

ARABIC LANGUAGE AND ISLAMIC VALUES EDUCATION (ALIVE): ECHOES FROM ELEMENTARY MUSLIM TEACHERS

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Abstract

This study viewed the experiences of teachers in implementing the ALIVE program in their respective school, specifically in San Jose, Samal District, Davao del Norte. There were five (5) teachers who participated in this study. This research made use of a phenomenological approach to extract the ideas from the teacher participants. The participants were purposely selected as representatives from the teachers who handled ALIVE classes during the flexible learning period. An in-depth-interview was employed to gather significant information as regards to their respective experiences. Using the thematic analysis, the following themes emerged as it relates to the experiences of the participants: the experiences of the teachers in teaching ALIVE program were focused on the disinterest of the parents in the program, less support from the stakeholders and ALIVE books were not fit for the Filipino learners. The coping mechanisms of the teachers were enhancing parents orientation on ALIVE program, conducting more Arabic activities and establishing strong associations with the Muslim stakeholders. The educational management insights were focused on two factors: improve the instructional materials and enhance the digital ALIVE learning delivery system. The ALIVE teachers may be more observant to their actions and classwork activities. The more the teachers relate with the parents and other stakeholders, the better they gain the support of everyone around them. An open communication between the teacher's and the Muslim parents brings better results of the class activities throughout the school year. The Muslim parents may be given the opportunity to be more educated on the various school activities related to the ALIVE program. Parents participation in different school events makes them a better member of the community and a productive school supporter.

Keywords: Arabic language and islamic values education (ALIVE), elementary muslim teachers

Introduction

“The reality of manners is that it results from beautiful character. Thus, manners is the manifestations of the integrity and strength in one's inward personality into action.” Ibn Rajab. Arabic language is universal in nature. Our Muslim brothers and sisters have been so keen in keeping this language from generation-to-generation all over the world. There is no place on earth where you cannot find an Arabic speaking individual. They may vary in terms enunciation but the meaning remains the same. Embedded in this language are the Islamic values and most of these were quoted from the Holy Qur'an. The teachings drawn these holy scriptures have been adopted by all Arabic speaking individual throughout the world.

Arabic is one of the famous languages that have wide global popularity. It is part of the Central Semitic language family which includes Aramaic, Hebrew, and Phoenician. The Arabic language is believed to have evolved from Aramaic more than a millennium ago among the Bedouin nomadic tribes in the deserts of the Arabian peninsula. In the 7th century, Arabic spread with the Islamic conquests which extended across the Middle East, North Africa, Central and Western Asia, and even its parts of China. The native Arab's presence along with their language, religion, and culture on the other side of the world played a huge role in planting a seed for Arabic to sprout for centuries to come.

Nowadays, all Arabic speakers have their own native colloquial variety, reaching up to 30 different dialects. However, Modern Standard Arabic – which is the universal pluricentric variety preferred in the media, the workplace, professional translation, and the law – remains the only Arabic taught across all levels of education. All literary texts authored between the seventh and ninth centuries, as well as the Holy Quran, are written in Classical Arabic (Tarjama.Com. 2022). Ward et al (2022) posited that Modern Standard Arabic is the currently recognized and taught form of the language. This is the language used in education and written communication by Arab speakers. It would be the form of Arabic that you're most familiar with in business dealings or any formal communication. Modern Standard Arabic is used in trade, business correspondence, and the language most professional texts adhere to, such as books or content used by universities. This is also a standard dialect and many Arabic speakers do use Modern Standard Arabic, but pronunciations often differ. As with any language, regions, backgrounds, and influences will alter the way words are spoken.

In the Philippines, The Arabic Language and Islamic Values Education (ALIVE) Program is the result of the dedicated efforts of the Department of Education Central, Regional and Division officials and Asatidz (teachers) who believe in the worth and development potential of every Muslim child in multi cultural and diverse environment. (Marlon and Aini, 2015).

