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Research Article

Physical Education Activities as Perceived by Conservative Bangsamoro Women

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ABSTRACT

This quantitative-descriptive study aimed to determine the learning activities of the conservative Bangsamoro women in Physical Education activities, specifically, in terms of dance exercise, team sports, and the barriers affecting the learning activities of conservative Bangsamoro women in terms of sports attire, skills development in physical activities. The study's respondents were female 3rd year students of AB Islamic studies. The study used a survey questionnaire to determine the learning activities of the Bangsamoro conservative women. The results showed that conservative Bangsamoro women generally expressed positive learning activities in dance exercise and team sports. In addition, the conservative Bangsamoro women consider sports attire a barrier in learning physical education, and generally agree that attire significantly influences their participation and performance in physical activities. Moreover, the respondents' activities moderate to high levels of discomfort and challenges when engaging in physical activities due to religious and cultural constraints, which become barriers to full participation and skills development in physical education. It is concluded that while conservative Bangsamoro Women find their learning activities in physical education, particularly in dance exercise and team sports, beneficial and meaningful sports attire/uniform, and some cultural and religious limitations on attire pose a challenge, hindering their full participation and development in physical education activities. This calls for an inclusive and culturally sensitive policy that promotes participation and skill development in physical education to enhance the learning activities of Bangsamoro conservative women.

Keywords: *Bangsamoro Women, Dance Exercise, Learning Activities, Physical Education, Sports Attire*

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Introduction

Physical activity and sports have often been overlooked by some Islamic scholars because they are viewed as non-academic or unimportant, while others consider them inconsistent with religious teachings. The Muslim family plays a strong role in shaping the beliefs, values, and everyday practices of its members. For some Muslim women, experiences at school and at home differ, requiring them to adjust their behavior based on the situation. This includes not only dress choices but also changes in communication and social interaction. Dagkas, et al, (2011).

Physical activity is essential for fostering people's health, empowerment, and general well-being. Nonetheless, there are certain cultural factors that affect Bangsamoro women's engagement in physical activities within the setting of the traditional Bangsamoro society in Datu Odin Sinsuat Maguindanao del Norte BARMM region.

According to Pfister (2010). Muslim's participation in sports and physical activities may be seen as mere participation by Western scholars. It is due to the uniqueness of culture and religious identity that is embedded in the life of practicing Muslims.

Muslim women's participation is often considered to be limited by their culture and religion, which also affects their attitude toward physical activities (Laar, Shi, & Ashraf, 2019). While it is found that Muslim women's participation is limited, there is no studies on the limitations or challenges.

Thus, this study sought to determine the learning activities and the barriers in the learning of Bangsamoro women in physical education, shedding light on the opportunities, challenges, and potential benefits encountered by the conservative Bangsamoro women when it comes to physical education activities.

According to Norhaya, et al., (2025). Physical education programs that are gender-responsive, culturally appropriate, and aligned with the values of conservative Bangsamoro women. The study aims to contribute to more inclusive educational practices and support the promotion of physical activity in BARMM without compromising cultural and religious identity.

This study aimed to determine the learning activities of conservative Bangsamoro Women toward Physical Education activities.

Statement of the Problem

This study aimed to determine the learning activities of conservative Bangsamoro Women toward Physical Education activities.

Specifically, this study sought answers to the following questions:

1. What are the perceived learning activities of conservative Bangsamoro women in Physical Education activities, specifically in:
 - 1.1 Dance exercise; and
 - 1.2 Team sports?
2. What are the barriers affecting the learning activities of conservative Bangsamoro women in Physical Education activities, specifically in?
 - 2.1 Sports attire;
 - 2.2 Skills development in physical education activities.

Methodology

This study employed quantitative descriptive research design to determine the learning activities of the conservative Bangsamoro women in Physical Education. Quantitative descriptive research design is used to systematically describe a population, situation, or phenomenon by collecting numerical data without manipulating variables. It aims to answer the "what" question by identifying patterns, averages, and frequencies from measurable data.

The result of the study may provide insight into the physical education activities participation of conservative Bangsamoro women. Further, this will help to improve the well-being of conservative Bangsamoro women for a better understanding of the cultural context, recognizing the advantages and difficulties, and investigating methods for creating programs that are suitable for the community.

