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Practices of Teachers in the Eastern Region of the Kingdom of Saudi Arabia on Values Integration

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Abstract

This qualitative study examined the practices of teachers on the integration of values in the Philippine curriculum in the Eastern Region of the Kingdom of Saudi Arabia (ERKSA), providing the narrative of the lived experiences of the participants in the (place) intercultural school environment, sociality (teacher-student-parent relationships), and temporality (before, during, and after) instruction. It investigated how ordinary teaching practices make values learnable, enduring, and visible to the community, filling a long-standing vacuum in the literature where values education is frequently viewed as an add-on with little practical depth. Using the narrative inquiry and thematic analysis, the purposive interviews with the twelve (12) teachers under pseudonyms were coded throughout the before, during, and after phases, which revealed a logical prime, enact, and transfer cycle. These results support a Schoolwide Values Integration Plan that codifies teaching repertoires, monitors transfer markers using data-light techniques, standardizes the plan-protected minutes for priming and closure, and promotes fidelity through coordination of coaching and assistance. The study connects narrative accounts and system-level implementation by defining values as coached procedures integrated in disciplinary tasks and validated through behavior-visible indicators, which provide a viable, inclusive approach for whole-school development in the Eastern Region of the Kingdom of Saudi Arabia.

Keywords: values integration, teachers' practices, narrative inquiry, thematic analysis, Philippine Curriculum Schools in Saudi Arabia, lived experiences, Eastern Region of the Kingdom of Saudi Arabia

INTRODUCTION

The actual implementation of values integration varies widely among schools and teachers, despite the policy's clarity. Many see values integration as a formal mandate that is included in lesson planning, observed in the classroom, and linked to administrative evaluation. However, as time passes, values integration becomes more about lived reality and less about compliance. Teachers demonstrate it in the way they structure conversations, manage behavior, establish standards, and cultivate relationships with their students.

Integrating values into every lesson, activity, and contact in the classroom is both an art and a practice that incorporates life-enriching concepts like compassion, respect, and responsibility. It should go beyond isolated "values lessons"; instead, it should invite teachers to include in their instruction different disciplines and moral lessons that aim to shape learners into responsible, socially aware, well-rounded individuals and lifelong learners. Values integration is an essential part of education and has been consistently proven in numerous different studies to be an important component in fully developing students holistically and meaningfully.

Diverse methods are used by educators. Some teachers incorporate values directly into their lessons, such as a social studies teacher stressing civic duty or a science teacher emphasizing environmental stewardship. Others discover that telling stories, solving problems, or handling actual classroom conflicts are better ways to integrate values. This variety implies that values integration is quite individualized in reality, even though it is universal by mandate.

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The present explores the teachers' lived experiences of integrating values that are intended to be expressed through the use of narrative inquiry. In addition to learning about tactics that worked or did not work, their experiences also provide information about the significance that teachers place on these practices before, during, and after their implementation. Their stories shed light on how difficult it is to teach morals in a genuine classroom setting when principles clash with realities and rules clash with individual characteristics. In the end, the study advances a more human-centered, grounded, and responsive understanding of how values integration might be maintained in Philippine schools, even if they are operating overseas.

This study sought to explore the different practices and lessons learned by teachers in values integration into teaching to uncover their stories and insights that can inform one's understanding of values integration in different facets of education. This research intends to address the limited exploration of how teachers practice values integration in their day-to-day teaching and activities.

This qualitative research, through the narrative inquiry approach, explored and captured the rich experiences of teachers from the International Philippine School in Al Khobar (IPSA) and Al Majd International School – Philippine Curriculum (AMIS-PC) to shed light on the practices in values integration. The findings of this study aim to serve as a guide and reference in the that will support the teachers in the implementation of values integration practices, promote a value-driven educational environment, and guide educators in continuously molding well-rounded, lifelong learners and holistic individuals.

LITERATURE REVIEW

Values Integration in Education. In education, the integration of values means a systematic incorporation of ethical principles and moral teachings in the different dimensions of schooling. Values integration in different learning areas aims to help individuals better understand their thoughts and emotions, increase self-awareness, and develop empathy for their fellow men in the community and around the world to account for these differences and help everyone succeed on equal footing (Alhashimi et al., 2023). According to Kerr and Sundaram (2021), incorporating values into topic areas promotes authenticity and relevance, giving students a deeper understanding of values education. Another study by Johnson et al., (2020) has shown that cross-curricular methods, such as incorporating environmental stewardship into social studies and science, encourage students to think more deeply about moral dilemmas. On the contrary, a study by Tan (2024) also revealed enduring issues, such as uncertainty about which values should be prioritized and how to evaluate values education in culturally heterogeneous settings. Currently, the world is experiencing a constantly changing society and diverse orientations. Children and adults alike meet people for the first time who come from various backgrounds and upbringings.

The ecological systems theory developed by Bronfenbrenner (2013) states that the processes involving values integration in education are part of a complex system of relationships that are influenced by several levels of the external environment, ranging from the local environments of the family and school to broader cultural values, laws, and conventions.

The reinforcement of human values is fundamental to the educational system all across the world, and national school curricula are built around values that are deemed significant. There has not been an enormous amount of empirical study done on how educators view these values in the classroom and how curricula reflect values structurally.

