

The Effectiveness of a Drawing-Based Counselling Program in Developing Religious Values and National Identity Among Fourth-Grade Students in the Sultanate of Oman

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Abstract

This study aimed to investigate the effectiveness of a drawing-based counseling program in developing religious values and national identity among fourth-grade students in the Sultanate of Oman. The study employed a quasi-experimental design involving an experimental group and a control group. The sample consisted of 40 fourth-grade students from Kunooz Al Ebda School in Al Dakhiliyah Governorate, with 20 students assigned to the experimental group and 20 to the control group. To achieve the objectives of the study, a Religious Values and National Identity Scale was developed. The scale consisted of two dimensions: religious values, comprising 15 items, and national identity, comprising 10 items. The validity and reliability of the instrument were established, with an overall Cronbach's alpha coefficient of 0.82.

A drawing-based counseling program consisting of 12 counseling sessions was also developed and implemented over a period of six weeks. The program aimed to foster a range of religious values, including honesty, trustworthiness, prayer, honouring parents, and respecting neighbours, while also strengthening national identity through love of the homeland, appreciation of national symbols and culture, loyalty to the Sultan, and environmental responsibility. The program incorporated expressive and creative drawing activities that enabled students to transform religious and national values into meaningful visual experiences and artistic expressions. Activities included drawing the Omani flag, visually expressing concepts related to prayer and honesty, drawing family members and neighbours, designing a card expressing appreciation for the Sultan, depicting the Omani environment, and concluding with an exhibition of the students' artwork.

The findings revealed no statistically significant differences between the experimental and control groups in the pre-test measures of religious values and national identity, indicating that the two groups were equivalent prior to the implementation of the program. However, statistically significant differences were found between the pre-test and post-test scores of the experimental group in both religious values and national identity. The mean score for religious values increased from 2.32 to 2.68, while the mean score for national identity increased from 2.35 to 2.62. The effect sizes were 0.87 for religious values, 0.84 for national identity, and 0.85 for the overall scale, indicating a large effect of the program. The study concluded that the drawing-based counseling program was effective in developing religious values and strengthening national identity among fourth-grade students. These

findings highlight the importance of using art and drawing as educational and counseling approaches that enable students to interact with, express, and practice values rather than merely receiving them through traditional instruction.

Keywords: Counselling Program, Drawing, Religious Values, National Identity.

Introduction

Religious values and national identity are fundamental pillars in building the learner's personality in early educational stages. They contribute to instilling a sense of belonging and loyalty, and shape religious, moral, and national awareness in line with the constants and principles of Omani society derived from Islamic religion. With the acceleration of social and technological changes in the modern era, it has become necessary to reconsider the educational and counselling methods used to develop these values more effectively and attractively for students in the first cycle of basic education, where the features of personality are formed and their orientations crystallize.

Since religious values, in all their various forms, hold great importance in Islamic and human civilization, they are linked to human will and work to change abnormal behavior into positive, acceptable behavior in any society worldwide. Values are a means for the advancement of societies, and the Islamic religion is a comprehensive and integrated set of a value system that elevates society, works on its development, and raises the level of its individuals. Islamic values aim to form a righteous society where individuals and families are connected to the values and principles of Islam, making them the axis of their lives and mission in the world to live a happy, peaceful, and tranquil life (Hassoun, 2020). Additionally, both Muhasana and Amin (2006) indicate that values are standards derived from the Holy Quran and the Prophetic Sunnah, which motivate members of society to cooperate and compete in performing good behavior and following the etiquette and good morals when dealing with others.

Shattla (2016) mentioned that individuals who possess a high level of religious values strive to follow positive behaviors as defined by society and the Islamic religion, which drives them to distinguish between right and wrong, and between good and evil. This is what Omani policy in the Sultanate of Oman emphasizes, calling on educators and researchers to instill and train members of society in national values from a young age.

Furthermore, the concept of national identity is one of the concepts advocated by social psychology, and the scholar Erik Erikson is considered one of the first to address this concept. National identity deepens the connection between the individual and their homeland, enhancing their sense of responsibility and belonging to the place that embodies the meaning of homeland. In light of scientific and technological progress, the landmarks of life have become fast-changing. National identity can be defined as a set of societal traits and characteristics that distinguish each society from others, prompting its individuals to embody the spirit of belonging through their actions and words that reflect those traits and characteristics. Through this identity, nations progress and their civilizations flourish.

