







to explore the behaviour, perspectives, experiences and feelings of people and emphasise the understanding of these elements. Further, according to Burns and Grove (2003:201), descriptive research “is designed to provide a picture of a situation as it naturally happens”. It could be used to justify current practice and make judgment and also to develop theories. For the purpose of this study, descriptive research was used to obtain a picture of nurses' opinions of pain in patients who suffer from dementia with a view to improving the standard of care for this group of patients. In the given design, the researcher had used the traditional pattern of gathering diligent exploration. Library and interview methods were used but in addition to that, the research could not be successful without the use of technology. Thus, for instance, the researcher was used the actual (face-to-face) interview for on complying it. So much for that by the use of cellular phone and internet browsing that helped a lot in gathering information. The interviews were done for few who were knowledgeable in Values Transformation Training, those who were available and willing to answer the interview regarding the topic “Values Transformation Training” expected as the respondents. Most of the information was taken from Bangsamoro Development Agency files, books, internet and Islamic scholars since the researcher expected that it was enough source of information to describe the research in addition to questionnaire method.

### Locale of the Study

The study was conducted in Cotabato City particularly in the Central Management Office of Bangsamoro Development Agency. Cotabato City is the ancient capital town of Mindanao. The word "Kuta" means fort and "wato" for stone. The place basically spread around what is known as P.C. Hill. The settlements in this city started as early as 1475. The place was developed as the capital town of Mindanao in the 7<sup>th</sup> century under Sultan Dipatwan Qudarat, (reigned during this time). In the 19<sup>th</sup> century when Sultan Makakua ruled, roads and wharves were constructed which gave rise to the birth of modern day Cotabato. That kind of development enticed the inhabitants from Zamboanga and the Visayas to migrate and settle here. The Chinese nationals who have long settled in Cotabato were assimilated into the population by intermarriages with the native Maguindanaons. At the turn of the 12<sup>th</sup> century, when the Americans started to rule the Philippines, Cotabato became the capital town of Cotabato province. It remained as its capital until 1959, the time when Cotabato became a chartered city pursuant to Republic Act No. 2364. Under its charter, Cotabato City covers a land area of 17,599 hectares and politically, it is recently subdivided into 37 barangays. This city is located on the NorthWest portion of Maguindanao Province, Central Mindanao. Approximately, it is 698.9 nautical miles from Manila, the capital city of the Republic of the Philippines. On the north, the city was bounded by the municipality of Sultan Kudarat, with Rio Grande de Mindanao as its boundary; on the east, by the Municipality of Kabuntalan; on the south, by the municipality of Dinaig; and, on the west, by Illana Bay.

## RESULTS AND DISCUSSIONS

### Demographic and Socio-Economic Profile of Respondents

The respondents consist of the four major ethnic groups of the Bangsamoro in Central Mindanao: Maguindanaon, Iranun, Meranao, and Tausug. Most of the respondents were Maguindanaon who comprised 75% of the total number respondents which typically the center of this tribal group is situated in the setting of the study. Subsequently, majority of the respondents' age were between twenty (20) and thirty (30) and the least were among the age of forty-six (46) to fifty (50). This implies that respondents were at the age of young-adult stage. Typically, the labor force of the Bangsamoro Development Agency including its volunteers are male who were 58% of the respondents while the females were at 42% of the respondents which indicate that there are tasks which are given primarily to the male specially on community-based assignments. Copiously, the respondents had finished Baccalaureate Degree and few among the respondents were graduated elementary. This infers that the conduct of training does not focus only to the employed staff of the BDA but also to its constituents in the Bangsamoro community. Also, most of the respondents have the net income of P3, 000.00 – P10, 000.00 in monthly basis.

