mga tita

*ko, hindi ako nagpapakita sa mga tita ko kasi natatakot ako na baka ijudge nila ako.*" (I don't show myself to my aunts because I'm afraid they might judge me.) Reluctance to show herself to her aunts reflects a fear of being judged because of her appearance or adherence to cultural norms.

Participant 7 shared her strategy also, *"Para less discrimination, syempre na aadopt ko na lang din sa mga kaibigan ko, na parang hindi sila naga hijab so hindi na lang ako mag hijab."* (To avoid discrimination, of course, I just adapt to my friends, since they don't wear hijabs, so I just don't wear mine either.)

This shows that she decided not to wear the hijab like her friends because she wanted to be like them and not stand out. This shows how strong the pressure is to be like everyone else and not be different.

People often feel this way because they do not want to be treated badly or left out. Cultural relativism also suggests that the norms, belief and behavior of other culture must be understood based on their context which they arise. It means that all cultures have their own beliefs in which we do not have the right to judge those cultural norms (Cherry, 2023).

### **PE participation for Grades**

Muslim student participates in Physical Activities because they want to have a good grades even though the activities given are not aligned to their religious beliefs. Qasserras et al. (2023) noted that grades are often seen as the most important measure of student performance and have a significant impact on a student's academic success. High grades boost students' confidence and engagement. Participant 1 shared, *"Parang gina ano na lang naming na for grades."* (We are doing it for the sake of our grade.)

Participant 7 echoed this strategy saying, *"Sige himuon ko na lang rin para sa Grade."* (Okay, I'll just do it for the grade.) Similarly, Participant 6 said, *"Issipin ko na lang ginagawa para sa grades at gingawa ko talaga yung task, yun na lang ginagawa ko gawin yung mga task na lang kaysa sa isipon yung ibang bagay mas tinatapos ko na lang yun."* (I'll just think of it as something I'm doing for the grades, and I'm really doing the task. I just focus on doing the

tasks rather than thinking about other things; I just finish them.)

Participant 3 provided her coping strategy saying, *"Ang ano ko is eenjoy lang yung subject and ma learn lang yung lessons then, mag participate para mag hindi mababa yung kuan yung grades."* (My goal is to just enjoy the subject, learn the lessons, and participate so that my grades won't be too low.)

The same coping strategy was used by Participant 7 *"Parang naga enjoy nalang ako na gina kwan mo nalang na para sa grades to."* (I just enjoyed and think of it as something I'm doing for grades.)

### **Repentance**

In Islam, prayer is fundamental, providing a spiritual framework for believers to communicate with Allah. Muslims believe that through daily worship a person makes a direct connection to Allah (Tayviah, 2018). Managing religious conflicts requires a multi-faceted approach, where prayer and forgiveness play vital roles. Participant 2, shared her coping strategies saying, *"Naga seek ko sang guidance specially sa parents ko."*

She sought guidance from her parents during her participation in PE. She also added in her strategy that *"through seeking guidance specially sa mga kuya kag sa mga elder brother and sister na may mas mayo nga balan sa religion namon or ari ba toleratable ba siya or hindi."* (Through seeking guidance, especially from the older brothers and sisters who have a better understanding of our religion, to know if it's acceptable or not.) Aside from her parents, she also sought guidance from her brothers and sisters.

Participant 2 shared another coping strategy *"Makacommit ko sang sala tungod sa pagparticipate sang PE activity ga pray ko nga tani mabayaran ko tung sala nga na commit ko."* (I might commit a sin because of participating in the PE activity, so I pray that I can make up for the sin I've committed.) Praying to Allah is her coping strategy.)

Participant 5 shared the same coping strategy, *"gina kwan ko nalang na ga pray kasi kami ng 5 times a day.. so parang doon nalang na part , alam ko naman na baka nalalabag talaga ,*

doon nalang kami naga... naga hingi ng ...patawad na para sa grades, maghingi ng patawad kasi para din naman sa grades." (I just pray because we pray five times a day so I focus on that part. I know that it might really go against our beliefs, so we just ask for forgiveness for the grades, asking for forgiveness because it's also for the grades.)