Sannad (2015) explained that Arabic Language and Islamic Values Education (ALIVE) program is one of the avenues for peace-building between Muslims and Christians ethnic. National united people in the Philippines and inter-cultural solidarity are the main objectives to keep country in peaceful life. The inclusion of ALIVE program in the public system has started in 2005. Indeed, like other Filipino citizen, Muslims have the intellectual and educational right and capacity to participate actively in the social, economic and political endeavors in the Republic of the Philippines.

Boransing (2006) also noted that ALIVE program rationale for Muslim Basic Education is an interest of the country to support quality education for Muslims because poor Muslims will be a sort of problem to the government. It is because of failure in education which in turn has caused them to lag behind other Filipinos in terms of access to and equality in development.

Estremera S. (2004) posited that in matters concerning their education, Muslim Filipinos have clearly expressed their desire for a relevant and quality education anchored on both secular and religious frameworks. Secular education is very important because it enables the Muslim Filipinos to be on par with their Christian brethren in terms of ability, knowledge, and skills.

In the case of Basilan, Alowaydhi, W. H (2016) reported that the primary defect of the conventional educational policy is the lacking of focus on Islamic principles. Hence, establishing Islamic education by integrating the ALIVE program in our educational system should aim to produce educated individuals xiii regardless of religious affiliation. Native and non-native Muslim speakers seek to learn it because it requires them to worship since the Holy Qur'an is in Arabic text.

Furthermore, Solaiman, S.M. (2017) concluded that the ALIVE program was not evaluated and appropriately monitored, and minimal faculty development. Hence, the BARMM in particular should institute reforms in hiring qualified ALIVE Teachers and upgrade the Asatidz teaching competence.

Kalayakan (2021) bared that the government of the ARMM has failed to produce enough ALIVE teachers that corresponds to the elementary schools and high schools in the province of Sulu. Although there are accelerated programs to produce the ALIVE teachers but the programs do not suffice to fill up the needed ALIVE teachers. This problem continues to exist in public schools in the province of Sulu. The problem is even become worse because the teaching of Arabic Language in the high schools is affected. The teachers in the High Schools have to teach the language from the very basic of teaching the vowels and consonants of the Arabic alphabets. There are many students graduated from the public elementary schools who do not acquire proper education in the ALIVE. Hence, the Arabic Language teachers in the high schools encountered problems on the method of teaching, because some of the students, the one taken ALIVE in the elementary school have acquired basic knowledge of writing Arabic Language, but there are many students who have not taken the ALIVE especially those elementary school pupils coming from the municipalities outside Jolo. The problems of the content and method of teaching in MSU-Sulu Laboratory High School has confronted the Arabic Teachers, therefore a scientific study should be conducted to make the teaching learning of Arabic Language more effective.

In the local scenario, particularly in San Jose, Samal District, Davao del Norte, there are several Muslim teachers who were tasked to handle the ALIVE program; however, they have observed that the learners were taking the program lightly and that these learners do not seem to be interested at all. As a researcher, I would like to find out from these teachers their recollections why the ALIVE program in our locality is not gaining so much attention from the learners and even from the teachers handling the program. We are all aware of the academic and religious impact of this program in the lives of all our Muslim brothers and sisters, regardless of their age and economic status.

Purpose of the Study

The purpose of this phenomenological study was to sightsee the current status of the implementation and interests of the recipients of ALIVE program in our area. This research also dealt with the coping mechanisms of the ALIVE teachers who were handling the program. Their insights about their respective experiences in teaching the were also cited:

Research Questions

1. What are the experiences of elementary teachers on the current implementation of ALIVE Program?
2. What are the coping mechanisms of elementary teachers on their struggles in the implementation of ALIVE program in their district?
3. What educational management insights are drawn from the findings of the study?

To clearly determine the outcomes of this study and to whom the findings are addressed, the following persons or agencies are the beneficiaries.