Practices of Teachers on Values Integration. Teachers play a critical role in integrating values into their teaching practices, and research has shown that effective values integration can have a profound impact on

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students' academic achievement, social-emotional learning, and overall well-being. It is generally acknowledged that the success of values integration is largely determined by the experiences and practices of teachers. According to a study by Berkovich and Eyal (2020), teachers frequently consider themselves unable to handle the complexities of imparting values, particularly when dealing with controversial topics like inclusiveness, civic duty, and equity. Yet, many educators draw on relational and reflective pedagogies—modeling values through daily interactions and creating safe spaces for dialogue (Charmaz & Thornberg, 2021). Professional learning communities and peer collaboration have emerged as important supports for teachers grappling with values dilemmas and pedagogical uncertainty (Kakkori & Huttunen, 2007). Since the teachers are the adults in the classroom, they should be equipped with enough knowledge and skills on how to integrate values in every lesson an educator teaches. It is not an easy task to have an outright pool of teachers or adults who integrate values into the lessons effectively and directly. Consequently, a happy classroom and a happy teacher are two significant factors in creating joyful learners (Lombas et at., 2019). The experiences and practices of teachers in values integration in education embody the skills that can be cultivated in the classrooms through lessons delivered by the instructors. In integrating values into lessons, it is vital that the culture, adult skills, and curriculum receive considerable weight and attention. It also facilitates an equitable and just learning atmosphere in which all learners as well as the teachers and mentors, feel respected, heard, validated, and valued for their unique interests, talents, social identities, cultural backgrounds, and ethical values.

METHODS

Research Approach. The research approach of the study is narrative inquiry as it uses teachers' personal narratives to document the lived experiences of teachers in Al Majd International School-Philippine Curriculum and International Philippine School in Al Khobar, which offers a curriculum that includes values integration in lessons for learners with a diverse population of students and parents who have different cultures, beliefs, religions, and upbringings, revealing how the teacher-participants of this study incorporate values into their instruction, the difficulties they encounter, and the lessons they discover (Clandinin & Connelly, 2020). Teachers are treated as storytellers in this approach, and their identities and professional activities are best understood as narrative phenomena (Clandinin, 2022). These stories are genuine tales of meaning-making that shed light on the complex reality of values integration, rather than merely being data points from an interpretivist perspective (Trahar, 2009).

Research Design. A qualitative research design, which is a technique for investigating and comprehending people's views, experiences, and beliefs within their social situations, was used in this study. Due to its emphasis on subjective interpretation, qualitative research is especially good at capturing the richness and depth of human experiences, as well as the interpretations that people ascribe to them.

Research Locale. The study was conducted in the Eastern Region, one of the 13 states (emirates) of the Kingdom of Saudi Arabia, which serves as an important and strategic gateway to international commercial and tourism hubs in the Kingdom. It is also where Al Majd International School -Philippine Curriculum (AMIS-PC) and the International Philippine School in Al Khobar (IPSA) are located, the two (2) Philippine schools where the participants of this study are.

Participants of the Study. In the Eastern Region of the Kingdom of Saudi Arabia (ERKSA), ten (10) teachers who were purposefully chosen from the two Philippine-curriculum institutions, the Al Majd International School – Philippine Curriculum (AMIS-PC) and the International Philippine School in Al Khobar (IPSA) participated in this qualitative narrative inquiry. These participants are teachers who handle

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different grade levels and various subject areas from Al Majd International School -Philippine Curriculum (AMIS-PC), and the International Philippine School in Al Khobar (IPSA).

Research Method. The posed questions during the structured interviews, and the participants (interviewees) shared insights about different practices in values integration and lessons learned from integrating values in the lessons. In order to conduct each interview, the interviewer met with each participant one-on-one via Zoom. Responses from the participants were transcribed from the sessions, which were recorded. In many different types of research, interviews are frequently employed to gather qualitative data. The researcher elicited the participants' personal stories in this study by asking them a series of guided questions. Data collection, experience evaluation, and understanding the participants' viewpoints through candid, in-depth discussions were the main objectives of the interviews.

Data Analysis. The collected data about the values integration from the participants was analyzed using thematic analysis. Following the development of the themes, the identified practices were presented once more to the participants for validation purposes. This study examined the lived experiences of Filipino teachers in values integration as they taught different subject areas and lessons. Finding, examining, and summarizing patterns or themes in qualitative data is commonly accomplished through the use of thematic analysis. It works especially well for delving into lived experiences and revealing underlying patterns that show up in participant narratives. The goal of the researcher in using this method was to document the depth of the participants' narratives and to better understand the practices of teachers and the lessons learned by them in their practices on values integration and the lessons learned by teachers in the practices of values integration in their classes in the Eastern Region, Kingdom of Saudi Arabia.

Ethical Consideration. This study secured the ethical considerations in conducting research

studies. Permission to conduct the study was sought from the proper authorities; the consent and agreement of the participants were also properly addressed. The participants voluntarily gave consent and assurance that they fully understood the terms related to the conduct of the study. They were educated about the research and ensured that they grasped the content and freely made their decisions about their participation. Utmost confidentiality and participants' anonymity were fully considered from data gathering, data transcription, safekeeping, and storage.

