

EFFECT OF TEACHING MATERIALS ON THE PROVISION OF VALUE-BASED EDUCATION IN MUSLIM PRIVATE SECONDARY SCHOOLS IN MOMBASA COUNTY, KENYA

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ABSTRACT

This research investigated the influence of teaching material on the provision of value-based education. The theoretical framework incorporated the Social Learning Theory. Employing a descriptive survey design, the study aimed to gather data depicting the current status of variables or conditions within the context under investigation. The population of the study consisted of 366 respondents (97 Board members, 17 Principals, and 252 Teachers) from all 17 private Muslim-based secondary schools in Mombasa County. The study used a stratified random sampling technique to select 30 percent of the Board members and teachers (107 respondents) and census sampling to select 17 Principals. A total of 124 respondents were included in the study, comprising 29 Board members, 78 teachers, and 17 principals. Data from teachers and principals were collected using questionnaires, while board members were interviewed using a structured guide. The validity of the research instruments was ensured through expert scrutiny in the field, with adjustments made based on their feedback. Reliability was established by pre-testing 10 teachers from private Muslim secondary schools in Kwale County. The researcher employed a drop-and-pick method to distribute and collect questionnaires from the targeted sample of respondents. Both quantitative and qualitative data analysis techniques were utilized. Quantitative data were analyzed using the Statistical Package for Social Sciences (SPSS) version 27, allowing for the computation of descriptive statistics such as mean, mode, median, percentages, and standard deviation based on the well-completed questionnaires. Qualitative data were analyzed thematically by reviewing recorded data. The study revealed a positive and significant relationship between teaching materials and the provision of value-based education in Muslim private secondary schools in Mombasa County. The study realized that the alignment of teaching materials with the local Muslim community's values is crucial for an authentic and meaningful integration of cultural and religious principles into the curriculum.

Key Words: Teaching Materials, Value-based Education, Muslim Communities, Muslim Schools

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INTRODUCTION

Value-based Education focuses on teaching basic human values like fairness, integrity, cooperation, trustworthiness, respect, and being truthful in schools. Such aspects are key in making education reform stronger so that there are more job opportunities, equal representation of men and women, and establishing a solid economic foundation of a country. For Muslim communities, this involves keeping the basic institutional direction of creating individuals who are competent in Islamic religious knowledge" but also emphasizing "excellent character and professional skills (Hashim & Jemali, 2020).

The integration of Islamic-based cultural values into social science learning materials is seen as a vital component. By incorporating these values and employing various approaches, methods, and techniques in the classroom, teachers can effectively convey and instill Islamic spiritual values. This holistic approach contributes to the development of students' social and emotional competencies, aligning with the broader goals of Islamic education to shape individuals who not only possess academic knowledge but also exhibit strong ethical and emotional intelligence (Puad, Ruswandi & Arifin, 2022).

During this period, teachers faced the challenge of navigating a delicate balance between their moral philosophies rooted in tradition and the evolving values of the modern era (Kirschenbaum, 2021). Kirschenbaum (2021) further notes that teachers were specifically cautioned against imposing their moral standards onto students. This caution reflects a nuanced struggle within the education system, where teachers grappled with reconciling traditional values with the dynamic ethos of contemporary society.

Swedish school curricula have always included lessons on moral and ethical principles. From a patriarchal perspective, the main goal of values education in the nineteenth century was to implant Christian ideas, moral principles, responsibilities, and character. However, the Church's influence over Sweden's educational system waned at the century's close and the turn of the twentieth. Orlenius (2001) and Svingby (1994) note that educational priorities changed to help students achieve political goals related to social justice, equality, and democracy.

In Sweden, values education differs from traditional approaches as it is not offered as a standalone subject. Rather, it is seamlessly integrated into various disciplines, notably social studies and religion, but also extends to subjects like history, biology, and physical education. Moreover, the emphasis on values education extends beyond formal classroom instruction and is expected to permeate the informal aspects of schooling. This encompasses diverse elements such as classroom dynamics, interactions between teachers and students, the establishment of rules, student engagement, handling of conflicts, and initiatives to address issues like harassment and discrimination (Tirri, 2011).