Participant 6, shared the same coping saying "Magpray kami agad hihingi ng patawad at tsaka repentance at stig far kung tawagin namin stig far kasi humingi kami ng repentance kay Allah at kailangan naming gawin ulit then hihingi naman ulit ng repentance yun po ang stig far na ginagawa naming." She also added, "Kinakausap ko yung mga friend ko na Muslim and binigyan nila ako assurance na para yun sa grades mo so yun po ginagawa ko kinakausap ko mga Muslim friends. ko at isapang ginagawa ko ginagawa ko na lang yung mga dapat ko gawin para ma distract at hindi ko siya maisip" (I talk to my Muslim friends, and they give me assurance that it's for your grades, so that's what I do. I talk to my Muslim friends, and another thing I do is just focus on what I need to do so that I can distract myself and not think about it. she talked with her friends about her concerns.)

Participant 7 echoed the same coping strategy saying, "Naga pray na lang ako after. na after mo makagawa, yung ano parang kasalanan, kasalanan siya. Naga pray na lang." (I always asked for forgiveness after doing something that feels like a sin, I just pray.)

### **Practical Strategies**

Muslim women students are covered from head to toe to adhere to their religious requirements, Because of this they are vulnerable to physical discomforts like dehydration and overheating. To ensure that students can engage in these activities safely and comfortably, it is essential to adopt practical strategies like bringing fans, water, and towels. During days when one is exposed to extreme heat, they have to keep drinking water before they feel thirsty, especially when they are outdoors and are performing physical activities (DOH, 2012).

Participant 2 shared how she coped with physical discomfort, saying, "Bitbit na pamaypay kung init need gid pamaypay so amuna

coping ano ko everytime init gapangita ko sang lamig nga makasulod under the clothed.." (I carry a fan because it's hot, I really need a fan. So that's how I cope. Every time it's hot, I look for a way to feel cool under the clothes.) I always bring Participant 3 shared the same saying "Naga dala ako ng mini electricfan,". (I bring mini electricfan.)

Participant 4 echoed the same coping strategy. "Gadala ko one liter na tubig then paypay at tsaka towel pangpunas sa pawis." I always bring one liter of water, minifan and towel to wipe out my sweat.)

### **Minimize Interaction**

Muslim women students must refrain from interacting with people of the opposite sex in order to uphold their religious beliefs and maintain their modesty. In Islam, even simple touches between members of the opposite sex except immediate family members, are strongly discouraged (Attum, 2023).

Participant 3 shared her coping strategy saying, "Hindi masyadong pag interact with kuan non muslim boys or with boys." (Not interacting much with non-Muslim boys or with boys in general.)

Participant 4 shared her experience, "Ako kasi partner ko babae." (I partned with girl.) She partners with the same sex in their dance to avoid physical contact with opposite sex.

### **Acknowledgment**

We, the authors, would like to acknowledge with the greatest appreciation and sincerest gratitude the valuable contributions of the following individuals:

To God Almighty, the Creator of life and Writer of our destiny, who lifted the entire burden, especially when not everything was falling into place.

To our parents, for being our motivation to keep going, for always being by our side, providing us the financial support and for constantly reminding us to keep fighting for our future.

To our adviser, for always believing in our capabilities, for guiding us in writing our paper, and for continually filling us with knowledge and learning.

To our research panels Ma'am Susan Joji Rolluqui, Sir Jethro Carl Aranadallo and Ma'am Liezel Gandola for their invaluable feedback and support throughout our research journey.

To our respondents, for their time, honesty, and cooperation, which were essential for the completion of this research.

Lastly, to the researchers, we did it. We have surpassed mountains of challenges and emerged victorious in this college journey. Thank you for always fighting.

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## Appendix A

### Consent of the Letter

Dear Ma'am/Sir:

Greetings of Peace!

We, the student-researchers of the Notre Dame of Marbel University College of Education Department taking up EDFPE 105-Educational Research. We are currently conducting a qualitative research study " **Experiences of Muslim Women students in Participation in Physical Education Class**" in partial fulfillment of our requirements in EDFPE 105 subject.

In line with this, we would like to ask permission from you to allow us to conduct our study. We will use a face-to-face interview for our data gathering. Our study does not intend to evaluate a school or an individual student. The data gathered will be treated with strict confidentiality.