RESULTS

Values integration is best understood as a coherent, school-wide arc rather than a specific lesson that begins with deliberate preparation before instruction is enacted through authentic tasks and interactions during learning, and continues as habits that endure beyond the class sessions. This study examined how values are intentionally organized in the classroom environment and planning, practiced within day-to-day pedagogy, and sustained as dispositions of thought and conduct. Drawing on the narratives of teachers, this study traces practices across three stages of before, during, and after using a narrative inquiry lens to surface patterns that help values take root and persist for diverse learners in a complex school context like the schools in ERKSA.

Practices of Teachers Before Values Integration

Practice 1: Set the Classroom Ambiance and Communication Rules. Archer, a 45-year-old graduate of psychology and lower elementary teacher who has a total of 16 years of teaching experience in the Eastern Region, Kingdom of Saudi Arabia (ERKSA), ensures that norms, order, and readiness are established in the first weeks of her class. She gave rules at the very start of the day she meets with her students: *"Sa simula pa lang ng klase, rules… yung week na yun po is mag-follow po sila sa akin".* (From the very start of class, it's rules right away… that first week they should follow my lead.) She emphasized to her students that order is

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essential in her class. *"Pagpasok nila, pinapaupo ko ng maayos kasi doon pa lang nakikita ang respeto".* (When they enter, I seat them properly because respect can already be seen there." She also oriented them to keep her students' things neat and organized). *"Lahat… ng gamit… ilagay nila under the table… para hindi nila nagagalaw".* (All their things on the table must be placed under it so they will not fidget.)

With the above practices of Archer before values integration, which involve gentle routines, micro-stories brimming with virtue, and invited gratitude, character goals translate into routine processes. They stabilize attention, preserve dignity, and create room for candid conversation, all of which help students get ready for values exploration that is woven throughout the academic assignment. This combination is both theoretically sound and experimentally supported. These strategies are particularly effective in diverse ERKSA classrooms because they are inclusive and structured, transforming values from catchphrases into ingrained behaviors that continue into the "during" and "after" stages of instruction (Durlak et al., 2022; Smith, 2022).

Practice 2: Establish an Inclusive Spiritual-Ethical Perspective. Teachers start classes with brief prayers or statements of gratitude as invitations rather than mandates, which is a simple yet effective practice for all participants. That small design choice, which communicates dignity and respect across religions and worldviews, makes students feel less socially threatened when they start the school day (Banks, 2023). These silent openings act as ethical primers, communicating that the area is for mutual learning and understanding.

The participants use consistent, concrete terms. In order to get the class to approach the material with attention, Archer presents thankfulness as a regular habit: *"I teach them to thank God… bago matulog o pagkagising"* (before sleep or upon waking). Interfaith respect is non-negotiable, according to Blaine: *"Pag may nag-pray, huwag niyo bastusin. As a Muslim, you must show respect for others."*

(Respect others when they pray; even if you are not a Muslim, show them respect). To ensure that no one is singled out, Indra normalizes *"morning prayer and prayer before exams as universal gestures".* Eagle summarizes the position as follows: *"I just respect their beliefs".* These practices help to maintain focus, lower conflict, and demonstrate respect.

These are not ceremonial practices in diverse classrooms; rather, they serve as the framework for a fair environment. Scholarship on multicultural citizenship is unmistakable: regular awareness of diversity broadens access to classroom discussion and decreases misrecognition (Banks, 2023). Curriculum and pedagogy guidelines also stress that values are more effective when incorporated into everyday routines rather than being separated as one-time events (Tudball, 2007). "Short and ordinary" turns into "formative and shared" in this practice.

Practice 3: Become Language and Culture-Equipped. Before the values integration starts, teachers purposefully "equip" students with common vocabulary and cultural backgrounds in ERKSA's multilingual, multifaith classrooms. This method combines cultural decoding, language scaffolding, and a unifying moral framework. Participants characterized it as a preventive measure that "keeps everyone inside the conversation" and prevents future misunderstandings or exclusions. This approach is in line with social-emotional learning and whole-school research that demonstrates that regular routines and shared language reduce social risk and boost engagement (Durlak et al., 2022).

In order to keep values front and center, educators engage in cultural decoding, which involves bringing up culturally particular allusions and translating them into easily understood equivalents. Cashmere observed that it is hard to make his students understand, *"What is a fiesta? There is not a specific example, parang. Before moving on to the values challenge, he explains or substitutes since they don't understand fiesta; no concrete*

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example". This decision is in line with recommendations from cultural psychology and multicultural/citizenship education: making scripts clear so students can reason about the value (such as hospitality and solidarity) rather than stumbling over strange customs (Lee, 2021; Kitayama & Salvador, 2024). Such adaptation is a proven route to inclusion for Filipino educators working overseas (Carreon & Tumaliuan, 2020).

Practice 4: Creating Pathways for Values Development. Moral clarity combined with loving correction is crucial for Cashmere. *Cheating… telling a lie is not good,* he tells his students. *"For the third time, I clearly explain why bullying is bad, as though I were in a counseling corner"*. The following sequence exemplifies a restorative arc that preserves dignity while addressing harm, where he follows an explicit norm of gradual response and then reflective conference.

According to Lakshmi, being honest is a temperament rather than a performance: *"You have to be honest whether someone is watching you or not."* This is in line with curriculum guidelines that emphasize values and attitudes in everyday classroom activities so that children internalize them and are not monitored (OECD, 2021). It also aligns with efforts to improve instructors' moral education practices and intentions; establishing clear goals enhances the possibility that those intentions will be translated into consistent classroom behavior (Oliveira et al., 2021).