### Legal Bases of Values Transformation Training

The Values Transformation Training had provided a peace-building mechanism that promotes good relationship towards all races and nations. This training had promoted basic human rights and religious liberty that finds universal appeal. According to Mamalangkap (2005) the Moro Islamic Liberation Front (MILF) and the Government of the Philippines (GPH) agreed on the creation of Bangsamoro Development Agency, which was mandated to determine lead and manage the rehabilitation and development program in the conflict affected areas of Mindanao by virtue of the GRP-MILF Tripoli Agreement on Peace of June 22, 2001. As agreed by both parties, the MILF through a Central Committee Resolution on June 2, 2002, created the Bangsamoro Development Agency and asked the officers of the Bangsamoro Development Council, a civil society organization to run it. The BDA derives its authority and legitimacy from the GRP-MILF Tripoli Agreement on Peace on June 22, 2001. It was in this context that BDA, conducted a 10-day "Training of Trainers for Conflict-Affected Areas" in Davao City on December 11, 2004. The output of this training became the pioneering facilitator of Values Transformation Training. Under the Universal Declaration of Human Rights, the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom. (United Nation Official Website)

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms. The following articles provided privileges to conduct Values Transformation Training: in the Article 20.- (1) Everyone has the right to freedom of peaceful assembly and association; (2) No one may be compelled to belong to an association. In Article 22.- Everyone, as a member of society, has the right to ... economic, social and cultural rights indispensable for his dignity and the free development of his personality. Aside from that the Values Transformation Training is a non-formal values education. In fact, Article 26 provides (1) Everyone has the right to education... (2) Education shall be directed to the full development of the human personality ... racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace; Besides, in Article 29.- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible; (2) ... morality, public order and the general welfare in a democratic society. (United Nation Official Website) The Philippine Bill of Rights has provided the following rights: in Section 4.- No law shall be passed abridging the freedom of speech, of expression, or of the press, or the right of the people peaceably to assemble ...; and Section 5.- No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. Aside from that, in the Philippine human rights protection and promotions of Sectoral rights, Muslim sectors have the right of the following: Freedom to express their religious beliefs, freedom to wear the proper Islamic attire in schools and workplaces, and right to Organization. (Human Rights Advocacy Official Website) Allaah (S.W.T) says to the effect: And who speaks better than he who calls to Allaah while he himself does good, and says: I am surely of those who submit? (Al-Qura'an 41:33)

### **The Components and Objectives of the Values Transformation Training Program**

The values transformation training program of the Bangsamoro Development Agency is one way of attaining and sustaining total development. This values transformation training envisioned to be the key component in transforming the attitudes and practices of the key actors (community leaders and members) and is expected to produce committed development catalyst who applies Islamic values and impart to the participants the guideline on applying Islamic values. It contains eight (8) modules; specifically discuss the Understanding of Islamic Values and Development, Role of Imaan (Islamic Faith) in Developing and Sustaining Islamic Values, Role of Ibaadat (Islamic Worship) in Developing Islamic Values, and the module on Applying Islamic Values respectively. This training adopts the Experimental Learning Approach or Learning-by-doing Approach. The following action-oriented methods are used: Interactive lecturette, workshop, games, demonstration, small and big group discussions, and reflection.

### **Goal and Objectives**

The goal and objectives of this training is to establish a pool of development catalysts with enhanced knowledge, appreciation and practice of Islamic values that will help them in serving their communities differently. Specifically, the participants will be able to: 1. Analyse the Islamic values