We would highly appreciate if you could grant permission on our request. With this, our gratitude to the response that you can extend to us.

Sincerely yours,

Cardinas, Nerlyn Jane L.  
Researcher

Prio, Michelle V.  
Researcher

Salazar, Jene Reven P.  
Researcher

**Noted by:**

**JOHN PAUL S. PENDON, LPT, MAEd**

Research Adviser

## Appendix B

### Research Instrument Validation Rating

**Students Researcher/s:**

1. Nerlyn Jane L. Cardinas

3. Jene Reven P. Salazar

2. Michelle V. Prio

**Research Title:** "Experiences of Women muslim Student in Participation in P.E Class"

**Instruction:** Considering the criteria, please rate the research instrument using the scale below:

<u>Scale</u>	<u>Verbal Description</u>
5	Excellent
4	Very Good
3	Good
2	Fair
1	Poor

CRITERIA	RATING				
	1	2	3	4	5
1 <b>Clarity of Direction and Items.</b> The directions are clear and understand the vocabulary level of the questions suits to the level of the respondents					
2 <b>Presentation/Organization of Items.</b> The items are presented and organized in a logical manner.					
3 <b>Suitability of Items.</b> The items appropriately represent the substance of the research. The questions determine the conditions, knowledge, perceptions, and attitudes that are supposed to be measured.					
4 <b>Adequateness of Items per Category.</b> The items adequately represent t coverage of the research. The number of questions per area cate represents enough of the questions needed for the research.					
1 <b>Attainment of the Purpose.</b> The research instrument as a whole fulfills objectives to which it was constructed.					
2 <b>Objectivity.</b> Each item question requires only one behavior. No aspect o the questionnaire suggests bias on the part of the researcher.					
3 <b>Scale and Evaluation Rating System.</b> The adapted scale is appropriate the items.					

(Note: Required minimum Mean Rating to proceed to Data Gathering is 4.00)

Mean: \_\_\_\_\_

**Comments and Suggestions:**

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**Validated by:**

\_\_\_\_\_

**Date Validated:**

\_\_\_\_\_



## Appendix C

JMJ Marist Brothers  
NOTRE DAME OF MARBEL UNIVERSITY  
City of Koronadal, South Cotabato

### ENDORSEMENT OF STUDENT RESEARCHERS FOR DATA GATHERING

February 02, 2024

**Dr. Ma. Magdalena F. Cobrador**  
College Dean  
College of Education

Dear Ma'am

This is to certify that the student researcher/s whose names appeared below:

- 1.) Nerlyn Jane Cardinas 3.) Jene Reven Salazar
- 2.) Michelle Prio

and whose research title is:

"Experiences of Muslim Women Students in Participation in P.E Class"

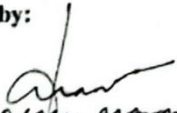
Has/have fully accomplished the following:


- a. Full version of the research proposal paper, duly approved by the members of the panel
- b. Acquired Validation Rating of not less than 4.00 (Very good, wherein 1.00 as the lowest and 5.00 as the highest rating.

Therefore the above mentioned student researchers are highly endorsed to proceed to the data gathering phase.


Endorsed by:

Panelists:

  
JETHRO CAPE ARMAS  
Name & Signature

  
LIZA N. GANDOLA, MAEd  
Name & Signature


  
SUSAN JOY RODRIGUEZ, PhD  
Name & Signature

  
John Paul Pendon, LPT, MAEd  
Research Adviser

Noted:

  
LIZA N. GANDOLA, MAEd  
Program Coordinator  
(Name & Signature)

Approved:

  
Dr. Ma. MAGDALENA F. COBRADOR  
College Dean  
(Name & Signature)

## Appendix D

### Certificate of Language Editing

Date: July 29, 2024

Dr. Ma. Magdalena F. Cobrador  
College Dean  
College of Education

Dear Ma'am; \_\_\_\_\_

This is to certify that the research paper with the title, "Experiences of Muslim Women Students in Participation in Physical Education Class"


to be submitted by the student researchers whose names appeared below:

1. Nerlyn Jane L. Cardinas
2. Michelle V. Prio
3. Jene Reven P. Salazar

had been edited. The content and author's intention were not altered in any way during the editing process.