Department of Education Officials. The DepEd officials, particularly at the elementary level of Samal District, Davao del Norte may intensify the implementation of ALIVE program in their area to sustain and keep the Islamic tradition intact.

ALIVE Teachers. The teachers may benefit from this study since the results and findings of their research would validate some of the reasons of the success and failures in the implementation of this program, thus, a better understanding of the program.

ALIVE Learners. The learners may benefit from this study since the findings of this research may lead to a clearer view on the actualities that are happening within the classroom that are fully dedicated to Islamic studies.

Other Stakeholders. That they may be able to give more attention and focus in assisting the teachers and other school personnel in implementing the ALIVE program with a better understanding of its objectives and directions.

The future researchers. The future researchers may conduct similar studies in other districts by utilizing the findings of the study and they may employ other methods of research to gain more knowledge about the ALIVE program.

The following terms were operationally defined to make this study more comprehensive.

Arabic Language Islamic Values Education (ALIVE). The Arabic Language and Islamic Values Education (ALIVE) Program is the result of the dedicated efforts of the Department of Education Central, Regional and Division officials and Asatidz (teachers) who believe in the worth and development potential of every Muslim child in multi-cultural and diverse environment. DO 40, S. 2011. Amendment to DepEd Order No. 51, s. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris).

Muslim teachers. This term refers to all the teachers who were handling the ALIVE program in the district of Samal, Davao del Norte. These teachers may be Muslim by birth or converts to Islam.

Theoretical Framework

This study gained inspiration from the theory of Al-Ghazali's philosophy of education (A.D. 1058-1111; A.H. 450-505) represents the high point of Islamic thinking on education, in which al-Ghazali's inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking. Al-Ghazali's philosophy was more an expression of the spirit of the age in which he lived than a response to its challenges; his thinking on education, as indeed his philosophy, favored continuity and stability over change and innovation. The main theme of al-Ghazali's philosophy, and indeed of Islamic philosophy in general, is the concept of God and His relationship with His creation (the world and mankind). Although al-Ghazali initially followed the mainstream of Islamic fiqh, and in particular of Ash'ari (traditional Sunnite) kalam, in describing the essence and attributes of God, and Sufi undercurrents in defining the relationship between God and mankind, he then proposes his own conception of the essence, attributes and actions of God.

The legal basis of this study was anchored on Senate Bill 382. This bill seeks to institutionalize and strengthen the Arabic Language and Islamic Values Education (ALIVE) Program in all public and private basic education schools outside the BARMM and make it a vital component of the national education system. It shall uphold the right of Muslim Filipinos to quality education as enshrined in the "Education for All" provision of the 1987 Philippine Constitution within the context of their cultures, customs, traditions, interests, and beliefs. The proposed law shall likewise be an instrument for their maximum participation in national development and nation-

building, involvement in achieving national unity in diversity among Muslim and non-Muslim Filipino learners and contribution to national goals and aspirations.

DO 40, S. 2011, Amendment to DepEd Order No. 51, S. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris). Starting School Year (SY) 2011-2012, all public schools with substantial number of Muslim lii enrollees and private Madaris adopting the Standard Madrasah Curriculum are enjoined to implement the Refined Elementary Madrasah Curriculum (REMC) as amendment to DepEd Order No. 51, s. 2004 entitled “Standard Curriculum for Elementary Public Schools and Private Madaris.” Another legal basis of this study was the Organic Act for the Autonomous Region in Muslim Mindanao (ARMM) provides the necessary provision for the regional government to establish an educational subsystem to perpetuate Filipino Islamic values and develop spiritual, intellectual, social, cultural, scientific, and physical aspects of the people of the region. Another act that strengthens and expand the organic act of the ARMM mandated the integration of the ALIVE program in all public schools throughout the region (ARMM ALIVE Manual, 2012). The ARMM was replaced by the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) through the Bangsamoro Organic Law (RA 11054). The BARMM is a parliamentary democratic regional government that consists of an executive and a legislative branch headed by the Chief Minister. The education sector under the BARMM setup such as the Department of Education (DepED), the Commission on Higher Education (CHED), and the Technical Education and Skills Development Authority (TESDA) were merged into a single entity called Ministry of Basic, Higher, and Technical Education (MBHTE) headed by the Minister.