The Moroccan education system has achieved notable success in values education through prescribed reform projects and public policies. The Constitution of Morocco, with its focus on the constants of the nation and its values, serves as a foundational document. Additionally, the National Charter of Education and Training plays a crucial role in shaping the education system by emphasizing principles related to Islam, such as tolerance, moderation, citizenship, and the pursuit of knowledge and innovation. It also outlines rights and obligations for individuals, groups, and institutions. Furthermore, there has been a systematic integration of civic education, human rights education, gender equality, and values like tolerance and respect for the environment into school and pedagogical training programs. These initiatives align with legal and social reforms across various domains, reflecting Morocco's commitment to a comprehensive and values-driven education (Alsalah & Tazi, 2023).

As stipulated in the Constitution of Kenya (2010), moral standards serve as discernible benchmarks reflecting principles of integrity and equity. The constitutional framework underscores a commitment to fundamental ethical values, including but not limited to accountability, transparency, justice, and the provision of equal opportunities across diverse communities, irrespective of gender or ability. These ethical tenets form the

foundation of a societal ethos that places high regard on the ethical conduct of its professionals (Constitution of Kenya, 2010).

Teachers teach children what they need to know in the classroom to do well in school, but there is a big gap when it comes to teaching children's values. Families, peers, institutions like the Mosque, and different media platforms are also places where people learn. All of these things have a big effect on how a child grows up (Otieno, 2019). Even though most parents and Mosques know how important whole-person development is, there aren't many ways to add to what is taught in the classroom, and most of what is there is directly related to "passing exams." Kenya's education system is mostly based on tests, which means that children don't learn the most important things that help them become well-rounded people (Mueni, 2022).

Problem Statement

The importance of educating children in values is paramount, as it shapes their personalities and fosters socially responsible citizens through various means such as classroom instruction, teacher modeling, and school-community ties (OECD, 2019). One crucial institutional factor that significantly affects the provision of VBE in these schools is the availability and quality of teaching materials. The adequacy and appropriateness of teaching resources directly impact the delivery and comprehensiveness of the VBE curriculum (Nasir, 2019).

A few studies have been carried out in line with value-based education in secondary schools in Kenya. Some of these studies include research conducted by Amollo & Lilian (2017) on the role of teachers in promoting value-based education in early learning in Nairobi County. They found that while teachers do impart values to children, both intentionally and unintentionally, there is no formalized program for value education in place. In his study, Wamahu (2018) examined the meanings and practices of value-based education in Kenya. He found that the lack of values and ethical behavior is the main factor linking corruption, criminality, and terrorism in society, as well as violence, abuse, and impunity in educational institutions. In their research, Sahoo & Panda (2021) examined the determinants and consequences of value education in teenage learners. They discovered that the school curriculum, teaching-learning process, and the instructor play a vital role in influencing the inculcation and promotion of values among the learners.

Mueni (2022) conducted a study on values-based educational implantation practices and their impact on students' character in public secondary schools in Nairobi County and found that teachers did not have enough time to teach values owing to the increasing focus on high mean scores and outstanding academic rankings. Despite the pressing need for value-based education (VBE) to address these challenges, there is a gap in empirical research linking VBE with teaching materials, particularly in the context of Muslim private secondary schools in Mombasa County.

Objective

This study was carried out to determine the influence of teaching materials on the provision of Value-based Education in Muslim private secondary schools in Mombasa County.

Research Hypothesis

H_{01} : Teaching materials has no significant influence on the provision of Value-based Education in Muslim private secondary schools in Mombasa County.