that promote and sustain development; 2. Demonstrate appreciation on the significance of Islamic values in development planning and implementation process; 3. Discuss the role of Imaan (Islamic belief) and Ibaadat (worship) in developing and sustaining Islamic values; 4. Develop guidelines in applying Islamic values in the communities; and 5. Express commitment to practice Islamic values in development work and in dealing with the different stakeholders of the Bangsamoro communities. Contents: Training Component Outline Module I. Understanding Islamic Values and Development 1. Concept of Development 2. Definition of Values 3. Personal Values Clarification 4. Islamic Values and their Sources 5. Some Islamic Values a. Sincerity, Honesty, and Truthfulness b. Ihsaan, Excellence c. Patience and Perseverance d. Knowledge e. Justice, Fairness, and Equity f. Unity and Cohesion g. Kindness, Generosity, and Selflessness h. Sense of Responsibility and Accountability Module II. Role of Imaan (Islamic Faith) in Developing and Sustaining Islamic Values 1. Definition of Islamic Faith 2. Articles of Faith a. Belief in Allaah b. Belief in His Angel c. Belief in His Books d. Belief in His Messenger e. Belief in Hereafter f. Belief in Qadar (Divine Preorderment) 3. Conclusion: Islamic Faith and Its Role in Applying Islamic Values Module III. Role of Ibaadat (Islamic Worship) in Developing Islamic Values 1. Definition of Ibaadat in Islam 2. Some Ibaadat in Islam a. Shahaadatayn [(Testifying the Oneness of Allaah (S.W.T) and Muhammad (S.A.W) is Messenger of Allaah)] b. Tahaarah and Salaah (Purification and Performing Five Times Daily Prayer) i. Demonstration of performing ablution and prayer c. Zakaah (Obligatory charity) d. Sawm (Fasting during the Month of Ramadhan) e. Hajj (Pilgrimage to Makkah) 3. Conclusion: Islamic Worship and Developing Islamic Values Module IV. Applying Islamic Values 1. Islamic Values and Development 2. Islamic Values in dealing with other community stakeholders 3. Guideline in applying Islamic Values 4. Commitment to apply Islamic Values.

### **The Processes Involved in Clarifying One's Personal Values**

The Bangsamoro Development Agency (BDA) has provided procedure that participants can clarify their personal values within one and half hour or ninety (90) minutes of lecture and workshop. This procedure consists of ten (10) steps which are as follows: 1. Facilitator tells the participants that the first session is on Values Clarification. 2. Facilitator begins with the following opening words: "Everything that we do comes from a value. A value is something that is found important in our life. And so if one used to wake up very early in the morning to pray Subh (dawn prayer), then faith is valued. If, on the other hand, one wakes up early to exercise, then he can say that health is valued. If one wakes up early to sweep the front yard, then one could say that cleanliness and orderliness are valued. This very simple act of getting up early regularly – making a decision, conscious or not, to accomplish a task, and all the other seemingly simple or routine tasks in daily life are based on what things are held important in life. However, the act of waking early in another light can be looked at as simple act. Does someone really wake up to clean up the yard because cleanliness is valued or it is because one wants our neighbors to say something good? Is exercising a concern of good health, or is it because one wants to have a good body to attract the opposite sex? This has to be thought the process of looking at the important things in life is a very helpful process. One can look at where he wants to go, why things act done, and how can one relate to other people who could not share his views. This process of looking inwards to examine and perhaps discover what one truly believes in (or what he does not) is called the valuing process. The valuing process is important at the second level because if one wasn't to transform the society where he lives – in other a word to develop it – then one has to look at himself first. In