Belonging to the homeland is behavior expressing individuals' adherence to the prevailing national values in the society they live in, such as pride in national symbols, commitment to prevailing laws and regulations, and preserving the nation's wealth, possessions, and encouraging national products (Awashiria, 2015). Art is characterized by its ability to express feelings, ideas, and human values since the dawn of civilizations. Art has been present in human life, used as a means to express identity and feelings, and as a mirror reflecting religious and social values. In a world full of conflicts and challenges, drawing is considered an effective means to entrench principles and values in students' hearts.

Additionally, drawing is one of the most comprehensive educational activities that combine artistic expression, symbolic and emotional thinking. It allows the student the opportunity to express themselves, their beliefs, values, and identity indirectly and in a safe environment. Educational and psychological studies have confirmed that employing drawing in counselling programs enriches the process of value-based learning, enhances emotional and social perception, and helps develop aesthetic sense, self-identity, and national identity among students. From this standpoint, the importance of this research lies in utilizing a drawing-based counselling program aimed at developing religious values and national identity among fourth-grade students in the Sultanate of Oman, in line with the aspirations of Oman Vision 2040, which emphasizes entrenching values, authenticity, and building the responsible, creative citizen.

Research Problem

Any nation derives its identity from heritage and history; despite the challenges it faces regarding its future when it fails to align with the requirements of the era. It is essential to pay attention to strengthening national identity so that its members can positively deal with the challenges of the time. Omani history has proven the Omanis' keenness to adhere to their identity since ancient times, with all its tolerance, peaceful coexistence, acceptance of others, care for details of dress, food, customs and traditions, love for knowledge and work and patience upon it, and many other features of identity cherished by Omani society. With the emergence of modern-era challenges that pose a significant challenge to identity, through raising the learner to adhere to popular heritage and the spirit of citizenship based on a correct understanding of Omani identity, and other factors contributing to raising youth to adhere to their Omani national identity (Ministry of Education, 2020).

Despite the educational efforts made, there is still a gap in translating religious and national values into realistic behavior in the lives of some students. It is noted that some teachers rely on traditional methods that do not consider the student's artistic and emotional developmental characteristics, which reduces the student's motivation to adopt these values. Therefore, this study came to work on guiding first-cycle basic education students to preserve religious values and national identity using the method of drawing. The current study attempts to answer the following question: What is the effectiveness of a drawing-based counseling program in developing religious values and national identity among fourth-grade students in the Sultanate of Oman? The following hypotheses were derived from it:

1. There are no statistically significant differences between the means of the experimental and control groups in religious values in the pre-test?
2. There are no statistically significant differences between the experimental and control groups in national identity in the pre-test?
3. There are statistically significant differences among individuals in the experimental group in religious values and national identity in the post-test after applying the drawing-based counselling program?

Study Objectives

1. To identify statistically significant differences between the means of the experimental and control groups in religious values in the pre-test?
2. To identify statistically significant differences between the experimental and control groups in national identity in the pre-test?
3. To reveal whether there are statistically significant differences in religious values and national identity among individuals in the experimental group after the application?

Study Importance

1. Theoretical Importance:

- The current study contributes to enriching the field of counselling programs using drawing among students.
- It enhances the educational perspective that links art with value-based education.

2. Practical Importance:

- It provides a practical guide for counsellors and teachers in the educational field.
- It contributes to presenting a model that can be adapted for other educational stages.

Study Limitations

- **Spatial Limitations:** One of the basic education schools in Al Dakhiliyah Governorate.
- **Temporal Limitations:** The second semester of the 2024/2025 academic year.
- **Human Limitations:** Fourth-grade students at Kanoz AlIbda School in Al Dakhiliyah Governorate.
- **Subject Limitations:** The effect of a drawing-based counseling program on improving religious values (honesty, prayer, kindness to parents) and national identity (national symbols, love of country, loyalty to the Sultan) among first-cycle basic education students in the Sultanate of Oman.

Study Terminology

Drawing: An artistic medium used by the child to express their ideas, feelings, and values using colors and shapes.