The undersigned editor guarantees the quality of English language in this paper, provided that the changes made by the editor were accepted and followed.

**Language Editor:**

  
\_\_\_\_\_  
(Name & Signature)  
Date Edited: 08-13-24

## Appendix E

### Certificate of Technical Editing

Date: August 13, 2024

Dr. Ma. Magdalena F. Cobrador  
College Dean  
College of Education

Dear Sir:

This is to certify that the research paper with the title, "Experiences of Muslim Women Student in Participation in Physical Education Class" to be submitted by the student researchers whose names appeared below:

1. Nerlyn Jane L. Cardinas
2. Michelle V. Prio
3. Jene Reven P. Salazar

had been edited. The content and author's intention were not altered in any way during the editing process.

The undersigned editor guarantees that the whole manuscript subscribed to the APA Format 7<sup>th</sup> Edition as stipulated in the *NDMU Undergraduate Research Manual for 2023*.

**Technical Editor:**

**JOHN PAUL S. PENDON, LPT, MAEd**  
*(Name & Signature)*

Date Edited: 08-13-24

## **Appendix F**

### **Research Questionnaire**

**SOP 1: How may the experiences of Muslim student in participating physical activities be described?**

Q1: What are your experiences as Muslim Student during physical activities in your class? What are your teachers doing to address your needs as Muslim Student in participating the physical activities on your physical education class?

**SOP 2: What are the challenges encountered by Muslim students in participating physical activities in P.E?**

Q2: What are challenges you encountered as muslim student in participating physical activities? What are the effects of this conflict that you encountered during physical activity in your mebtal, social and physical level?

**SOP 3: What are the coping strategies used by Muslim students in participating physical activities in P.E?**

Q3: What are your coping strategies in the challenges encountered in participating physical activities as Muslim Students ?

## **Appendix G**

### **Transcript of Interview with participants**

#### **Q1. What are your experiences as Muslim students during physical activities?**

so in our class syempre physical activity, physical education so more on mga activity talaga kami, so may tendency talaga magalaw talaga yung katawan, and syempre in our religion in islam as a muslim syempre limited lang yung galaw, limited lang yung dapat gawin, so uhm mahirap siya actually pero dahil school naman parang dahil sa grades, dahil sa kailangan talaga kasi kung hindi ka mag perform ayan zero ka or wala kang score so ang nangyayari is nung first sem, actually is teacher ko is babae so okay lang mag galaw minsan na , kasi minsan exclusive lang sa amin yung parang sa amin lang sa ano wala masyadong tao so sa classroom lang so maliit lang din kasi yung mga lalaki naming actually tapos nareraise ko din sa kanya yung concern ko atsaka may mga friends din naman ako nadin, sila na mismo nageexplain sa teacher na ganito ganiyan, actually nung foundation day, nong sayaw uhmm im also a dancer kasi so ang ging ano ko, ang gin sabi ko na lang kay maam kung hindi ako mag sayaw sa madaming tao, pero mag help ako mag choreo ng dance so yun yung ginawa ko so kahit nag choreo ako ng dance nag choreo ako ng dance uhmm gin consider yun ni maam Beatrice kasi yun yung sabi niya na okay kasi committed din naman din daw ako, so yung gin consider nalang niya kasi nag help naman daw ako maging turo naman daw ako so yun gin consider niya so yun nalang talaga yung ano ng teacher ka kung iconsider niya yung situationko or hindi.

#### **Q2. Aside from that experiences po, may other experience ka pa po like sa in this sem?**

Ay ngayong sem? Actually nagyong sem parang mas naging ano po kasi yung teacher ko ay lalaki parang mahirap ako mag approach na ano, so kung ano lang yung gina ano niya, gina uhmm gina bigay niya sa amin ginagawa na lang tal

#### **Q. As muslim po, as a muslim student ano po yung ano, ano yunh ma feel mo icompare mo yung feelings mo sa kanila ?**

siguro ano, mas sila kasi mas open sila ihh, mas maka galaw sila ng maayos, while sa amin mga muslim mas limited so may tendency na uhmm kunwari no uhmm yung may ibang students kasi sa classroom na hindi naming ka bat, ah hindi ko ka course, so baka kung maka groupo naming sila tapos ih explain naming na ganito baka maibahan gud sila like hindi parin, hindi ma understand yung situation so siguro yun yung ano ng muslim atsaka ng ano, pero yung mga classmate ko na undersrtand din naman nila wala namangg problema sa kanila