short and as the saying goes “If you want to change the world, you must first change yourself.” 3. Facilitator validates the session objectives by flashing Visual Aid and asking participants if what they want to be covered are captured by the session objectives. 4. Facilitator asks participants what is meant by “value;” acknowledges responses by listing down answers on the board; then asks one participant to summarize the input. The key words are: “important”, “life”, “belief”, “cherished” and “practice/do”. Then asks the question: “What if one believes in something and yet he does not practice it – in other words, what he says does not match his deeds – could we consider the person giving value to that something?” (A hypothetical question). Facilitator shows VA defining what Value is. 5. Facilitator tells the participants: “Our next series of short activities will help us discover or rediscover what we truly believe in, say, and practice; in other words, activities that will help us clarify our values – the value clarification process.” 6. The Forced-Choice Activity 6.1. Facilitator distributes Worksheet No. 1 and tells participants that they only have 5 minutes to read and accomplish the worksheet. For this activity, they must think metaphorically, rather than literally. All items must be answered, whether they like it or not. Facilitator gives the following example: “Are you the sea or a river?” If you consider yourself „deep then you might answer „the sea“. But if you consider yourself easy and going with the flow, you might answer „river or other meanings that one may associate. 6.2. Facilitator asks the participants to stop from accomplishing the worksheet after the allotted 5 minutes is up and poses the following processing questions: (another 5 min.) 6.2.1. How do you feel about your choices? 6.2.2. What do your choices reveal about you? About your values? 6.2.3. How do you relate these choices to your everyday life and behavior? 6.3. Facilitator listens and responds to the participants. After sometimes, Facilitator instructs participants to set aside their answers for a while so that they could move on to the next activity. The Facilitator says: “As we move on from one activity to the next, we continue to clarify our values – not only in our head, but also in our heart.” 7. Value Prioritization Activity (20 min.) 7.1. Facilitator says: “The next activity calls for a rank-ordering of values. In life, many of our values are questioned or clarified or both as we experience problems or dilemmas. These are value dilemmas. The limited choices we often face in these dilemmas invite us to explore many other possible alternatives under such circumstances. The process of value prioritization is shown in the next activity.” 7.2. Facilitator distributes Worksheet Number 2 - “Value Priorities”. Facilitator introduces it by saying that when we face a problem, we are often confused about following certain options to resolve it. Life’s problems are a way of clarifying what we believe in. If one’s personal set of values are clarified (and consistently practiced), then we can say: “We truly value it in our heart and mind.” 7.3. After 10 minutes of the rank - ordering exercise, Facilitator asks the following processing questions: 7.3.1. What does ranking of values say about you or your personality? 7.3.2. Can you honestly say that your values are your own? 7.3.3. In what way and to what extent do your choices of values affect your behavior? 7.3.4. Looking back at the first activity (Forced-Choice), what values from the 14 lists were surfaced by the metaphor? 7.3.5. If values are believed but not done, cherished, or practiced, can one say that these are true values? 8. Ten (10) Activities I Enjoy Doing (15 min.) 8.1. Facilitator tells the participants that true values are first chosen in the mind, prized or cherished in the heart, and then acted out with one’s physical body. When practiced repeatedly and consistently, this becomes the test of true values. The next activity will confirm or validate our values from both the “ForcedChoice Activity” and “Values Prioritization.” 8.2. Facilitator distributes Worksheet No. 3 “10 Activities I Enjoy Doing”. Facilitator tells the participants that they have only 5 minutes to complete the worksheet. 9. Micro-Lecture 9.1. Facilitator projects the VA and explains as briefly as possible. (Refer to participant’s personal examples) The following key teaching points (KTP) must be covered: A. True value is something we consider important. B. A true value can be ascertained if it is freely chosen from



alternatives (a mental process), prized (an emotional process), and acted on (a physical process). C. This means the valuing process goes through 3 phases: cognitive (mind), affective (heart) and behavioral (acted on). D. While values are universal in people, they rank them differently. E. The choices we make in life mirror what we value. F. We become better persons if we continually examine our personal values in order to clarify them.

### **A. Satisfaction**

The overall mean was 3.63 which was interpreted as Strongly Agree. This means that VTT had satisfied its participants in the highest rate. The weight of 3.69 or Strongly Agree had pictured out that the values transformation training program had great relevance as a medium for clarifying personal values. Whereas, 3.62 or Strongly Agree that VTT had an enhanced strategy; a tool for transforming values. The 3.58 of the scale shows that the respondents were strongly agreed that VTT provides sufficient training on values for the Bangsamoro. Further, the values transformation training program had fulfilled encouragement on Islamic values which was 3.69 or Strongly Agree of the scale. And 3.57 strongly agreed to encourage their friends and colleagues to attend Values Transformation Training.