Religious Values: Defined by Al-Jalad (2011) as: "a system based on a set of religious beliefs that the individual believes in and society exemplifies, from which behavior governed by a set of rulings inspired by Islamic law emanates, which individuals voluntarily emulate for the purpose of advancement in their material and spiritual lives, and through which a set of criteria for judging things, ideas, and patterns of behavior in terms of being desirable or undesirable is determined" (p. 69).

National Identity: "A set of characteristics and traits that distinguish a particular society, and those traits appear and crystallize in the spirit of love and belonging to the land and homeland" (Al-Tayyar, 2020, p. 85).

Religious Values:

Values are considered one of the fundamental essential pillars in building civilizations and regulating the behavior of individuals and groups. With the rapid value changes and transformations imposed by globalization, Islamic societies face a great challenge in preserving religious values, which help humans protect life, property, and honor. Omani jurists have come to affirm the role of values in the Omani character since ancient times, where Imam Nur al-Din al-Salmi emphasized the value of moderation in judgment and fatwa, and rejected extremism that repels people from religion (Al-Salmi, 2000).

Additionally, Omani society has historically been distinguished by a high and unique ability to transform religious principles and values into practical behaviors rooted in its character and reflected in daily life. Values were not merely theoretical slogans launched, but turned into social habits and institutions reflecting the religious character and embodying national identity in the Omani individual (Omani Research and Studies Center, 2025).

Also, in the Omani context, the royal emphasis of His Majesty Sultan Haitham bin Tariq – may God protect and preserve him – in his speech in 2020 on the importance of confronting intellectual and cultural challenges entering Omani society and affecting its value system, indicating that preserving national identity requires enhancing society's ability to face these influences, while caring for the family and giving it special attention as the solid fortress protecting children from alien intellectual currents that conflict with Omani identity and demeanor (Oman Newspaper, 2020).

National Identity:

Identity is considered the fingerprint that distinguishes individuals and societies. It is not merely belonging, but an integrated system of values, traditions, and history. Al-Hajj (2000) defines it as a set of unique qualities and characteristics that define an individual or group, including values, beliefs,

customs, social and cultural affiliations. It also expresses the continuity of the self and the preservation of its essence despite challenges (Saliba, 2000).

National identity has been and continues to be a source of pride for its people, as their personality crystallized within historical frameworks rich in various achievements despite the changes of the era, yet it remained preservative of its heritage and values. National identity is characterized by a set of components, which are:

1. The Islamic Religion: It is considered the first component of national identity components, meaning it is a sincere expression of the Islamic nature, and it plays a major role in shaping identity and social upbringing. It has been indicated that national identity is deeply influenced by the prevailing religion in society, as religion contributes to shaping the values, beliefs, and customs adopted by individuals.
2. Language: Language is considered one of the fundamental pillars that shape identity. It is not merely a means of communication between individuals, but a vessel carrying the beliefs, intellectual and emotional values that distinguish society. It is also considered a pivotal element in unifying peoples and strengthening social, political, and economic ties among them. Language remains a symbol of cultural identity (Al-Raddadi, 2019).
3. History, Heritage, and Authentic Traditions: Heritage fundamentally contributes to building national identity and strengthens bonds between generations, giving identity its distinctive character and ensuring its continuity over time. It highlights the historical and civilizational heritage that distinguishes the Omani individual and is a source of pride. Additionally, history has proven the Omanis' adherence to their national identity since ancient times, which is manifested in their values, patterns of food and clothing, manifestations of architecture, love for knowledge and work.
4. Loyalty to the Homeland and Wise Leadership: Omanis are characterized by a strong relationship of loyalty linking the people to the ruler, which is a fundamental principle in enhancing internal stability in the country.
5. Values and Traditions: Values are manifested in inherited customs and traditions that reflect the authenticity of societies. National identity in the Sultanate of Oman is distinguished by its balance between authenticity and contemporaneity, reflecting ancient values and established traditions alongside openness to development and modernization. It is also manifested in values of tolerance, peaceful coexistence, openness to other cultures, while preserving authenticity and rooted values. Despite the rapid changes in life, the Sultanate of Oman continues to preserve Omani traditions while developing them to meet the requirements of the era (Al-Hinai, 2021).