Collectively, the *"guidance-corner" conference* of Cashmere, *"honesty even when unseen,"* and the *"original work coupled with the careful and responsible technology use"* of Lakshmi serve as examples of inclusiveness and fairness. Predictable frameworks and clear language regarding norms are linked to increased involvement and fewer exclusions, according to evidence evaluations on inclusive, evidence-based classroom methods (Goddard et al., 2023). To ensure that pupils receive the same integrity signals across topics and activities, a whole-school framework aids in coordinating teacher actions with school policies at the system level (OECD, 2021).

Teachers in this study explained how character goals become tangible and unavoidable by stating the value in the plan. *"Our lesson plan needs to specify which value to teach that day… integrity, perseverance, synergy, and adaptability,"* Indra stated. *"We have values integration in the lesson plan—different subjects would have values in a week… across campus,"* Katriel shared. Teachers can model, prompt, and repeat the main virtue throughout the class by following these pre-lesson signals, which also help students focus on the important aspects of the day (Kim, 2022; Oliveira et al., 2021). A published values calendar, such as weekly themes, also lessens conflicting messages in the different environments of ERKSA by providing instructors, families, and guidance workers with a shared framework prior to the start of classes (Banks, 2023; Nguyen & Huynh, 2024).

Practice 5: Lay Story Hooks and Impacts. The concise statement of Blaine, *"Nagrere-relate ako sa past experiences ko… values 'yun,"* encapsulated the fundamental idea: *"I use values to connect learning to my prior experiences."* This approach reduces social compromises before content starts by using instructor self-disclosure to validate value discourse. When implemented globally, narrative hooks such as these take advantage of the social and emotional pathways of the students, which meta-analyses have shown enhance engagement and prosocial behavior (Durlak et al., 2022; Kim, 2022). Starting with a short, human tale also conveys respect and inclusivity in the heterogeneous environment of ERKSA, which are essential prerequisites for subsequent discussion or moral reasoning (Banks, 2023; Al-Mutairi & Al-Kahtani, 2022).

Through Philippine literature, Hunter expanded on the techniques: *"'How My Brother Leon…' choosing the right partner; stories/poems surface values."* Teachers can help students develop their moral awareness and vocabulary by highlighting the implicit virtues of canon

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texts before they are analyzed. Narrative vignettes externalize challenges and encourage perspective-taking, which is perfect for accessing the zone of proximal development for ethical reasoning, according to research on storytelling as an educational tool (Williams, 2021). This becomes an institutional link between culture and curriculum when it is implemented across the entire school (Johnson, 2024; Tudball, 2007).

Practice 6: Identify Routines and Habits for Studying as Value Scaffolds. ERKSA teachers who are participants in this study explained a purposeful before-stage move where they teach study habits and class procedures first, including a calm entrance, materials in position, listening posture, and time-management indications. This way, honesty, accountability, patience, and humility become the norms of learning rather than catchphrases.

The statement of Archer, *"Yung mga gamit sa table ilagay under the table… para hindi kayo madistract,"* "Place items under the table so you won't get distracted" makes the ritual tangible and obvious. To keep things from being distracting, place them beneath the table. The usefulness of discipline is demonstrated early and behaviorally by this straightforward antecedent cue, which decreases off-task stimuli and indicates shared responsibility for attention (Zhang et al., 2023). Moreover, it aims to scale precisely, a frequent practice of "materials management" enhances perceived behavioral control, which predicts intention and subsequent conduct across contexts.

Practice 7: Manage Resources and Design Inclusive Task (TLE "Values Labs"). Teachers provide the moral foundation for the class in the "before" phase by determining the assignments students will complete and the management of shared resources. Planning practical projects, establishing honest expectations for materials and budgeting, and incorporating cultural and religious sensitivity prior to the start of instruction, which focuses on resource management and inclusive task design. An important aspect of whole-school approaches

is the creation of predictable routines that scale across topics and grade levels, which is why this advanced design is crucial to a schoolwide values-integration strategy (OECD, 2021; Pandey, 2024).

Jaecey explained how to build "values labs" in TLE and related courses so that accountability, tenacity, cooperation, and concern are ingrained in the activity brief right away: *"Gardening, cooking, dressmaking… teach responsibility, perseverance, teamwork… make sure the food is halal… consider allergies."* In the varied classrooms at ERKSA, these inclusive decisions increase participation and convey universal respect (Oyetoro et al., 2023). Additionally, honesty and accountability in managing resources. For Jaecey, *"Budgeting in projects… practice honesty and responsibility in handling resources… integrity is vital."* The Theory of Planned Behavior dynamics is reflected in the framing of resource usage with explicit integrity cues: perceptions of control and clear norms influence intentions, which in turn motivate consistent conduct (Oliveira et al., 2021). Common terminology about budgeting, sourcing, and material citations at the school level fosters an integrity culture that departments can modify (Pandey, 2024). From a methodological standpoint, making these preparations a part of the narrative "scene" respects how time, place, and connections create values practice in the classrooms, labs, and kitchens; halal customs and family routines; and introductions to capstone projects. Using the participants' exact words when presenting these stories aligns with the narrative inquiry guidelines employed in this study (Pham, 2021).