#### **Q3. Anong ginagawa ng mga teachers niyo, mga intervention like kung hindi ka maka perform na mga physical activity?**

Naga ano sila, kung hindi ka maka perform ng physical activity may gina bigay sila na ibang task na pwede mong gawin na aside don sa mga mag physical activity ka may gina kumbaga may prevention doon sa hindi ko magawa, so may gina iba, may iba sila gina bigay na task sayo na pwede mong iano uhmm na gawin.

#### **Q. Specific task?**

Sakin yung lang po yung sa ano sa foundation day na mag choreograph, kasi yung kay sir deocadez, actually nong first bigyan niya ako ng task, kasi napalitan siya ng teacher naming yung kay teacher Beatrice, so yung gin bigay na lang sakin ni teacher Beatrice yung pag choreo, pero may iba sana ibibigay sakin si sir na task that time.

**Q4. So ano yung na feel 2131op o iba yung task mo sa task nila?**

Actually okay lang sa akin, parang sa akin nadin naman yun kung bakit niya yun ginawa so kung uhmm kumbaga, kung iba yung task nila, weather sa akin naman yung decision kung yun yung kukuhanin ko or hindi so mas piliin na lang na yung mas maka buti.

**Q5. Ano yung mga challenges na naexperience mo ,na mag participate sa physical activities?**

Actually sa damit, sa damit actually is sa amin , hindi talaga nag papants, atyaka nga yung uniform hindi man ako pwede mag ano mag like high socks kasi nakikita masyado yung whole , shape ng ano ko ng paa ko, so wala akong magawa kasi yung talaga yung ano ng school, pero weather gin ano naman siya gin raise naman yung concern still di parin na approve di parin napapakinggan. Dapat kasi all cover, tapos sa pants, tapos sa pants so hindi rin pwede mag pants, so naga jacket na lang talaga ako kapag naka pe, kasi nahuhulma yung ano ko, shape ng katawan tapos mainit pa yung panahon.

**Q6. Wala bang choice mag ano mag sout, ano ang efect niya sina sa imo na belief sa norm?**

Sabi lang ng mama ko, para hindi gid mag hulma yung body ko, mag jacket na lang talaga ako kasi wala din siyang choice so ano talag sa aming family, dress talaga kami, naka abaya, naka full black, uhmm naka dress na hindi talaga kita yung ano, so kapag uhmm nung sinabi sakn ng mama ko, ay yung sinabi ko sa mama ko pe, may physical education naman talaga hanggang second year sabi ko, sabi niya mag jacket ka na lang para hindi na ano yung, tapos diba ano tshirt so naga ano kami ng arm sock, para hindi Makita yung siko naming kasi hindi pwede Makita yung siko, so diba na pansin niyo sa mga muslim mga naka long sleeve.

**Q7. Hindi kaba naka feel sang disadvantage na diba like init ang panahon subong tapos naka cover gid longsleeves pa?**

Oo naman naka feel naman talaga, lahat nman kaming mga muslim, kasi syempre nga guot na guot guot pagid, so meron talaga pero parang ano lang naming na for our belief and security na lang sa sarili, parang sa ano lang sa paniniwala lang talaga yan kung ikaw worth it ka mainitan ka, alisin mo kung gusto mo kung di mo kaya, pero kung gusto mo talaga panindigan yung pagiging muslim mo,pagiging religious mo paging faithful mo, kahit mainit sige, sacrifice na lang talaga