Identity is a complex concept that includes a set of affiliations that shape the individual's personality, including cultural, social, collective, and national identity. Modern literature confirms that identity is

not fixed, but is built through continuous social and cultural processes that begin at an early age and are influenced by family, school, and various cultural means (Hall, 2003).

National identity is also strengthened through educational activities that make the learner live the values of belonging and loyalty to the homeland. A study conducted at Sultan Qaboos University on analyzing students' artistic works in light of identity dimensions showed that artistic activities are an effective tool for highlighting identity components, such as national symbols, heritage, and social relationships, and that the learner's participation in an artwork deepens their sense of belonging and cultural communication (Al-Amri et al., 2022). Images, drawing, and visual symbols are among the most powerful tools contributing to building identity, because through them the child learns to represent themselves and their social and cultural environment in a visual way that translates into knowledge and belonging (Ministry of Education, 2015).

Drawing and its Role in Human Value Development:

Drawing is a comprehensive educational field that goes beyond drawing skills to developing visual thinking, aesthetic awareness, and the ability for self-expression. Research shows that art forms an ideal learning environment for promoting values such as respect, appreciation, cooperation, and responsibility. Artistic activities also allow the child to express their identity and help them develop awareness of themselves and their affiliations, through the symbols, colors, and themes they choose in their artworks (MoMA, 2020).

Additionally, social-emotional learning programs through art indicate that artwork enhances skills of self-awareness, empathy, and social communication, which are skills directly linked to and shape the value aspects of the student (Çetin, 2021). A study by Hussein (2021) proved that using narrative drawing in education contributes to enhancing the meanings of belonging and identity by integrating cultural and heritage elements into the learners' artworks.

Drawing is considered one of the artistic activities most associated with processes of self-expression and the development of self and societal awareness. From an educational perspective, drawing possesses characteristics that make it an effective entry point for teaching values and identity, the most prominent of which are:

1. Symbolic Expression: Drawing allows the student to represent complex concepts, such as cooperation, respect, and belonging, through visual symbols that the student understands and interacts with. The child builds their identity through the symbols they use in their drawings (Visual Identity Studies, 2018).
2. Connection to the Student's Personal Experience: When the student is asked to draw their family, school, village, or a scene from their Omani environment, they reconstruct their image of themselves and their homeland, which naturally and indirectly enhances national identity. This is confirmed by studies that analyzed artistic works in light of students' national belonging (Al-Amri et al., 2022).

3. Value Learning Through Practice: Drawing is an activity that involves decision-making, planning, cooperation, and respect for roles, making it a training environment for social values. Art-Based Programs for Social Development have proven that collective artistic activities develop values such as responsibility, cooperation, and respect for others (Mynaříková, 2012).
4. Stimulating Thinking and Reflection: Drawing provides learners with the opportunity to ask questions and search for deeper meanings of values and identity.

When the student draws a situation expressing a specific value, such as respect or cooperation, using symbols from their environment and culture (such as the palm tree, falaj, Omani house, or scenes from heritage), they produce an artwork that reflects a visual embodiment of the value and the formation of identity simultaneously (Çetin, 2021; Hussein, 2021).

Furthermore, researchers summarize a set of justifications for using drawing to teach values and identity in the basic education stage:

1. Appropriateness of Drawing for Children's Cognitive and Emotional Development: Drawing aligns with students' expressive abilities and is a natural means of communication.
2. Strong Research Evidence on the Effectiveness of Art-Based Learning: Artistic activities raise the level of positive behavior and value and social integration.
3. Enhancing National Belonging Through Visual Symbols: Drawing allows the student to recognize elements of their national identity in an enjoyable and profound way.
4. Empowering Students to Practice Values, Not Just Hear Them: Through collaborative work in artistic projects.

Previous Studies

After reviewing previous studies, the researchers did not find a study that addressed all three variables together with the current study's variables. However, they found studies that addressed each variable separately, which were presented in the current study.