Practice 8: Develop Emotional Preparedness (Humility, Safety, and Patience). The success of any explicit values lesson across the school depends on classrooms feeling comfortable enough to make mistakes, work through them, and fix them. That foundation is established before values integration—emotional readiness through humility, safety, and patience—which normalizes uncertainty, dignifies error, and slows down feedback so that candor is not penalized. Whole-school methods regularly

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emphasize that practicing these climate preconditions in every classroom, not just during assemblies, is essential to the success of coherent values work (Dyson & Smith, 2024; Johnson, 2024).

In this study, teachers pre-coached students on endurance and assured them that telling the truth is safe as Blaine said, _"Patience is key mentally."_ Students were reminded by Lakshmi that _"Low grades will not define you… you need perseverance… respect wrong answers; math buddies."_ While Daevy noted that pupils become, _"They are more open… safe to say they don't know… practice honest communication"_ when they use careful language. By doing these things, ego threat is reduced, and value talk becomes later credible.

Practices of Teachers During Values Integration

Practice 9: Ethically Grounded Communication.
ERKSA teachers clearly identified listening as a virtue, and in order to make respect tangible, they instruct students clearly on who speaks when and encourage "one-at-a-time" involvement during lessons. Within whole-class SEL and behavior frameworks that stress clear discourse routines for inclusion and prosocial conduct, these in-class micro-moves establish norms, name them, and have students practice by directly incorporating values into tasks (Durlak et al., 2022; OECD, 2021).

Archer purposefully demonstrates polite listening by saying aloud, encouraging students to imitate the gesture. For her, listening and taking turns _"When someone is speaking, I listen first before I speak… so they learn they must also listen."_ Archer demonstrates listening and civility in the moment, naming honesty and civility as exactly the "live modeling in addition to explicit labeling" that is suggested in curriculum guidance to integrate values into regular pedagogy, as well as in character education and SEL syntheses. Archer illustrates with these acts that modeling conduct is equally as important as verbal instruction in teaching respect. According to studies, one of the biggest effects on students'

moral and socioemotional development is their teachers' social behavior modeling (Arthur et al., 2022; Brown, 2023). She fosters empathy and attentiveness in students by actively listening and directing turn-taking. These "pagmamano" gestures and rituals sustain cultural identity while fostering civility and respect. According to studies, moral standards become meaningful and genuine when values education is anchored in students' cultural environment (Banks, 2023; Lee, 2021). Teachers practice the virtues of listening, patience, integrity, and inclusivity in all subject areas and identify them with relatable language. Through this pairing, students are able to observe the value exactly as it is now and then mimic it.

In her class, Archer models listening skills by taking turns and by instructing students, _"isa-isa lang, makinig muna, please"_ (One at a time; listen first., please) in the midst of conversation, transforming it into a regular routine. She describes her own listening in detail. "_Kapag may nagsasalita, pinapakinggan ko muna sila bago ako magsalita… para matutunan nila na kailangan nilang makinig din"_ (When someone is speaking, I listen to them first before I speak… so they learn that they also need to listen.), then names the class norm: _"Pinapaalala ko na huwag sabay-sabay, isa-isa lang, para may respeto sa kausap."_ (I remind them not to talk all at once—one at a time—so we show respect to the person we're talking to.) Character education and SEL syntheses recommend that students see, hear, and then practice the target behavior in brief cycles. This combination of explicit labeling and visible teacher behavior is exactly what is needed to make virtues imitable (Arthur et al., 2022; Durlak et al., 2022).

Practice 10: Intentional Inclusion of Values in the Instruction. Character is treated as the framework for instruction rather than an add-on in the practice of Eagle during values integration: _"I incorporate values into my lessons and subject areas… maka-Diyos, makatao, makabansa, makakalikasan."_ The recommendation that values and attitudes be purposefully woven through curriculum goals, content, and pedagogy so they are practiced in

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context rather than referenced abstractly is in line with the direct integration of national core values into lesson activities and classroom discourse (OECD, 2021). Practically, the practice of Eagle during values integration focuses on the core "Maka-Diyos… Maka Tao, Maka Kalikasan at Makabansa." Explicitly naming virtues during instruction is consistent with research showing that routine-based, whole-school approaches—which include modeled language, repeated practice, and clear expectations—help students internalize pro-social norms and maintain them after a single lesson (Williams, 2021; Mugambi, 2022). While making the intended behaviors obvious and attainable for all students, explicit value talk linked to practical tasks encourages involvement, participation, engagement and moral reasoning.

Conduct becomes an integral aspect of every lesson's epistemic task, not an add-on, when "whole-subject decorum" is named during values integration. Schools gain consistency, and students receive consistent cues for transfer when teachers clearly frame each topic as a place where students should exercise civility, honesty, and care when doing math, science, TLE, or languages (OECD, 2021). Because expectations are taught, practiced, and reinforced inside regular classroom routines rather than in isolated homeroom talks, whole-curriculum approaches like this are associated with higher involvement, climate, and prosocial outcomes (Durlak et al., 2022).