Moreover, the result of this study can contribute to the conservative Bangsamoro women enrolled in the Bachelor of Arts in Islamic Studies. It highlights the importance of providing equal opportunities for women to participate in sports and physical activities, challenging gender stereotypes, and breaking down barriers that may hinder their involvement.

In addition, this study may give insights to the curriculum planner and educators to consider the learners' individual differences, particularly on sports attire requirements, a more inclusive and equitable environment for Bangsamoro women to engage in physical activity.

Lastly, the result of the study may provide data to future researchers who have the same line of interest. The result can add to the existing literature on women's participation in physical education

This quantitative study focused on the learning activities of the conservative Bangsamoro women in physical education activities, specifically in Dance Exercises and Team Sports. This also explored the barriers in learning physical education activities, particularly in terms of sports attire, skills development and participation in physical activities. The data were collected from the 3rd year students of Bachelor of Arts in Islamic Studies of Mindanao State University- Maguindanao during 1st Semester, 2024-2025.

This study employed quantitative descriptive research design to determine the learning activities of the conservative Bangsamoro women in Physical Education. Quantitative descriptive research design is used to systematically describe a population, situation, or phenomenon by collecting numerical data without manipulating variables. It aims to answer the "what" question by identifying patterns, averages, and frequencies from measurable data.

The study was conducted at the College of Arts and Sciences of Mindanao State University- Maguindanao, Dalican, Datu Odin Sinsuat, Maguindanao del Norte. It is located 32 kilometers away from Cotabato City. The campus is along the National Highway bound to South Cotabato to General Santos City.

Sixty (60) third-year female students of the Bachelor of Arts in Islamic Studies, College of Arts and Sciences, Mindanao State University- Maguindanao served as respondents of the study. In this study, the purposive sampling technique, specifically the total enumeration, was used. Purposive sampling is a non-probability sampling method where participants are se-

lected based on specific purposes or characteristics relevant to the study (Etikan, Musa, & Alkassim, 2016).

The researchers used a survey questionnaire to determine the learning activities of the conservative Bangsamoro women in physical education activities. The survey questionnaire was researcher-made and validated by the research adviser and panel members. The respondents rated the survey using a 4-point Likert Scale.

Scale	Description
4	Strongly Agree
3	Agree
2	Disagree
1	Strongly Disagree

Prior to the conduct of the study, the researchers sought the approval of the College of Education Dean for the approval of the conduct of the study. Upon approval, the researchers prepared a letter addressed to the Dean of the College of Arts and Sciences of Mindanao State University- Mindanao requesting permission for the researchers to conduct the study among the selected college's students. After approval from the Dean, the researchers sent a letter to the respondents.

The researchers personally administered the survey questionnaire to the respondents. They were given enough time to accomplish the survey before it was retrieved by the researchers. The result

After gathering the data, tabulation, computation, and interpretation followed. Descriptive statistics such as frequency, percentage and mean were used in the statistical treatment of data.

The following range of means was used to categorize the students' rates.

Range of mean	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree
1.50 - 2.49	Disagree
1.00 - 1.49	Strongly Disagree

Results and Discussion

Table 1.1 The perceived learning activities of conservative Bangsamoro women in physical education activities, specifically in dance exercise

Indicators	Mean	SD	Description
1. Dancing exercises improve my muscle strength.	2.87	0.57	Agree
2. The full-body movements in dance exercises are challenging	3.23	0.50	Agree
3. Wearing a P.E. uniform makes me feel comfortable.	2.60	0.68	Agree
4. Dance exercises increase my flexibility.	2.6	0.65	Agree
5. Engaging in dance exercise has developed My self-confidence in participating in other physical nactivities.	2.67	0.55	Agree
6. Dance exercises helped increase my understanding of diverse cultures.	2.6	0.5	Agree
7. Dance exercises promote my social connection with others.	2.7	0.54	Agree
8. Performing dance exercises inspired me in performing other physical activities.	2.2	0.48	Disagree
9. Engaging in dance exercises improves my general well-being	2.43	0.57	Disagree
10. Participating in dance exercises positively impacts my religious beliefs.	2.4	0.72	Disagree
Total:	2.65	0.57	Agree

Legend: 3.50 – 4.00 (Strongly Agree); 2.50 – 3.49 (Agree); 1.50 – 2.49 (Disagree); 1.00 – 1.49 (Strongly Disagree)

The data in Table 1.1 reveal that the two highest-rated indicators were Indicator 2, “The full-body movements in dance exercises are challenging” (M=3.23, SD=0.50) and Indicator 1, “Dancing exercises improve my muscle strength” (M=2.87, SD=0.57), both falling under the “Agree” category. These imply that while the participants perceive dance exercises as physically challenging, they also recognize their benefits in enhancing muscle strength. This suggests that dance is perceived as a form of physical activity that contributes to fitness.