A study by Al-Jahwari (2025) aimed to determine the effectiveness of a psychological counseling program in developing national belonging values among basic education students in the Sultanate of Oman. The researcher used the experimental method based on two equivalent groups (experimental and control). The study sample consisted of (52) male and female students, with (26) in the experimental group and (26) in the control group. The study used a national belonging values scale and a counseling program for developing national values. The results were as follows: There are statistically significant differences in the mean scores of students in the experimental group after applying the counseling program for developing national values in the post-test compared to the pre-test. There were differences between the experimental and control groups after applying the counseling program in favor of the experimental group. Also, there were no differences among

individuals in the experimental group in the follow-up test, indicating the effectiveness of the counseling program in developing national values among students.

A study conducted by Al-Mushayqriah and Al-Busaidi (2023) aimed to measure the impact of a national values program on the social behavior of early childhood education children in the Sultanate of Oman. The research presented a national values program for children in the early education stage aged (4-6) years in the Sultanate of Oman. The program contained (16) training sessions delivered over (8) weeks at a rate of one hour per session. The two researchers used a scale with two forms, measuring children's behavior before and after the experiment. The researchers used the quasi-experimental method. The sample consisted of (30) children in the experimental group and (30) in the control group. The results showed that there were no differences between children in the experimental and control groups in social behavior skills before applying the national values program. The results also proved an improvement in all social behavior skills (self-care, reciprocal personal relationships, communication) among the experimental sample members after applying the program compared to children in the control group who were not trained on the national values program. There were also no statistically significant differences between males and females in the early education stage regarding social behavior after receiving the national values program.

A study by Al-Dulaimi (2020) aimed to identify the role of artistic activities in enhancing positive behavior among primary school students. The researcher used the quasi-experimental method. The research population consisted of primary school students in the Third Al-Rusafa Education Directorate in Baghdad. A sample of (50) male and female students was taken. The researcher prepared an exploratory study to identify possible artistic activities to implement with students, distributed to art activity supervisors in the Third Al-Rusafa Education Directorate. Then, (5) artistic activities were designed to apply to the students. Afterwards, an observation card for enhancing positive behavior was prepared, consisting of three dimensions and (15) positive behaviors, with a three-point scale and a weighted percentage consisting of (3) grades. The results showed statistically significant differences in favor of the research sample who used artistic activities to enhance their behavior positively. The researcher recommended the necessity of continuously using artistic activities in teaching art education for all grades in the primary stage and increasing the periods or time allocated to art education. The researcher also suggested conducting complementary studies, including building a program using artistic activities to enhance positive behavior, and studying the effect of using artistic activities on developing artistic skills, artistic appreciation, and attitudes towards art education.

A study by Ali, Al-Zubaidi, and others (2020) aimed to develop religious values and national identity among seven children in the experimental group at the kindergarten stage, comparing their results with seven children in the control group by subjecting the children in the experimental group to a training program based on the storytelling approach for (15) sessions. After the training sessions ended, the religious values and national identity scales (post-test) were applied, and also applied after one month (follow-up test). The results showed an improvement in the level of religious values and

national identity after training and the continuation of the improved level during the follow-up measurement stage.

A study by Al-Khawaldeh and Al-Otaibi (2019) aimed to identify the role of art education supervisors in enhancing citizenship values from the perspective of teachers in the primary stage in the State of Kuwait. The study used the descriptive method by distributing a questionnaire to (552) male and female teachers selected randomly. The study concluded that the role of art education supervisors in enhancing citizenship values from the perspective of teachers in the primary stage was at a medium level, with no statistically significant differences attributable to gender, specialization, and experience variables in all fields.

A study by Al-Rifou' (2014) aimed to identify the effectiveness of a collective religious counseling program in developing social values among early adolescent female students and its impact on achieving identity for them, using "Surah An-Nur as a model." The sample consisted of (30) female students from the eighth-grade basic class at Al-Batool Basic Mixed School in Busayra District, Tafilah Governorate, in the Hashemite Kingdom of Jordan for the academic year (2014/2015). They were equally divided into two groups, one experimental and the other control. The equivalence of the two groups was confirmed before implementing the counseling program. To verify the study objectives, a social values scale was prepared, consisting of (48) items, and Al-Oweili's (2011) identity achievement scale was used after modification to consist of (51) items. Their validity and reliability were confirmed. Also, a collective religious counseling program was built, including some social values in Surah An-Nur from the Holy Quran. The results indicated the superiority of the experimental group over the control group in both social values and identity achievement. The researcher recommends that the Ministry of Education include the social values mentioned in Surah An-Nur in school curricula, and conduct religious counseling programs and studies on other categories of students.