Values integration, as Indra puts it, is the process of applying decorum to many subject areas. "*We must incorporate values into every one of our subject areas.*" "She supports whole-school/whole-curriculum advice that encourages teachers to actively integrate values into materials, pedagogy, and evaluation so that *"what we value"* is evident in the manner of learning by designating decorum as a cross-disciplinary norm. In each topic block, this naming creates equitable opportunities to practice respect and accountability while also minimizing classroom variance and scaffolding predictable expectations (OECD, 2021).

Practice 11: Upholding Inclusive Spiritual Practices. Diverse ERKSA schools require a balance, and inclusive, non-coercive spiritual rituals provide students with a consistent method to exercise respect for one another while remaining conscience-free. In line with whole-school values approaches and research showing that prosocial conduct is strengthened by explicit, routine-based supports, educators foster an atmosphere of religious tolerance and shared civic belonging when they frame spirituality in unity language and provide opt-in activities (OECD, 2021; Dyson & Smith, 2024; Oyetoro & Talabi, 2023).

The message sent through the language used by Cashmere in stating that *"We are not different… your religious affiliation is different from mine, but we have one God."* exemplifies what academics refer to as "unity-without-erasure": identifying a common moral framework (*"we have one God"*) but maintaining distinctions (*"your religious affiliation is different from mine"*). His inclusion of that position into regular open/close procedures is institutionalized as a practice rather than a performance, exactly how values should be woven throughout the regular fabric of education (OECD, 2021). Such language serves as a protective framework for civic engagement and belonging in plural classrooms, which is linked to social cohesion and long-term national development according to religious tolerance studies (Oyetoro & Talabi, 2023). His stance on religious inclusivity is more likely to apply to other subjects and occasions when combined with clearly stated, positively cued expectations. In recognizing many identities and encouraging shared responsibility for the common good, it also reflects the values of multicultural citizenship (Banks, 2023).

Gezim clearly exemplifies this position: "*Coexistence is a value I often foreground. We might hold varying opinions on God. Numerous prophets advocate for brotherhood, love, and peace.*" A classic example of tolerance education that upholds dignity without eliminating conviction, the language centers acknowledged theological differences while

sharing civic virtues (peace, love, and fraternity) (Banks, 2023). In multicultural classrooms where identity and conviction are important, this type of framing aids students in differentiating between agreement and acceptance of people (Banks, 2023; OECD, 2021).

Hunter added stance and choice to this. In dialogic times, he reminds students that it's "better to be kind than to be right," and that discussions about religion or worldviews should be optional so that participation respects conscience. According to research on tolerance in plural contexts, where inclusive procedures rather than consensus indicate a safer atmosphere, such mild standards reduce defensiveness, allow for perspective-taking, and support tolerance research. Hunter's approach protects both expression and belonging by combining voluntary involvement with compassion as a guideline for interaction (Oyetoro & Talabi, 2023). These actions operationalize global citizenship goals at the classroom level: students practice civil dispute norms, provide evidence to support claims, and acknowledge the boundaries of certainty—skills that are frequently highlighted in international guidelines (OECD, 2021).

Practice 12: Storytelling and Real-Life Examples to Ground Abstract Ideals.
Participants characterize storytelling and real-life examples during values integration as a purposeful method of giving abstract virtues a tangible and memorable form through the use of stories and real-world experiences in the classroom. Research on narrative pedagogy supports this strategy since stories help people comprehend moral concepts better, apply them to real-world situations, and make better judgments (Williams, 2021). Additionally, it supports the recommendation that values be incorporated into regular education rather than being discussed in passing (OECD, 2021).

Eagle believes that the life of a teacher is an essential story to be part of some lessons. *"I try to incorporate my own values by sharing my real-life experiences.".* Providing lived examples that ground the lesson's value focus,

the teacher serves as a narrating model in this instance. Socio-culturally speaking, newcomers absorb norms by participating under the guidance of a more experienced person, particularly when the model identifies the virtue and connects it to the job at hand (Vygotsky, 1978). In line with international guidelines for a curriculum rich in values, these exemplars should be incorporated into regular instruction rather than being added on as extras (OECD, 2021).

Practice 13: Cultural sensitivity in task design (language, customs, and food regulations).
Cultural respect in task design refers to incorporating inclusion into the job itself; everyday etiquette, language scaffolds, and food options are all incorporated into the lesson plan. Whole-school and curriculum guidelines, which stress integrating values and attitudes into regular instruction rather than supplementary discussions, recommend this embedded approach (OECD, 2021). Such design decisions also preserve diversity while fostering a sense of inclusion and belonging in culturally diverse settings (Banks, 2023; Lee, 2021).

When cooking, Jacey emphasizes respect: *"I respect their beliefs… make sure that the food… is halal."* Aligning responsibilities with students' religious practices is emphasized in Philippine schools and diaspora contexts as a useful path to engagement and respect (DepEd, 2023; Carreon & Tumaliuan, 2020). The message conveyed by anticipating dietary requirements in lesson planning is that everyone can participate without asking for an exemption; this strategy has been associated with an improved school environment and prosocial behavior in whole-school evaluations (Johnson, 2024).

Practice 14: Providing compassionate, behavior-specific feedback to guide proper conduct.
The calm, instructive comments that name the behavior, preserve dignity, and direct a better next step are the manifestation of this practice, which is to coach conduct with behavior-specific, compassionate feedback. This is in line with whole-school recommendations to explicitly educate

expectations, cue students in the moment, and recognize progress.