On the contrary, the two lowest-rated indicators were Indicator 8, “Performing dance exercises inspired me in performing other physical activities” (M=2.20, SD=0.48) and Indicator 10, “Participating in dance exercises positively impacts my religious beliefs” (M=2.40, SD=0.72), both interpreted as “Disagree.”

These ratings suggest a limited connection between dance exercises and deeper personal or spiritual motivation among conservative Bangsamoro women. Kahan (2003) highlights that religious norm can impact Muslim women's participation in physical activity, particularly when certain movements or dress codes are perceived as conflicting with cultural values.

While some participants recognized the benefits of physical activities, others felt that these activities did not necessarily improve their overall well-being. This perception was largely influenced by the discomfort experienced by some conservative Bangsamoro women, particularly with dance-based exercises that may conflict with cultural norms of modesty and religious expectations. Hargreaves (2006) similarly emphasized that Muslim women's engagement in sport and exercise is closely linked to the negotiation of Islamic values, gender roles, and community expectations. In the Bangsamoro context, these influences are often more pronounced, as cultural traditions and religious practices play a central role in shaping women's daily activities. When physical education activities are perceived as misaligned with these values, they may result in reluctance or discomfort rather than enhanced well-being, highlighting the importance of culturally sensitive physical education programs for Bangsamoro women. The grand mean of 2.65 with a standard deviation of 0.57 indicates an overall positive learning experience, as interpreted under the “Agree” category. The data imply that most respondents perceive dance exercises in physical education as

beneficial. Despite some reservations regarding personal inspiration and religious alignment, the participants generally affirm the value of dance in their learning experience.

Table 1.2 The perceived learning activities of conservative Bangsamoro women in physical education activities, specifically in team sports

Indicators	Mean	SD	Description
1. Team Sports help me become time conscious.	2.90	0.61	Agree
2. Executing serves properly enriches my skills.	3.03	0.56	Agree
3. Regular practices in team sports improves my overall sports skills.	3.03	0.62	Agree
4. I enjoy participating team sports.	2.87	0.63	Agree
5. Participation in team sports encourage me to join sport event, like college and university sports fests.	2.70	0.70	Agree
6. Team sports instill self-discipline during games.	3.07	0.37	Agree
7. I learn to play team sports through my co-players.	2.97	0.41	Agree
8. I gain experiences in officiating team sports with others.	3.07	0.52	Agree
9. I gain experience managing team sport with others.	3.03	0.62	Agree
10. Team sports teach me sportsmanship in playing volleyball and basketball.	3.13	0.57	Agree
Total:	2.98	0.56	Agree

Legend: 3.50 – 4.00 (Strongly Agree); 2.50 – 3.49 (Agree); 1.50 – 2.49 (Disagree); 1.00 – 1.49 (Strongly Disagree)

The data on the table show that Indicator 10, “Team sports teach me sportsmanship in playing volleyball and basketball” (M=3.13, SD=0.57) and both indicators 6 and 8, “Team sports instill self-discipline during games” and “I gain experiences in officiating team sports with others” (M=3.07, SD=0.37 and M=3.07, SD=0.52, respectively), all fell within the “Agree” category, are the highest rated indicators by the respondents. These findings imply that conservative Bangsamoro women acknowledge the strong values-based and leadership-oriented outcomes of participating in team sports. This reflects the development of important life skills such as discipline, sportsmanship, and collaborative decision-making as the result of their learning experience in team sports. As stated in Petitpas et al. (2005), sports offer a natural environment for experiential learning, where young individuals encounter challenges that demand perseverance, teamwork, and ethical decision-making.

On the other hand, the two lowest-rated items were “Participation in team sports encourage me to join sport events, like college and university sports fests” (M=2.70, SD=0.70) and “I enjoy participating in team sports” (M=2.87,

SD=0.63), although both still fall under the “Agree” category. These relatively lower ratings suggest that while students participate and acknowledge the advantage of engaging in team sports, their personal enthusiasm and willingness to engage in broader competitive events may be moderated by personal or other reasons or factors. This aligns with the findings of Dagkas and Benn (2006), who noted that sociocultural expectations can limit Muslim women's broader involvement in public sporting events, even when they find value in structured school-based physical activities.