Commentary on Previous Studies:

The studies adopted by the current study varied in their objectives, samples, tools used, statistical treatments, and results reached. Despite the variation among previous studies, overall they focused on the importance of enhancing values among students in schools, such as studies (Al-Mushayqriah and Al-Busaidi (2023); Ali, Al-Zubaidi, and others (2020); Al-Rifou' (2014)). There are studies that focused on the importance of enhancing national identity, such as studies (Al-Jahwari (2025); and Al-Khawaldeh and Al-Otaibi (2019)). There are also studies that focused on the artistic aspect, such as Al-Dulaimi's study (2020).

Statistical Methods

1. Cronbach's Alpha coefficient to calculate the reliability coefficient of the religious values and national identity scale.
2. Calculating the validity of scale items by calculating Pearson correlation coefficients.

3. To calculate means and standard deviations.
4. ANCOVA test was used to determine the significance of differences between independent samples in the variables.

Study Methodology

The current study used the quasi-experimental method based on a two-group design (experimental and control).

Study Population and Sample:

The study population consisted of first-cycle basic education students at Kanoz AlIbda School in Al Dakhiliyah Governorate.

The sample was selected, consisting of (40) male and female students from the fourth grade. They were divided into (20) male and female students in the experimental group and (20) in the control group.

Study Tools:

1. Religious Values and National Identity Scale:

To achieve the study objectives and answer its questions, the study tool was built, which is a scale consisting of demographic data and two axes:

- Axis One: Religious values, consisting of (15) items.
- Axis Two: Omani identity, consisting of (10) items.

Validity and Reliability of the Tool:

To ascertain the scale's validity, it was presented to a group of specialized professors in art, teaching methods, and educational psychology from the University of Nizwa, the University of Sharqiyah, Sultan Qaboos University, and Rustaq College of Education. They were asked to give their opinion on the scale as a whole, its appropriateness for the study objectives, and the suitability of its language for the sample individuals. They were also asked to add, delete, or modify as they saw fit. After retrieving the scale from the referees and reviewing their notes, they were considered, and the statements were modified according to the referees' suggestions. The religious values statements became (15) statements, and the national identity axis statements became (10) statements.

Internal consistency validity of the scale was also verified by calculating the Pearson correlation coefficient for the correlation of each scale statement with the total score of the axis it belongs to, as shown in Table (1).

Table (1) Pearson Correlation Coefficients of Scale Items with the Total Score of the Axis They Belong To

Religious Values				National Identity	
Correlation Coeff.	Item No.	Correlation Coeff.	Item No.	Correlation Coeff.	Item No.
0.82	1	0.64	13	0.72	1
0.79	2	0.75	14	0.85	2
0.68	3	0.83	15	0.67	3
0.82	4			0.79	4
0.71	5			0.88	5
0.84	6			0.74	6
0.66	7			0.63	7
0.77	8			0.81	8
0.73	9			0.70	9
0.86	10			0.87	10
0.69	11				
0.81	12				

** Significant at the 0.01 level or less.

It is clear from Table (1) that the values of the correlation coefficient for each statement with its axis are positive and significant at the 0.01 level or less; this is an indicator of the scale's suitability for practical field application.

After presenting the study tool to the referees, considering their opinions, and modifying it accordingly, it was applied to a number of (20) male and female students outside the research sample. Cronbach's Alpha coefficient was extracted, and the results were as follows:

Table (2) Cronbach's Alpha Coefficient

Dimension	Cronbach's Alpha Value
Religious Values	0.80
National Identity	0.76
Scale as a Whole	0.82

It is clear from the above table that the value of the Cronbach's Alpha reliability coefficient was (0.82), which is a high value and reflects very good reliability exceeding the minimum acceptable in educational studies.

2. The Counselling Program:

After reviewing previous studies, the drawing-based values program was built to suit the variables of the current study.

General Objective: To instill religious values and entrench national identity through expressive and creative drawing.

Detailed Objectives:

- To enhance religious values such as honesty, trustworthiness, respect for parents, prayer, respect for neighbors.
- To develop belonging to the homeland through its symbols, culture, and values.
- To enable the student to express their beliefs and values in an artistic manner.
- To build visual and emotional awareness of the importance of religion and homeland in the student's life.