For Cashmere, gradual restorative repair is very important for teaching values to the students. A step-by-step reaction to academic dishonesty is described by Cashmere: *"Pag may cheating. I draw attention to... For the third time... I have a 'guidance corner conversation."* *From giving him urgent notice to having a thoughtful chat to mending understanding, I helped him recognize that what he was doing was wrong."* Instead of using punitive escalation, the sequence mirrors PBIS-style coaching (teach, practice, reflect), which, when ingrained as a habit, is linked to an improved classroom atmosphere and prosocial behavior. Similarly, Lakshmi believes in immediate, behavior-specific criticism of offensive comments. *"I-correct mo 'yun sa kanya kailangan..."* Beneath the belt. It's not good."* Whole-school/SEL reviews demonstrate that prompt feedback combined with explicit instruction enhances engagement and prosocial norms, which are consistent with immediate, targeted, and dignity-preserving correction (Brown, 2023).

Practices of Teachers after Values Integration

Practice 15: Establish Intercultural Balance and Coexistence. Convergence in coexistence, honesty, and dignifying correction is also consistent with character-education research on narrative framing and teacher modeling: students better internalize the significance of the norm rather than just the rule when teachers name the virtue at stake ("kindness," "fairness," and "respect") at the teachable moment and tie it to common civic language (Arthur et al., 2022). Additionally, multicultural education shows that dialogic, non-coercive practices, like halal-sensitive choices, inclusive language, and explicit respect for multiple faith traditions, strengthen a sense of common life in diverse schools by promoting tolerance without erasing differences (Banks, 2023). To put it briefly, the post-integration practices of the participants from ERKSA show what the research indicates: values that are named,

modeled, and ingrained in regular instruction become habits that students carry with them, maintaining restorative correction, respect, coexistence, and self-regulation across the campus (OECD, 2021;; Durlak et al., 2022; Arthur et al., 2022; Banks, 2023).

Katriel emphasizes how long-standing classroom norms are both officially taught and consistently exhibited. Students encode scripts they later retrieve in adulthood when values are integrated across subjects (not isolated to a single period) and practiced in real-world conversation *and task routines. Katriel: "Even those who have already graduated and see me, 'Ma'am, I remember what you told me'... It really leaves a mark."* This endurance is explained by research on whole-school/whole-curriculum approaches, which show that coherence plus repetition facilitates transfer to different contexts and increases salience (OECD, 2021; Johnson, 2024). By being "taught and caught," the teacher's exemplarity lends credibility and strengthens the impression over time (Arthur et al., 2022; Brown, 2023).

In his classes on various faiths, Gezim presented coexistence as a normal virtue. He named discrepancies, highlighted common ethical principles (peace, love, and brotherhood), *"We may have different views of God... many prophets point to peace, love, and brotherhood."* and asked students to compare doctrine to essential teachings before selecting nondiscrimination. Building an *"inclusive civic culture"* instead of a single dogma, this dialogic approach (encouraging reasoning; discouraging compulsion) is in line with multicultural citizenship education, which respects multiple identities while fostering shared democratic values (Banks, 2023; OECD, 2021). His data from interviews demonstrate that he specifically instructs pupils to "find common ground despite diversity," which is a useful guideline for tolerance in groups with different beliefs.

Conversation that specifically encourages tolerance and cohabitation is not an add-on in multicultural classrooms; rather, it is essential to fostering a sense of community and civic

preparedness. Teachers can turn worldview diversity from a source of conflict into a teaching tool when they encourage students to express their opinions politely and look for moral common ground. Regular, facilitated discussions about values deepen students' perspective-taking, lessen prejudice, and increase a sense of safety and affiliation—all of which are critical conditions for learning and transfer, according to research on whole-school approaches and citizenship education (OECD, 2021; Banks, 2023).

Practice 16: Embodiment of Values Across Contexts. The activities of teachers in ERKSA as revealed by the participants of this study, typically centered on honesty, integrity, and self-regulation after values integration. Students internalize norms and eventually transition from compliance to self-management when teachers model ethical behavior and link it with explicit, consistent contingencies, according to character education research (Arthur et al., 2022; Durlak et al., 2022). In other words, even when students are not under supervision, the classroom turns into a training ground for acting morally "on their own steam."

Jacey treats values as employability skills that need to be taught to students to prepare them in the real world of work, rather than as an add-on to teachings, by emphasizing, *"Integrity is vital; honesty and accountability… responsibility… perseverance… adaptability are qualities essential in any future workplace."* In order for students to repeatedly practice and absorb the same standards they would require at work, the whole-school council suggests integrating values into curricular goals, classroom processes, and instructor discourse. This "everyday embedding" strategy is in line with worldwide recommendations for integrating values into regular education rather than as one-time extras (OECD, 2021) and is supported by research that connects values to graduates' employability skill sets (Kruja, Hysaj, & Oztas, 2024). In actuality, students benefit from the narrative and example of the instructor about real-world tasks by learning

proper accountability, perseverance, and teamwork—making the "how" of integrity evident and replicable (Williams, 2021). Operationally, honing the students in this method aligns with routine-based behavior supports, which are linked to better self-management and fewer discipline referrals when they are implemented school-wide.