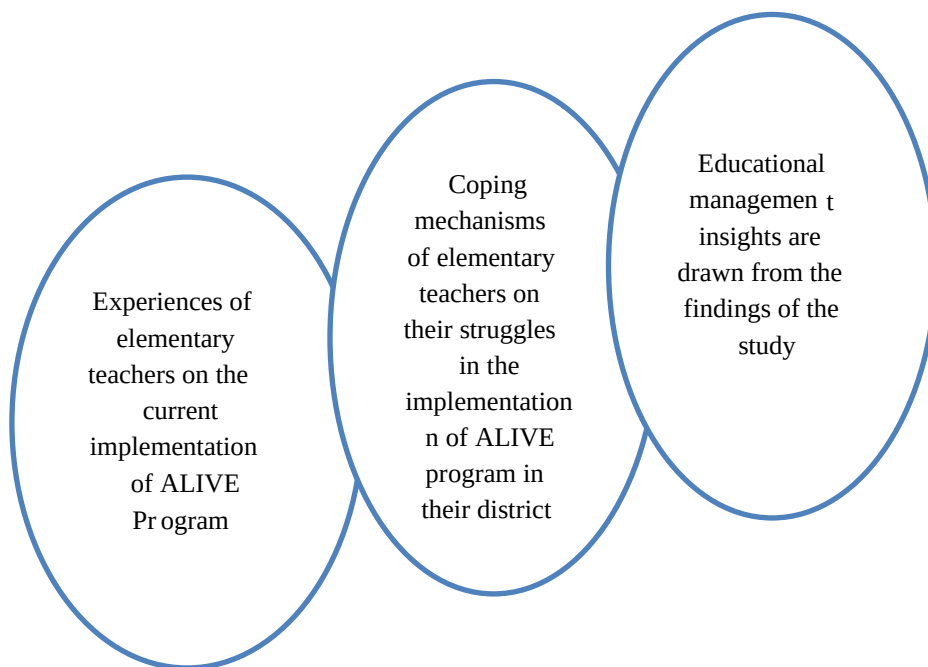


Figure 1. Conceptual framework of the study

Method

This chapter discusses the research design that was used, the role of the researcher, the research participants, the data collection, the data analysis, the trustworthiness, and the ethical consideration.

The three most common qualitative methods are participant observation, in-depth interviews, and focus groups. Each method is particularly suited for obtaining a specific type of data. Participant observation is appropriate for collecting data on naturally occurring behaviors in their usual contexts. In-depth Interviews (IDI) is optimal for collecting data on individuals' personal histories, perspectives, and experiences, particularly when sensitive topics are being explored. Focus groups are effective in eliciting data on the cultural norms of a group and in generating broad overviews of issues of concern to the cultural groups or subgroups represented.

Patton (2002) defined phenomenology as inquiry which asks the questions, "What is the structure and essence of the experience of his phenomenon for these people?" "the goal of this research worked well with this definition in trying to understand challenges of the floating teachers. Giorgi (2007) cautioned researchers to be prepared for an investigation that is greater in both depth and breadth than the offered description implied. He suggested information be viewed as only the tip of the iceberg.

Philosophical Assumptions of the study

The philosophical assumption is a framework used to collect, analyze and interpret the data collected in a specific field of study. It establishes the background used for the coming conclusions and decisions. Typical philosophical assumptions have different types and are elaborated below. Good research – undertaking with the selection of the topic, problem or area of interest, as well as the paradigm.