Program Time Plan:

The program consisted of (12) counselling sessions, implemented over (6) weeks, at a rate of two days per week (Monday and Wednesday), one class period each day. The program was applied during the period from (February 10 - March 19, 2025). Table (3) illustrates the counselling program.

Table (3) Plan for the Drawing-Based Values Program

No.	Title	Targeted Value Artistic	Activity
1	Who Am I? I am a Muslim Omani	Religious and National Identity	Drawing a self-portrait with the Omani flag
2	Colors of Faith	Concept of Religious Values	Colors of Faith Coloring scenes representing prayer, honesty, mercy
3	My Flag Flutters	National Symbols	Drawing the flag and national anthem in an expressive way
4	My Prayer is My Salvation	Prayer	Drawing scenes of performing prayer in the mosque
5	My Friends	Honesty and Trustworthiness	Story + drawing a situation requiring honesty
6	Homes in My Heart	Love of Homeland	Drawing a house, neighbors, and a square with national symbols
7	A Message to the Sultan	Loyalty and Respect	A love card for the Sultan including drawing and writing
8	Clean Environment, Precious	Homeland Preserving the Environment	Drawing a natural scenery of clean and beautiful Oman
9	Me, My Father, and My Mother	Kindness to Parents	Drawing family members
10	10 My Neighbors, I Love	Them Good Treatment of Neighbors	Drawing a scene of a child helping their neighbor
11	Flag Day	Pride in National Identity	Designing an Omani flag using different materials
12	Our Colors Speak of Us	Summary of Acquired Values	Comprehensive exhibition of students' drawings

Study Procedures

The researchers carried out many procedures, including:

1. Reading educational literature on religious values and national identity.
2. Searching for studies in the same field as the study.
3. Building the study tool, presenting it to referees to ascertain its validity, and applying it to a reliability sample.
4. Extracting Cronbach's Alpha reliability coefficient.
5. Obtaining a facilitation letter from the Department of Education and Human Sciences to apply the study tool to the sample.
6. Applying the tool to the sample and entering data into the SPSS25 statistical program.
7. Using arithmetic means, standard deviations, and appropriate tests to obtain results and answer the study questions.
8. Formulating appropriate recommendations and proposing future studies.

Presentation of Research Results

To judge the effectiveness of a drawing-based counselling program in developing religious values and national identity among fourth-grade students in the Sultanate of Oman, the researchers used Table (4) as shown below:

Table (4) Scale for Determining the Effectiveness of a Drawing-Based Counselling Program in Developing Religious Values and National Identity Among the Study Sample

Level		Percentage Range Practice
From	To	
1.00	1.66	Low
1.67	2.33	Middle
2.34	3.00	High

To Answer the First Question: Are there statistically significant differences between the experimental and control groups in religious values in the pre-test?

Table (5) Arithmetic Mean and Standard Deviation for Measuring Religious Values Level

Group	Arithmetic Mean	Standard Deviation	Significance Level
Experimental	2.32	0.41	0.77
Control	2.29	0.38	
Total Scale	2.33	0.40	

It is clear from Table (5) that there are no statistically significant differences between the experimental and control groups in the religious values axis in the pre-test, indicating the equivalence of the two groups in religious values before implementing the program. This indicates that students in both groups possess approximately the same degree of behaviors, convictions, and values related to religious aspects before the intervention. This is due to the homogeneity of the two groups in religious background due to their belonging to a single educational and social environment, making their level of religious values similar. The result of the current study agreed with the study of Al-Rifou' (2014) and the study of Al-Mushaiqri and Al-Busaidi (2023), who proved no statistically significant differences between the experimental and control groups before applying the counselling program.

To Answer the Second Question: Are there statistically significant differences between the experimental and control groups in national identity in the pre-test?

Table (6) Arithmetic Mean and Standard Deviation for Measuring National Identity Level

Group	Arithmetic Mean	Standard Deviation	Significance Level
Experimental	2.35	0.40	0.83
Control	2.33	0.42	
Total Scale	0.35	0.40	

It is clear from the above table that there are no statistically significant differences between the experimental and control groups in the national identity axis before application, indicating the homogeneity of the two groups pre-test. National identity is one of the variables shaped through family, school, society, and national media, and therefore it does not differ significantly between small groups at the same age and school stage. This result confirms that the process of distributing students to the two groups was successful and balanced. The result of the current study agreed with the study of Al-Jahwari (2025) and the study of Ali, Al-Zubaidi, and others (2020).