LITERATURE REVIEW

Empirical Review

The Relationship Between Teaching Materials and Value-Based Education

In a study conducted by Noor, Jasmi, and Shukor (2019) focusing on social issues among students and the influence of value-based education on teaching and learning in Malaysia, it was revealed that Islamic values

can be effectively integrated into teaching methodologies through innovative approaches developed by Islamic teachers. The research specifically investigated social challenges encountered by students and the impact of value-based education on their academic journey in Malaysia. The findings indicated a noticeable shift in students' openness towards embracing innovative teaching techniques infused with Islamic principles. This transformation holds promise for nurturing students who excel not only academically but also in terms of their character development.

Etim (2021) did research to determine the academic success of students who majored in economics and the availability of instructional resources. He decided to conduct his research in the city of Calabar, and to select the people who would take part in his study, he used a combination of stratified and basic random selection. In total, 200 students took part in the research. He observed that the vast majority of the educational institutions that he visited did not provide their pupils with any kind of instructional materials related to economics. The findings indicated that the schools that do have access to textbooks and other learning resources fared far better than those that did not. As a consequence of this, he concludes that curricular resources for the teaching of economics ought to be made available because the availability of such resources will spark the interest of both the instructor and the students.

As per Farombi's study (2018), the utilization of laboratories in science education and other related disciplines proves to be efficacious due to the enhanced retention and comprehension among students. The research suggests that students tend to grasp and retain knowledge better when they engage in hands-on experimentation and observation in laboratory settings, as opposed to passive learning through verbal instruction. The use of labs has been shown to have an impact on students' ability to absorb and retain information, which has implications for the fields of science and mathematics. This is a direct result of the widespread adoption of labs for use in education throughout the scientific spectrum and in adjacent disciplines.

Mbipom (2020) defined instructional materials as anything that the instructor employs to help him or her attain the goals that have been established for them. Her subsequent observation was that a key obstacle in the instructional process in our schools has been a result of a scarcity of educational resources. She went on to say that, in an ideal world, no successful education could take place without the proper equipment, facilities, and resources. As per the research findings, the absence of essential teaching and learning resources within a school environment could potentially have adverse effects on students' academic performance. These results provided further evidence that the tools and resources used in the classroom affect students' achievement.

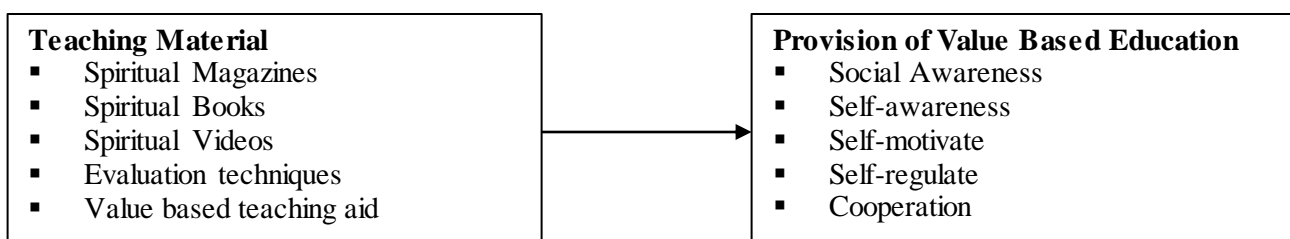
Theoretical Review

Social Learning Theory

Bandura's social learning theory, established in 1977, asserts that people acquire knowledge and skills by seeing the consequences of others' activities, imitating and emulating those behaviors, and then reacting with their attention, motivation, attitudes, and emotions. This concept accounts for the fact that a learner's environment and their mental processes are both impacted by one another (Bandura, 1977).

The process of learning is both a behavioral and a cognitive one, and it occurs in a social environment., according to the fundamental principles that underpin the theory of constructivism (Edinyang, 2016). The capability of students to observe and imitate the behaviors that are exhibited in their surroundings while they are in school is the focus of this idea. According to Nabayi, the most influential models on a child's growth and development are their parents, the characters they see on television and on social media platforms, their friends and peer groups, their religion, other members of the community, and their school (Lou, 2018).