**Q8. So paano mo mababalance yung religious belief mo sa expectation and requirement sa physical education?**

Parang na ano yung ano ko, syempre matakot din ako sa sasabihin ng ibang tao no, kapag kasi syempre naka pe ako mag uwi, Makita ako ng ibang tao, maano sa akinna baka iba yung isipin nila sa akin na, ay naka nicab siya pero naka pants siya, kasi hindi nila ma intindihan kung bakit ganon, hindi nga ako nagpapakita sa mga tita ko, hindi ako nagpapakita sa mga tita ko kasi natatakot ako na ijudge nila ako, aksi Malaki expectation nila sa akin, atsaka Malaki din yung expectation nila sa school kaya hindi nila alam ginagawa ko ditto sa school, actually mas natatakot ako sa sasabihin ng ibang tao kesa sa sasabihin ng family ko, kasi ma uunderstand talaga yan ng family ko, pero yung ibang tao kasi, may sasabihin at sasabihin talaga yan sila, para sayop, so yun yung maaffect sa akin , baka uhmm syempre may trauma na may marinig ka na ganito, na dapat nag abaya na lang siya, kahit parang iano lang yung ano ng school niyo kasi mas panindigan mo yung panging muslim mo parang doon siguro dapat nalang talaga mag ano tayo , mag yung nga gusto nga nila ako ipaglipat ng school kasi nga may isa ding nicabi din ditto sa school na di din sang ayon sa ano

**Q9, paano mo siya gina solusiyonan, kay like diba naga conflict siya sa religion mo, sa requirement mo sa school especially sa physical education?**

Actually naga improvise kami, diba sabi ni sir na ,may nag sabi na ahead samin, kasi hindi talaga mag longleeve sa unifom so sabi ng brother siguro nag sabi non, sa mga senior ko na mga

muslim student, na mag jacket na lang, mag jacket ka so yun yung pag aalternate sa situation , so mag jacket ka na lang kasi hindi pwede mag long sleeve.

**Q10. So sa mga challenges mo ano yung mga coping strategies mo?**

Parang gina ano lang naming na for grades

**Q.11 Hindi ba siya parang ano sayo na labag sa loob?**

Yun isa din yun parang nakakababa siya ng paniniwla, uhmm belief, parang nakakababa siya ng ano pero wala na akong magawa, kung gusto ko na lang mag ano, ng the way na gusto ko mag lipat na lang din ako ng school kasi di din naman pinapakinggan ng nakakataas. Kung gusto ko talaga na mag ano, mag lipat na lang talaga

**Q12. Ano po yung ma recommend mo mga intervention?**

Siguro yun lang, yung mga teachers maging open na lang sila siguro pakinggan yung mga concerns na lalo na sa mga muslims religion maging open na lang sila kung may concern tas agapan na lang din

**Q13. Sa school ano ma suggest?**

Sa school di ko rin alam, parang di ko ma ano yung sa school kasi ano, kahit yung president naming siya namismo naga ano naga padala sa head, parang 2<sup>nd</sup> year pa sila non pero hanggang ngayon wala parin talaga, yung palda, yung long sleeve, hanggang ngayon wala parin, yun talaga

**Q14. Sa classroom setting, naka feel kaba kahit minsan na excluded ka, feeling mo hindi kana lang mag join, excluded yung sa physical activity, you feel na hindi ka belong?**

Hindi naman kasi approachable naman sila atsaka wala, hindi naman ako maka feel na iba ako sa kanila, mababait naman yung classmate ko, so wala, okay lang.

**Q15. Pag start ng Ramadan uhmm may mga physical activities ba kayo? Ano yung mga experience mo?**

umm so actually, during Ramadan, si sir cj, may activity talaga kami so gin ano naming sa kaniya, so sir ano, mag ramaban nga so first day ng ramaban pa ata yun or second day ng ramaban, so sinabi naming kay sir cj na ano, na mag aramaban na so hindi kami, baka mauhaw atsaka hapon narin kasi, hapon na yung pe naming so ginot na tapos, kahit tubig kasi hindi kami pwede mag uminom, so sinabi naming kay sir cj nab aka mahirapan kami mag physical activity kasi nung time, nag physical activity kami, sobrang ano, sobrang parang ma matay kana sinit tapos , syempre kung gagawin pa naming yun sa ano, sa Ramadan, bak wala na kami ngayon, so diniggin naman niya yung request naming, so kaming mga muslims na naga fasting, exempted kami sa ano sa activity, so kami na lang yung taga cheer sa kanila, sa grupo 2132op o2132 kami yung taga cheer.