### **B. Learning performance**

The learning performance presented appeared to have overall mean of 3.58 which is interpreted as Strongly Agree. In fact, majority of the respondents had strongly agreed that VTT combined spiritual, moral, and practical lessons on values with the weighted mean of 3.73 of the weighted mean. When it comes to the visual presentations of the values transformation training were clear and well presented, respondents also strongly agreed to it which had scaled 3.55. On the other hand, the 3.46 which the respondents only agree that the facilitators of the values transformation training have enough strategy and unique approach. Besides, it was 3.61 or strongly agreed by the respondents that the procedures of values transformation training have general approaches that can be easily understood to attain the objectives of every session. For item numbers 3.37 or agree resulted as the weighted. Their mean shows that the respondents learned the Islamic values and the importance of pillars of Islam and the its articles of faith.

### **C. Individual performance**

The weighted mean of respondents according to their individual performance. The weighted mean 3.53 or Strongly Agree was the weighted mean of the respondents on the observance of transparency in all transaction and perform honesty in work assigned. While the weighted mean of 3.67 or Strongly Agree represents the response of those who perform duties and responsibilities with an intention of pleasing Allaah (S.W.T) and not only

think of a material thing that could receive in this world. On the other hand, 3.49 or Agree, the weighted mean of the response who able to remain patient when dealing with problem, challenges, and difficult people and take proper measures in problem solving and careful ways without hurrying. Also, 3.49 or Agree response for those who exercise fair judgment towards other person and abiding obligations without discriminations for any reason, such as religion, race, color, or social status. In terms of capacitation of own self to enhance skill for the success of any program it had weighted mean of 3.55 or Strongly Agree. The performance of duties and responsibility as well as striving to attain the highest quality in words, deeds, and thoughts, the weighted mean of these performances by the respondents was 3.59 or Strongly Agree. Thus, the overall mean was 3.67 or Strongly Agree.

#### **D. Organizational performance**

The overall mean, 3.55 which was interpreted as Strongly Agree. This also means that VTT had developed its participants on performance in their respective organization. The weight of 3.56 or Strongly Agree stressed that respondents demonstrate honesty in performing the assigned work after attending VTT. The 3.54 or Strongly Agree; respondents exert effort on every task without being ask to work. Aside from this, the respondents manifest forbearance under provocation or strain which the weighted was 3.52 or Strongly Agree. In terms of implementation of the law, policies, rules and regulations pertaining to the operation of any assigned responsibility, the weighted mean was 3.53 or Strongly Agree. In the organizational performance the respondents strongly agreed that they capacitated their own self to enhance skill for the success of any program which was 3.59 as the weighted mean. And the 3.54 or Strongly Agree was the result of the item, respondents who prepared comprehensive plan that serves as guideline to perform the task with excellent output in the organization.

#### **Outcomes of the Program**

This part presents the outcome of the Values Transformation Training Program to the participants based on the personal perception of the respondents. Table 6 shows the level of positive result among the participants who attended the VTT. All the respondents were familiar with Values Transformation Training program of the Bangsamoro Development Agency. Majority, 95% believed that VTT is an effective medium of reformation. According to the respondents after attending the training, the morals and beliefs were gradually changed into Islamic values. Also, the impact of VTT to personal values is 95% agreed by the respondents. It influences its participants through enlightenment particularly on clarifying personal values. The VTT helps its participants stop doing bad deeds, continue doing what is right according to Islam, and start doing neglected duty as a Muslim. Its percentage is 84%, 95%, and 92% consecutively. After attending VTT, the participants were being asked to join and form a group in the community that will continue to share the values learned. The assessment has 53% affirmed to join or form a group and 47% did not comply it. This implies that spreading the Islamic values taught in the training is not firm as requested. There are eighty-five (85) among the respondents who were able to advise

other people to attend VTT and 93% recommended that VTT program will be implemented in secondary and college students. The assessment on outcomes of the Values Transformation Training had stretched the positive response based on the perception of the respondents.

### **Challenges Encountered**

This part presented the challenges encountered by the respondents concerning the personal application of Islamic values and observations as well as challenges perceived with reference to the implementation of Values Transformation Training (VTT) by the respondents. It is composed of relevant feedback from the respondents on the part which needs improvement and enhancement. Further, it consisted of the challenges on the respondents' application, performance of the participants and facilitator in the training, topics on the values transformation training, material needed, training design, accommodation, budgetary, and other observations related to this study.