Conceptual Framework



Independent Variables

Dependent variables

Figure 1: Conceptual Framework

METHODOLOGY

This research was carried out at the Muslim Private Secondary Schools located across Mombasa County. The mixed methods technique was used in this study to emphasize the integration of qualitative and quantitative methodologies. The descriptive survey design was used in the investigation to collect data on the current state of the research. The study's population consisted of 366 respondents: 97 board members, 17 principals, and 252 class masters and subject teachers from Form One to Form Four in all 17 private Muslim-based secondary schools in Mombasa County. In this study, an interview guide was utilized to collect data from board members, while close-ended questionnaires were employed for data collection from teachers. The validity of the research instruments was established by subjecting the tool of research to scrutiny by experts in the field and factoring the noted areas adjustments. Reliability was assessed using Cronbach's Alpha coefficient. The data from the well-completed questionnaires was entered into the Statistical Package for Social Sciences (SPSS) version 27, computer software for statistical analysis. This enabled the computation of the descriptive statistics; mean, mode, median, percentages, and standard deviation. This helped to shed light on the independent variables of the study: teaching materials, teacher value, school physical facilities, and school culture. The qualitative data that was recorded was examined using a thematic approach.

RESULTS AND DISCUSSIONS

Response Rate

The researcher distributed a total of 124 questionnaires to respondents. Upon completion, 95 questionnaires were returned to the researcher. This figure represents 77% of the overall dataset collected by the researcher.

Table 1: Response Rate

Respondents	Number of Questionnaires Issued	Questionnaires Returned	Response Rate (%)
Board Members	29	21	72%
Teachers	78	63	81%
Principals	17	11	65%
Total	124	95	77%

The outcome from Table 1 indicates that after the researcher distributed 29 questionnaires to board members, 21 which is 72% of the questionnaires were returned and filled. Out of 78 questionnaires submitted to teachers, 63 (81%) of the questionnaires were returned. After distributing 17 questionnaires to the respondents, 11 which is 65% of the questionnaires were returned and filled by the principals. As per Mugenda and Mugenda (2003), they suggest that a response rate of 50 percent is sufficient for conducting data analysis and reporting. A rate of 60 percent is considered good, and anything surpassing 70 percent is deemed

excellent. Therefore, with an overall response rate of 77 percent for this study, it can be inferred that the response rate was highly suitable for both data analysis and reporting.

Influence of Teaching Materials on Provision of Value -Based Education

Table 2: Teachers' response on the influence of teaching materials on the provision of value-based education

Questions	Mean	Std. D
Teachers use magazines with real-life stories to teach students values	3.58	0.607
Teachers use teaching guides to provide students with assignments for them to evaluate their values on a personal level	4.57	0.583
I teach using use of print materials containing value-based content	3.54	0.703
I use spiritual books when teaching students about values	4.48	0.725
I show students videos containing stories aligned with Muslim values	3.33	0.805
I use dance, songs, and drama to teach students key values they need to know	3.25	0.279

The majority of respondents agreed that teachers utilize teaching guides to assign tasks to students for self-assessment of their personal values, as evidenced by a mean of 4.57 and a standard deviation of 0.583. Additionally, a significant number of respondents reported using spiritual books to impart values to students, with a mean of 4.48 and a standard deviation of 0.725. Moreover, respondents indicated that teachers employ magazines containing real-life stories as a tool for teaching values, with a mean of 3.58 and a standard deviation of 0.607. A notable proportion of respondents also confirmed using printed materials containing value-based content in their teaching, with a mean of 3.54 and a standard deviation of 0.703. Furthermore, respondents mentioned showing students videos featuring stories aligned with Muslim values, with a mean of 3.33 and a standard deviation of 0.805. Lastly, respondents stated using dance, songs, and drama to convey key values to students, as reflected by a mean of 3.25 and a standard deviation of 0.279.