The grand mean of 2.98 with a standard deviation of 0.56 indicates that conservative Bangsamoro women generally agree that their activities in team sports are meaningful and beneficial. Their learning involves not just physical skill development, but also gaining sense of sportsmanship, discipline, and collaboration. While some may hesitate to extend their participation beyond school settings, their responses still reflect a positive engagement with the values and lessons embedded in team sports activities. Barriers Affecting the Learning Activities of Conservative Bangsamoro Women in Physical Education

Activities, Specifically in Sports Attire. This section presents the barriers affecting the learning of Bangsamoro women in physical education activities, particularly in sports attire.

Table 2.1 Barriers affecting the learning activities of conservative Bangsamoro women in physical education activities, specifically in sports attire.

Indicators	Mean	SD	Description
1. I feel uncomfortable wearing conservative sports attire during sports events.	3.10	0.48	Agree
2. I am not able to execute well in dance exercises without wearing a hijab.	3.13	0.63	Agree
3. I am uncomfortable wearing my P.E. uniform.	2.80	0.66	Agree
4. I experience stress in P.E. because of my attire.	3.07	0.69	Agree
5. Wearing hijab and sports attire positively impacts my overall sports performance.	3.30	0.54	Agree
6. I have experienced limitations in participating in sports activities due to wearing conservative sports attire.	3.30	0.65	Agree
7. I feel confident when I wear appropriate conservative sports attire during sports activities.	3.00	0.59	Agree
8. The lack of awareness about conservative sports attire creates biases on my part.	3.07	0.45	Agree
9. I am aware of the benefits of wearing appropriate sports attire for physical activity.	3.07	0.45	Agree
10. I feel embarrassed when I do not wear my hijab in public places.	3.57	0.50	Agree
Total:	3.14	0.56	Agree

Legend: 3.50 – 4.00 (Strongly Agree); 2.50 – 3.49 (Agree); 1.50 – 2.49 (Disagree); 1.00 – 1.49 (Strongly Disagree)

As shown in Table 2.1, Indicator 10, “I feel embarrassed when I do not wear my hijab in public places” (M=3.57, SD=0.50), has garnered the highest mean of 3.57, while Indicator 3, “I am uncomfortable wearing my P.E. uniform” (M=2.80, SD=0.66), has the lowest mean of 2.80, both falling under “Agree” category. This result implies that attire in sports or physical activities is among the barriers that the conservative Bangsamoro women consider. In this result, the respondents expressed their sentiments or agreement that when they wear a physical education uniform, or do not wear hijab, which is part of their cultural and religious obligations, they feel embarrassed and uncomfortable. The grand mean of 3.12 with a standard deviation of 0.56 indicates that

conservative Bangsamoro women generally agree that attire significantly influences their participation and performance in physical activities. According to Pfister (2010), when appropriate clothing is unavailable, many Muslim women choose to withdraw from physical activities altogether, thereby missing out on the educational and health benefits of PE. Furthermore, teachers and school administrators often lack awareness or sensitivity toward these cultural needs, leading to policies or practices that unintentionally marginalize Muslim female students in some cases, conservative families may even prohibit girls from participating in PE classes if they are not given appropriate attire options or same gender environments (Kay, 2006).

Table 2.2 Barriers affecting the learning activities of conservative Bangsamoro women in physical education activities, specifically in skills development.

Indicators	Mean	SD	Description
1.It is hard to find excuses not to participate in physical activities than to remove my hijab.	3.20	1.06	Agree
2.Teachers may not be aware of the importance of modesty in Islamic culture.	3.10	0.66	Agree
3.P.E. uniforms may not align with the modesty standards of conservative Bangsamoro women.	3.47	0.57	Agree
4.I feel uncomfortable participating in physical activities in a mixed-gender environment.	3.23	0.77	Agree
5.I find it challenging to uphold the norms of a Conservative Bangsamoro woman while participating in physical activities.	3.33	0.55	Agree
6. I feel self-conscious when I don't have a niqab during physical education.	3.03	0.62	Agree
7. Attending early morning physical education classes is difficult for me.	3.57	0.73	Strongly Agree
8. I cannot execute physical activities properly due to my religious beliefs.	3.50	0.68	Strongly Agree
9. I feel uncomfortable when performing a dance exercise.	3.57	0.50	Strongly Agree
10.I feel uncomfortable removing my hijab in public for physical activities.	3.77	0.43	Strongly Agree
Total:	3.38	0.66	Agree