Gentle, restorative correction maintains dignity while framing transgression as a teaching moment. The teacher reacts coolly, identifies the specific behavior, and encourages quick introspection and healing in place of public censure or punitive escalation. Evidence-based classroom coaching of conduct is behavior-specific, concise, and educational rather than punitive. The after-values integration practice of Lakshmi, where she calmly and promptly corrects unpleasant *"below-the-belt"* remarks, aligns with this approach. *"Right there and then, I correct the remark… 'below the belt'… it's not good."* Students can better connect actions to consequences and practice the replacement behavior when they receive timely feedback during misbehavior as part of a school-wide. By clearly stating why the comment is "not good," the instructor sets an example of polite language and offers a tangible social rule. This supports the school-wide directive to incorporate values and attitudes into routine processes rather than as extras (OECD, 2021; Johnson, 2024).

Practicing the values learned by students across contexts describes how commonplace civic etiquette, such as welcoming, courteous speech, taking turns, queuing, and compassionate language, continues to appear outside of a single class, gradually establishing a respectful school climate. Whole-school frameworks stress that values become shared expectations rather than sporadic reminders when they are included in everyday activities. For Katriel, naming the value in the moment and connecting visible conduct to the school's common standards of civility *"One manifestation that students learned from values integration is that even non-Filipinos do the pagmamano. I always affirm the students*

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for the good act of making 'mano' to their teachers." Katriel's practice of praising the Filipino gesture of respect toward teachers and seniors, known as pagmamano, serves as culturally relevant reinforcement. The classroom climate and sense of belonging are strengthened when the instructor quickly praises the polite gesture *("teacher affirms the respectful gesture"),* transforming a culturally ingrained courtesy into a teachable habit that peers can observe and imitate (OECD, 2021). According to character education research, students internalize the underlying virtue rather than viewing it as a one-time rule when teachers *"catch and name"* prosocial behaviors. Values are also learned through repeated, modeled actions that are explicitly recognized in authentic contexts (Arthur et al., 2022).

DISCUSSION

The narratives of the participants converged to form practices that converted abstract values into lived routines when viewed through the lens of narrative inquiry, emphasizing attention to temporality (before–during–after) phases, sociality (teacher–student–parent relations), and (place) the intercultural nature of the ERKSA schools. Teachers purposefully "set the stage" by establishing clear value targets in lesson plans, non-coercive spiritual-ethical openings, classroom climate cues, and communication norms and inclusion by design. These micro-routines anticipate cultural variations, maintain dignity, and lessen social compromises, thereby establishing a low-risk environment in which students can participate honestly and confess ignorance—narratively, the antecedent scenario that enables later enactment.

Teachers employ rapid feedback loops, highlight carry-over behaviors (such as *po/opo and pagmamano*), and implement restorative pathways (reflect–repair–rejoin) to help students reintegrate without feeling ashamed. Evidence that values have been internalized and exported to hallways, homes, and communal life can be seen in the long-lasting, behavior-visible results of these routines: persistent

civility, intercultural coexistence free from coercion, consistent expectations through visible modeling, and restorative correction associated with self-management and climate stability.

Based on the findings of the study, values integration was a strong prime to enact the transfer cycle when viewed through the narrative inquiry lenses of temporality (before–during–after), sociality (teacher–student–parent relations), and place (ERKSA's intercultural environment). Values become learnable, repeatable, and transferable beyond a single session when this cycle transforms abstract virtues into performed routines, as demonstrated by thematic regularities seen in teachers' narratives.

Additionally, it showed that equity and dignity are based on predictable, inclusion-by-design beginnings. Clear communication guidelines, culturally sensitive modifications, and non-coercive ethical opportunities lessen social threat and provide an environment in which all students may engage fully. This temporal introduction reduces intercultural conflict and continuously establishes the framework for subsequent enactment. Evidence suggested that when values are viewed as processes within real disciplinary activity, they last and go beyond the classroom. Values are made visible and coachable rather than exhortatory by modeling, naming, and practicing target virtues through task design and structured discourse. Face-saving, precise, and calm correction preserves belonging while upholding strict boundaries, demonstrating how location and sociality influence the development of ethical skills in real time.

The recommendations, which are based on the results and conclusions of the study and interpreted through the temporal, social, and place lenses of narrative inquiry, emphasize a school-wide strategy that makes values teachable and enduring through the prime, then enact and transfer cycle. This entails creating consistent, inclusion-by-design opportunities, coaching value-visible conduct within real-

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world tasks, and concluding with restorative pathways that confirm carryover outside of the classroom in the intercultural ecology of ERKSA. Hence, the values integration practices developed in the Eastern Region of the Kingdom of Saudi Arabia (ERKSA) are a significant contribution, providing local schools with a point of reference for how values integration is implemented in a multicultural learning environment.

Author contributions. Luzviminda Rosales-Peras: Conceptualization, Introduction, Methods, Data gathering, Statistical analysis, Results, Institutional ethics, Discussion; Christian Francis Prado: Methods, Results, Discussion, References.

Conflict of interest. The authors declare no conflict of interest.

Funding source. This research received no external funding.

Artificial intelligence use. No AI tools were used in the preparation of this manuscript.

Ethics approval statement. Ethical approval was obtained from St. Paul University Manila's Research Ethics Office, with reference code (2025-106-EMA-CELA).

Data availability statement. Due to ethical restrictions, the data are not publicly available but may be obtained from the corresponding author upon reasonable request.

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