Stanage (1987) traces 'paradigm' back to its Greek (paradigm) and Latin origins (paradigm) meaning pattern, model for example among examples, an exemplar or model to follow according to which design actions are taken. Differently stated, a paradigm is an action of submitting to a view. This view is supported by Denzin and Lincoln (2000) who defend a research paradigms a

"basic set of belief that guide action", dealing with first principles, "ultimates" or the researcher's worldview or philosophy.

Ontology. This part of the research pertains on how the issue relates to the nature of reality. According to Creswell (2012) reality is a subjective and multiple as seen by participants in the study. The ontological issue addresses the nature of reality for the qualitative researcher. Reality is constructed by individuals involved in the research situation. Thus, multiple realists exist, such as the realities of the researcher, those of individuals being investigated, and those of the reader or audiences interpreting the study. In this study, the experiences of ALIVE teachers were unraveled and interpreted based on the realities of the implementation and responses of the learners and other stakeholders about the program.

In this study, I relied on voices and interpretations of the participants through extensive quotes, themes that reflected their words and provided evidences of different perspectives. The answers of the participants to the study were coded and analyzed to build and construct for the commonality and discreteness of responses. I made sure that the responses of the participants were carefully coded to ensure reliability of result. The researcher upheld the authenticity of the responses and precludes from making personal bias as the study progress.

Epistemology. This refers to the awareness of how knowledge claims are justified by staying as close to the participants as possible as during the study in order obtain firsthand information. Guba and Lincoln (1985) as cited by Creswell (2013) state that on epistemological assumption, the researcher attempted to lessen distance himself or herself from the participants. He suggests that being a researcher he or she collaborates, spends time in the field with participants, and becomes an “insider.” Based on Davidson (2000) and Jones (2011). I will identify phenomenology with the use of thematic analysis as the best means for this type of study. In this regard, individual researchers “hold explicit belief”. The purpose of this research was to gather significant issues bases on the experiences of the teachers who handled the ALIVE program in Samal district, Davao del Norte.

I assured to establish a close interaction with the participants to gain direct information that shed light to the knowledge behind the inquiry particularly on the experiences of the teachers who taught the ALIVE program in their respective classrooms.

Axiology refers to role of values in research. Creswell (2013) avers that the role of values in a study is significant. Axiology suggests that the researcher openly discusses values that shape the narrative and includes own interpretation in conjunction with interpretation of participants.

I uphold the dignity and value of every detail of information obtained from the participants. The researcher understands the personal and the value-laden nature of information gathered from the study. I therefore preserve the merit of the participant’s answers and carefully interpreted the answers in the light of the participant’s personal interpretation.

Rhetorics. This philosophical assumption stressed that the researcher may write in a literary, informal style using the personal voice and uses qualitative terms and limited definition. In the context of the study, the researcher used the first person in explaining the experiences of Muslim teachers to handles the classes of ALIVE PROGRAM in the District of Samal, Davao del Norte.

As a researcher, I agree with the post modernism philosophy of Afzal-ossadat Hossieni (2011). I believe that the aims of education are teaching critical thinking, production of knowledge, development of individual and social identity, self-creation. In postmodern education teachers just lead students to discover new things. They provide opportunities to discuss about different subjects and make creative ways. In this situation student learn to listen to other voices. They tolerate others criticism and try to think in critical way. They learn to respect other cultures and nationalities. Also they emphasize on cooperative learning independent learning, and dialectic, critical and verbal methods. It is deducted that postmodernism and creativity are embedded in each other and we can find the result of this opinion in postmodern education.

Qualitative Assumptions

Methodology is different from method. Methodology is creative and responsive approach to understand questions and subject matter while method refers to the exact knowledge and procedure (Gerodias, 2013). In this study the experiences of Muslim teachers were dissected and the themes were revealed.