Legend: 3.50 – 4.00 (Strongly Agree); 2.50 – 3.49 (Agree); 1.50 – 2.49 (Disagree); 1.00 – 1.49 (Strongly Disagree)

The data in Table 2.2 clearly show that conservative Bangsamoro women face notable challenges when participating in physical education (PE) activities, particularly those that involve public visibility or expressive movements. The most significant barrier was Indicator 10 — “I feel uncomfortable removing my hijab in public for physical activities” — which had the highest mean score ($M = 3.77$, $SD = 0.43$), falling under the “Strongly Agree” category. This indicates that concerns about modesty and public exposure play a major role in limiting participation. These findings align with previous research showing that strict dress codes and modesty expectations can discourage women from taking part in physical activities, especially in mixed-gender or public settings where revealing movements or exposed hair might occur (Chen et al., 2024; Laar et al., 2025).

Similarly, Indicators 7 (“Attending early morning physical education classes is difficult

for me,” $M = 3.57$, $SD = 0.73$) and 9 (“I feel uncomfortable when performing a dance exercise,” $M = 3.57$, $SD = 0.50$) also fall into the “Strongly Agree” category. Early morning schedules and dance exercises may clash with religious practices, such as prayer times or modesty requirements, adding both temporal and cultural constraints that affect participation. Other studies have shown that socio-cultural norms including the need for gender-segregated exercise spaces and concerns about modest clothing during active movement contribute to discomfort and lower engagement in PE for Muslim women (Cardinas et al., 2025; Laar et al., 2025).

The lowest mean score, Indicator 6 “I feel self-conscious when I don't wear a niqab during physical education” ($M = 3.03$, $SD = 0.62$) still falls under “Agree,” showing that while the absence of a niqab may cause some discomfort, it is not as strong a barrier as other factors. This could suggest that the niqab, while important

for some participants, may have varying levels of significance, whereas the hijab represents a more consistent cultural and religious boundary in PE settings. Nevertheless, it supports the overall theme that modesty expectations influence physical activity among conservative Muslim women (Chen et al., 2024).

Overall, the general mean of 3.38 (SD = 0.66) points to a moderate to high perception of barriers, illustrating that cultural and religious norms significantly shape PE participation for this group. Research on Muslim women's physical activity in other contexts highlights similar obstacles, such as limited female-only spaces, PE curricula that lack cultural accommodations, and social attitudes discouraging public exercise all of which reflect the challenges observed in this study (Laar et al., 2025; Chen et al., 2024).

From a socio-ecological perspective, these barriers exist on multiple levels. At the individual level, internalized norms and fear of judgment reduce willingness to engage in visible physical activities. At the institutional level, rigid schedules and the absence of culturally sensitive program adjustments make participation more difficult. At the societal level, community expectations and religious interpretations limit the types of activities considered acceptable for women, reducing both motivation and skill development over time. These findings are consistent with studies where Muslim female students experience tension between their religious identity and PE requirements, which are often designed without consideration for cultural needs (Cardinas et al., 2025). Similarly, Abdulrahman, et al, (2025) emphasize that instructional practices in the Philippine educational context must consider learners' linguistic and cultural backgrounds to enhance comprehension and engagement, highlighting the broader importance of culturally responsive approaches in all aspects of teaching peace education (Arenas et al., 2025), including physical education. Consequently, the findings supported by previous research emphasize that cultural and religious beliefs are major barriers to participation and skill development in PE among conservative Bangsamoro women. Discomfort related to modest clothing,

activity timing, and expressive movement highlights the importance of culturally responsive teaching, flexible scheduling, and inclusive PE policies that respect diverse cultural and religious identities while promoting physical health and literacy.

Conclusion

Based on the findings of this study, it is concluded that while conservative Bangsamoro Women find their learning activities in Physical Education particularly in dance exercise and team sports beneficial and meaningful, sports attire/ uniform, and some cultural and religious limitations on attire pose a challenge, hindering their full participation and development in physical education activities. This calls for an inclusive and culturally sensitive policy that promotes participation and skill development in physical education to enhance the learning activities of Bangsamoro conservative women.

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