Table 3: Principals' response on the influence of teaching materials on the provision of value-based education

Questions	Mean	Std. D
The school buys enough magazines used by teachers to teach values	3.23	0.137
The school formulates and frequently reviews value-based curricula to be used by teachers	4.16	0.371
The school provides teachers with pictures and charts that promote good values	4.32	0.61
The school provides teachers with videos with stories aligned with Muslim values	3.53	0.463
The school conducts drama completion in the school to instill value-based education in students	4.21	0.551
As a way of promoting learner-centered learning, each student has a copy of the book required for teaching values	4.01	0.627

The study findings presented in Table 3 demonstrate that the majority of respondents reported various initiatives implemented by the school to promote value-based education. Notably, respondents highlighted that the school provides teachers with pictures and charts promoting good values, which received the highest mean rating of 4.32 and a standard deviation of 0.61. Additionally, respondents indicated that the school organizes drama competitions to instill values in students, with a mean of 4.21 and a standard deviation of 0.551. Moreover, respondents noted that the school formulates and regularly reviews a value-based curriculum for teachers to use, with a mean of 4.16 and a standard deviation of 0.371. Respondents also agreed that each student possesses a copy of the required textbook for teaching values, reflecting a mean of 4.01 and a standard deviation of 0.627 as part of promoting learner-centered learning. Furthermore, respondents mentioned that the school provides teachers with videos containing stories aligned with Muslim values, with a mean of 3.53

and a standard deviation of 0.463. Lastly, researchers concluded that the school ensures an adequate supply of magazines used by teachers in teaching values, as indicated by a mean of 3.23 and a standard deviation of 0.137.

In considering the teaching materials utilized for value-based education, board members highlighted that schools incorporate Islamic studies textbooks. These resources cover various topics pertaining to ethics, morality, and values grounded in Islamic principles. Such textbooks may encompass narratives derived from the Quran and Hadith (the sayings and actions of Prophet Muhammad), offering students religious and ethical guidance. The schools also use Islamic educational software and multimedia resources are also commonly used to make the learning experience more interactive and engaging. These resources may include animated videos, interactive lessons, and quizzes that reinforce Islamic values. Board members also indicated that schools sometimes incorporate community and mosque activities, encouraging students to participate in religious events, charity work, and community service to instill values such as compassion, generosity, and social responsibility.

When looking at the board's view in the open-ended questions, they were asked whether values can be taught through the formal curriculum, the respondents indicated that values are taught through the formal curriculum in Muslim schools. Many Muslim educational institutions integrate values education as an essential component of their curriculum. Islamic teachings stress the importance of values such as compassion, honesty, integrity, justice, and empathy. These principles are frequently integrated into diverse academic subjects, spanning from Islamic studies and ethics to fields like science and literature. According to the feedback from respondents, Muslim educational institutions commonly strive to offer more than just academic instruction; they seek to foster the holistic development of students, focusing on character-building and moral growth in alignment with Islamic values. The teachings of the Quran and the Hadith serve as a foundation for instilling these values. The respondents stated that integrating Islamic values into the formal curriculum helps students develop a strong moral compass aligned with their religious beliefs.

Pearson's Correlation

The Pearson correlation coefficient is a statistical measure used to assess the extent of the relationship between two continuous variables. It not only indicates the strength but also the direction of the correlation. Ranging between -1 and 1, with 0 indicating no correlation, 1 indicating perfect positivity, and -1 indicating perfect negativity. When two variables have a positive correlation, it means they usually move in the same direction. When the correlation between two variables is negative, the directions of those variables usually do not coincide. In the table below, TM is Teaching materials and PVE is Provision of value-based education.