#### **a. Participants**

This shows the challenges and observations on participants. According to the respondents, one of the great challenges for them were encouraging other to embrace Islam, performed on time praying, and sustaining of Islamic values application in daily lives. Also were challenged by complying what they had promised to do after the training. On the other hand, they strive for being Muslim for gradual application, but it was hard to reform unless they voluntarily change. Based on their observations, during the training, some participant did not talk, lazy to listen, not participative, and not attentive. On the other hand, there were respondents who were challenged by advanced participants in the training because of their limited knowledge in Islam. Thus, they felt shy with co-participants and facilitator.

#### **b. Facilitator**

According to the respondents, the trainers performed their best to facilitate the training and they were very knowledgeable with the topic. Hence, participants were challenged on the facilitator questions and workshop. Also other facilitators were not aware of capacity of the participants. On the other hand, there were fast discussion and sometimes not clear during the training. Aside from this, there were times of insufficient trainers to couple up the members of VTT request from the regional office because of few active trainers., Facilitator were very knowledgeable, , Questions are challenge.

#### **c. Budgetary Requirement to Training Design**

While one of the challenges in budgetary and training design was that no specified funders that provide budget for food, mobilization, accommodation, material needed, and compensation for the trainers. In fact, the ideal 25 participants for every class exceeded up to 100 participants. Also there were challenges on PowerPoint presentation and visual aids when no electric supply in rural areas. The training design was energetic and the participants felt tired after the training. There were also challenge pertaining to venue conduciveness and sleeping area to prepare for Halaqat.

There were also observations on Values Transformation Training Holistic Approach, that according to the respondents, VTT is applicable to the family members, offices, schools and communities specially to conduct it before project implementation. It taught of changes in adopting standard core values of Islam, respect towards parent and children, an inspiration to do excellency, and opened mind to let go of anger. It influences attitude and clothing where sexy dress style was changed into Muslim dress code. It encouraged respondents to increase their commitment to Bangsamoro cause and made participants to realize facing hardship to get the beauty in this world and the hereafter. The respondents experienced that most of the training in the communities were full of emotions and they realized that vices and bad habits should be abandoned for the sake of Allaah. Values Transformation Training according to the respondents was a great key for good transformation and build-up strong faith in Allaah and self-confidence. Consequently, preliminaries of the training were not much interesting but later on it opened their minds to become attentive, thus make perceptions change. Other was not transformed and took more time to grasp by the community participants, and sometimes failed on time management.

## **Summary**

The overriding purpose of this study was to critically assess the outcomes and effectiveness of Values Transformation Training Program based on the perceived and observations of participants of the training particularly the respondents of the study. The Values Transformation Training was designed to be a key component in transforming the attitudes and practices of the key actors (community leaders and members) and expects to produce committed development catalyst who apply Islamic values and impart to the participants the guideline on applying Islamic values. One version of a survey instrument was developed and distributed to staff and volunteers of Bangsamoro Development Agency. The survey questionnaire was developed to measure how well the Islamic values was learned, adapted, and implemented by the participants that resulted to the effectiveness of training facilitation, presentation, and the perceptions on the program implementation. The identified potential respondents were selected randomly and were asked to fill-out the survey questionnaire.

## **Major Findings**

### **A. Analysis on Effectiveness**

In the case of effectiveness, the critical assessment on Values Transformation Training (VTT) program had supported the view of Palo (2013) that training and development is an aspect of human resource practices that help in enhancing employees " skills, knowledge, and competence capable of improving employees" ability to perform more efficiently. Based on the summary of the weighted mean data in Chapter IV, the V TT satisfied its participants specifically in clarifying their personal values and transforming it according to Islamic lifestyle. The learning performance of VTT has

effective tools, visual presentation, facilitators, procedures, and Islamic teachings. In fact, the individual performance and organizational performance of the respondents had been observed and valued honesty and transparency, and sincerity in their duties and works. They also valued patience and forbearance as well as justice and knowledge. Further, they exercise the values of responsibility and accountability and mujahada (Strives to attain the highest quality in words, deeds, and thoughts).