As for Answering the Third Question: Are there statistically significant differences among individuals in the experimental group in religious values and national identity in the pre-test and post-test?

Table (7) Results of ANOVA Test for Differences Within the Experimental Group Before and After Applying the Program in Religious Values and National Identity

Axis	Pre-Test		Post-Test		F Value	Significance Level	Effect Size
	Mean Std.	Dev.	Mean Std.	Dev.			
Religious Values	2.32	0.41	2.68	0.35	58.3	0.000	0.87
National Identity	2.35	0.40	2.62	0.36	46.1	0.000	0.84
Total Scale	2.34	0.39	2.65	0.34	52.7	0.000	0.85

The results of the repeated measures analysis of variance (ANOVA) showed statistically significant differences between the means of the pre-test and post-test for individuals in the experimental group in both dimensions of religious values and national identity. The F-value for the religious values dimension was (58.3), for the national identity dimension (46.1), and for the total scale (52.7) at a

significance level of (0.000), which is less than (0.05), indicating that the differences are statistically significant. This reflects an improvement in the level of religious values and national identity among individuals in the experimental group after applying the program.

To measure this effect, the effect size was calculated using Cohen's d coefficient. Its value reached (0.84 - 0.87). These values represent a very high effect according to Cohen's classification, meaning that the counselling program had a noticeable impact on improving the results in both axes. This indicates that the values-based counselling program caused an excellent shift in entrenching national identity among the experimental group students. This effect is attributed to the effectiveness of the directed counselling activities, which relied on cognitive and behavioral reinforcement, linking national identity to religious values, daily practices, and Omani history through drawing activities expressing national symbols and belonging. Also, the program contains interactive methods that enhanced students' awareness of the importance of religious values and deepened their connection to them in behavior and thought. Using drawing as a free expressive means enhanced interaction and psychological engagement in acquiring values.

These results also align with theoretical trends in the field of values and identity, which see that values are not acquired by indoctrination, but through experience, interaction, and practical application. Values-based programs develop students' ability for self-reflection, behavior control, and linking belief to practice, leading to the entrenchment of values in the individual's psychological and social structure. Piaget and Kohlberg indicated that the development of moral values goes through stages, and that directed practices and counselling support contribute to accelerating the transition towards higher levels of ethical thinking.

This also aligns with the concept of national identity as a psychological and social construct formed through upbringing, directed activities, and shared experiences that enhance belonging and loyalty to the homeland. The results confirm the effectiveness of the values-based counselling program in entrenching religious values and national identity using drawing among fourth-grade students, reflecting the importance of adopting such programs in educational institutions for their positive impact in building the balanced Omani personality that combines religious commitment and national belonging, in harmony with the directions of Oman Vision 2040, which emphasizes identity and values as a fundamental pillar for sustainable development.

The results of the current study agreed with the studies of Al-Jahwari (2025); Al-Mushaiqri and Al-Busaidi (2023); Ali and others (2020); regarding the effectiveness of the counselling program for developing values and national identity among students in schools.

Summary of Results

1. There are no statistically significant differences between the experimental and control groups in religious values and national identity, confirming the equivalence of the two groups.

2. Statistically significant differences appeared in the post-test in favor of the experimental group in both dimensions of religious values and national identity.
3. The results confirm the effectiveness of the drawing-based counselling program in improving religious values (such as prayer, honesty, kindness to parents) and in enhancing national identity (love of country, respect for symbols, loyalty to the Sultan).

Recommendations and Suggestions

1. Integrate the drawing method into curricula and activities in skills classes and social/religious subjects to instill religious and national values in an enjoyable manner.
2. Apply artistic activities inside and outside the classroom that reinforce values.
3. Train teachers of grades (1-4) on integrating drawing into school counselling and classroom activities to enhance value aspects.
4. Apply a values-based program using various art forms to other educational stages.
5. Enhance national identity through school art.
6. Disseminate a culture of value-based art in society.

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