Table 4: Teachers Pearson's Correlation

		PVE	TM
PVE	Pearson Correlation	1	
	N	63	
	Sig. (2-tailed)		
TM	Pearson Correlation	.391**	1
	Sig. (2-tailed)	.003	
	N	63	63
	N	63	63

Table 5: Principals Pearson's Correlation

		PVE	TM
PVE	Pearson Correlation	1	
	N	11	
	Sig. (2-tailed)		
TM	Pearson Correlation	.645**	1
	Sig. (2-tailed)	.000	
	N	11	11
	Sig. (2-tailed)	.000	.000
	N	11	11

The initial hypothesis (Ho1) posited that the utilization of teaching materials does not exert a significant impact on the provision of value-based education in Muslim private secondary schools located in Mombasa County. The correlation analysis reveals compelling evidence of a significant Spearman's correlation between teaching materials and the provision of Value-based Education, with coefficients of $r = .391^{**}$ (teachers' data) and $r = .365^{**}$ (principals' data), both accompanied by p-values below 0.05. These results highlight a statistically significant positive correlation between the presence of teaching materials and the provision of value-based education, with $r = .391$ ($p < 0.05$) for teachers and $r = .365$ ($p < 0.05$) for principals. Consequently, the study rejects the first null hypothesis, suggesting evidence supporting a connection between teaching materials and the provision of value-based education in Muslim private secondary schools in Mombasa County. The observed positive association implies that an increase in the availability of teaching materials is associated with an increase in the provision of value-based education.

Regression Analysis

Regression Coefficient

Table 6: Regression Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.047	.698		1.902	.085
	Teaching materials	1.831	.668	.1.858	3.573	.001

a. Dependent Variable: Provision of Value-based Education

Table 6 above reveals Teaching Materials had a P value of 0.001, which falls below the conventional significance level of 0.05. This indicates a statistically significant positive relationship between teaching materials and the provision of value-based education. These findings are consistent with a study conducted by Komalasari and Sapriya (2016) on Living Values education in teaching materials aimed at developing students' Civic Disposition.

In their research, Komalasari and Sapriya observed that the utilization of living values-based teaching materials led to heightened levels of students' civic disposition when compared to a control group. This underscores a significant positive impact of incorporating living values-based teaching materials on the cultivation of student character. These results highlight the profound potential of teaching materials in fostering students' ethical development and character growth. By integrating values into educational materials and prioritizing their continuous improvement, teachers can contribute to the broader goal of promoting value-based education and preparing students to become responsible and principled members of society.

SUMMARY

The study revealed a significant and favorable correlation between the utilization of instructional materials and the delivery of value-based education. The obtained p-value of 0.002, which falls below the conventional significance threshold of 0.05, indicates that the meticulous selection and effective integration of teaching resources significantly contribute to fostering a values-oriented educational atmosphere within Muslim private secondary schools in Mombasa County.

CONCLUSIONS

The findings reveal that the alignment of teaching materials with the local Muslim community's values is crucial for an authentic and meaningful integration of cultural and religious principles into the curriculum. Moreover, the study highlights the importance of continuous adaptation and innovation in educational materials to address the evolving needs of students and the dynamic cultural landscape. As teaching materials serve as a bridge between academic content and cultural values, future developments and revisions should consider the diverse perspectives within the community, fostering a more inclusive and culturally sensitive educational environment.

RECOMMENDATIONS

The research suggests that it would be beneficial for the management of Muslim schools to implement professional development initiatives. These programs would equip teachers with the requisite skills and knowledge to align their values with the cultural and religious context of the community. These opportunities should be structured to not only deepen teachers' understanding of Islamic values but also to equip them with effective strategies for seamlessly integrating these values into the various teaching materials used in their classrooms.

The study recommends that Muslim schools in Mombasa should explore the development of digital teaching materials, such as interactive modules, e-books, and online platforms, which can dynamically present cultural and religious values in innovative ways.

Recommendations for Further Research

Further researchers can conduct a longitudinal study tracking the long-term effects of value-based education on students' personal development and their contribution to the community would be beneficial. Further studies can be conducted comparative studies between Muslim private secondary schools and other educational institutions within Mombasa County could offer a nuanced perspective on the unique contributions and challenges faced by these schools in providing value-based education. Further studies can also conduct an in-depth exploration into the impact of community engagement on the delivery of value-based education would provide valuable insights.

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