## B. Analysis on the Outcomes

Regarding the outcome, the Values Transformation Training (VTT) based on the chart given shows that it has been an effective program on values transformation. It was a medium of reformation since it affects personal values and enlightens participants in the Islamic teachings. This training helped the respondents to stop doing bad deeds, helps to continue doing good deeds, and helps to start doing good deeds based on Islamic principles. After attending the VTT, some of the participants did not form or join a core group in the community to share the wisdom imparted to them by training. Respondents had advised other people to attend VTT. The outcome of the training had come up to recommend that VTT program will be implemented in all secondary, and college students, but some include elementary for the values education.

## **Implication**

The results of this study did find a significant degree of effectiveness and outcome based on the findings and analyses of the data gathered. It can be seen and said that components as well as design of the training encounter different challenges as expected. Thus, shortcomings occurred in the training but the primary outcome of the study was the satisfaction to convey the message of Islam and affect Islamic values to the participants. It is concluded that individual and organization had benefited from the Values Transformation Training. A successful training program must be sustaining and always reminded staff and volunteers on its value and required amount of time for gradual change. However, they must master these values well enough so that they could be practiced and utilized in their everyday work environment. As no less than the Qur'an stated (Qur'an 51:55) Hence, the result presented did not restrict any future research. According to Kirkpatrick (1959), the higher the level of training effectiveness the more difficulties, complexities, and expensive to measure it; this explains why it is very difficult to evaluate the complete levels of training effectiveness. For this reason, the details of program development and effectiveness measurement are crucial. Although this study has some important results, several limitations should be discussed. First, this study relied on survey questionnaire assessment measures, which could have caused some common-method variance problems that could inflate observed relationships between variables. Future studies could consider using a research design in which multiple sources of data collection are used, such as direct supervisors. Especially, measuring training transfer is difficult because, to be effective, evaluations of behavioral change and its effectiveness require its systematic appraisal both before and after course completion. Further, where possible, these appraisals should be performed by multiple sources, including the individual receiving the training and his or her superior(s), subordinates, and peers.

## **Recommendations**

After the thorough investigation in this study, the researcher recommended that data collected from the training evaluation process should be used to identify techniques to improve existing project implementation, to improve future training programs and to assist in determining the fate of VTT programs. Improvements in this training program might include incorporating additional visual and hands on learning activities and exercises. Also, it recommended to identify and calculate the value of training resources from the organization, then in accomplishing these items by using evaluation data will add credence to the decision making process and help justify program costs. Moreover, it is also recommended that there must be allocation for all the expenses particularly to the facilitator honorarium, venue and accommodation, food, material needed, mobilization and other miscellaneous. Subsequently, it is strongly recommended that there should be collaboration with Human Resources and Training Head of Central Management Office, and other applicable groups to modify the current training system and to acquire equipment and resources necessary to implement the training as well as evaluation system. Through this collaboration the concept of a centralized training department to provide assistance and consultation to departments and groups could be developed. Aside from that, it is also suggested that the training design must be strengthened to prioritize VTT by its implantation, guidelines and policies separately prior to any project orientation and implementation whether in CMO, RMO, PDC, and communities. Through this, all participants can grasp its wisdoms and contents. Also by strengthening, this will sustain the enhancement training of the participants and trainers for updates and innovative approaches. In addition, it is suggested too, to evaluate the program more comprehensively, further study should investigate the effectiveness of the program from the different perspective. For example, the process as the inter-organizational values and cooperation transfer including international aspect from other country to the Bangsamoro can be understood. Finally, it is deemed recommended also that the concerned constituents (i.e., the participants of VTT as well as staff and volunteers of BDA) should immediately analyzed the outcome of the training. Then, there must be a follow-up activity to the majority of the participants to evaluate the status and their implementation of Islamic values in their chosen careers and the prominence of Islam in their livelihood, family, and community.

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