**Q16. Ano pa ba mga norms niyo, kunyari na labag sa inyo, like kung mag ano kamo sang physical activities,**

Yung galaw, actually yung galaw talaga as in galaw in dance, prohibited talaga sa amin yung pag dance,so syempre may physical activity talaga na maka dance ka no? tsaka uhmm performance talag, so yun talaga yung ano sa norms, wala naming kanta siguro sa physical education?

**Q17. Meron pero subong abi yung curriculum more on physical activities. So yun lang talaga yung norms na ano sa inyo? Sa damit, ang sa beliefs ninyo mag contradict, like di mo talaga gusto**

Oo ano hindi talaga, ma ano talaga siya.

**Q18. Na open up niyo na din ba sa parents niyo? Like ang NDMU kay catholic school, na oversee ba daad diba syempre ano committed ka talaga kasi diba catholic school, although diverse man ta, pero may instances gid abi nga due to the requirements, may mga experiences k aba na ano?**

Si mama ko open naman siya, kasi siya talaga may gusto sa akin, siya talaga, gusto ko sa marawi para mas ma nao yung syempre may muslim na city, so sabi niya dio ka na lang, ayaw niya kasi ako mawalay sa kaniya, sabi niya 2133op o ka na lang kasi standard naman talaga itong school nato, so 2133op o nalang, so by that time alam niya na kasi naka graduate naman talaga 2133op o yung ate ko so alam niya naman talaga mga patakaran sa school.

**Q19. Pero okay lang din sa parents mo, na dito, kasi sa experience mo, may mga labag sa loob, okay lang basa kanila, yung situation.?**

Gin advice, may gina advice lang sila sa akin na kung ganito, mag jacket ka, yung nga yung sabi ko, kumbaga may gina bigay sila na option sa akin para di ako mag struggle, naga bigay sila ng option, nag aadvice sila na ganito gawin



## Appendix H Curriculum Vitae

**Name:** Nerlyn Jane L. Cardinas  
**Address:** Purok Bagong Lipunan, Brgy. San Isidro,  
City of Koronadal  
**Cell phone Number:** 09097401553  
**Email:** nerlyncardinas@gmail.com



### PERSONAL INFORMATION

**Age:** 21  
**Sex:** Female  
**Date of Birth:** October 8, 2002  
**Place of Birth:** Purok Bagong Lipunan, Brgy. San Isidro, Cit of koronadal, South Cotabato  
**Civil Status:** Single  
**Religion:** Catholic  
**Citizenship:** Filipino

### EDUCATIONAL ATTAINMENT

**Pre-school:** Brgy. San Isidro  
**Primary:** Bacongco Elem.  
SECONDARY  
**Junior High School:** KNCHS  
**Senior High School:** KNCHS-SHS

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**Name:** Michelle V. Prio  
**Address:** Purok Maharlika, Rivera Street, Barangay GPS  
**Cellphone Number:** 09105643802  
**Email:** priomichelle92@gmail.com



### PERSONAL INFORMATION

**Age:** 21  
**Sex:** Female  
**Date of Birth:** July 24, 2002  
**Place of Birth:** Provincial Hospital  
**Civil Status:** Single  
**Religion:** Methodist  
**Citizenship:** Filipino

### EDUCATIONAL ATTAINMENT

**Pre-school:** Simon Peter United Methodist Church  
**Primary:** Grade 1- Quevedo Baptista Elementary School  
**Grade 2-6:** King's College of Marbel, Inc.  
SECONDARY  
**Junior High School:** King's College of Marbel, Inc.  
**Senior High School:** NDMU-IBED

**Name:** Jene Reven P. Salazar  
**Address:** Prk. Garcia, Brgy. Rotonda Koronadal City  
**Cell phone Number:** 09949821672  
**Email:** jenerevensalazar@gmail.com

PERSONAL INFORMATION

**Age:** 20  
**Sex:** Female  
**Date of Birth:** June 22, 2003  
**Place of Birth:** Prk. Garcia, Brgy. Rotonda Koronadal City  
**Civil Status:** Single  
**Religion:** Catholic  
**Citizenship:** Filipino



EDUCATIONAL ATTAINMENT

**Pre-school:** Esimos Cataluña Elementary school  
**Primary:** Esimos Cataluña Elementary school  
**SECONDARY**  
**Junior High School:** Rotonda National High School  
**Senior High School:** NDMU-IBED