The researcher’s enthusiasm in digging the reasons of the success and failures of the ALIVE program became the basis for doing qualitative research, a means of which Kalof and Dietz (2008), as cited from Gerodias, (2013) considered helpful in looking for “meanings and motivations that underline cultural symbols, personal experiences and phenomena”. By using phenomenology, this need was hoped to be addressed by bringing the stories of the floating teachers in a manner that, as David (2005) wrote, the themes, symbols and meaning of the experiences will be presented. Phenomenological research is based on

two premises. The first is that experience is a valid, rich and rewarding source of knowledge. According to Becker (1992), as cited in Morrissey & Higgs, (2006), that experience is a source of knowledge and shapes one's behavior.

From the definition, human experience is viewed as a cornerstone of knowledge about human phenomena and not as an unreliable source. The second premise of phenomenological research lies in the view that the everyday world is a valuable and productive source of knowledge, and that we can learn much about ourselves and reap key insights into the nature of an event by analyzing how it occurs in our daily lives (Morrissey & Higgs, 2006).

By doing phenomenology which concerns with that "what" and the "how" (Moustakas, 1995), the researcher anticipated that the experiences, coping mechanisms of the teachers were explored and insights were drawn as basis for the possible future researches and policy analysis related to this research.

Design and Procedure

This study used qualitative research employing phenomenology. Interviews were conducted with a group of individuals who have first-hand knowledge of an event, situation or experience. The interview(s) attempts to answer two broad questions (Moustakas, 1994). The data was then read and reread and culled for like phrases and themes that are then grouped to form clusters of meaning (Creswell, 2013). Through this process the researcher constructed the universal meaning of the event, situation or experiences and arrived at a more profound understanding of the phenomenon.

In this study phenomenology attempts to extract the most pure, untainted data and in some interpretations of the approach, bracketing is used by the researcher to document personal experiences with the subject to help remove him or herself from the process. One method of bracketing is memoing (Maxwell, 2013).

Ethical Considerations

Considering the nature of qualitative studies, the interaction between researchers and participants can be ethically challenging for the former, as they are personally involved in different stages of the study. Therefore, formulation of specific ethical guidelines in this respect is essential.

The relationship and intimacy that is established between the researchers and participants in qualitative studies can raise a range of different ethical concerns, and qualitative researchers face dilemmas such as respect for privacy, establishment of honest and open interactions, and avoiding misrepresentations.

Richards and Schwartz (2002) emphasize that a fundamental ethical requirement of all research should be scientifically sound. The research must be properly designed and carried out by researchers with adequate levels of expertise and supervision. It should be worth doing in a sense that the result generates tangible benefits.

In addition, Sanjari (2014) informed that consent has been recognized as an integral part of ethics in research carried out in different fields. For qualitative researchers, it is of the utmost importance to specify in advance which data will be collected and how they are to be used. He also stated that informed consent is a prerequisite for all research involving identifiable subjects, except in cases where an ethics committee judges that such consent is not possible and where it is felt that the benefits of the research outweigh the potential harm. A minimum requirement for an interview study should be that written consent be obtained from the participant after they have been informed, verbally and in writing, about the following issues: the purpose and scope of the study, the types of questions which are likely to be asked, the use to which the results will be put,

the method of anonymization and the extent to which participants' utterances will be used in reports. Participants should also be given time to both consider their participation and to ask questions of the researcher.

In this study, the researcher would follow the ethical considerations as part of the process in qualitative research. It was the responsibility of the researcher to completely inform the participants about the different aspects of the research in comprehensible language. The needed clarifications include the following issues: nature of the study, the participants' potential role, the identity of the researcher, the objective of the research, and how the results will be published and used.

In same manner, this study will be submitted to the ethics committee of the Rizal Memorial College, graduate school for verification and approval.

Role of the Researcher

The role of the researcher in this study was to attempt to access the thoughts and feelings of study participants. It involves asking informants to talk about things that may be very personal to them. Sometimes the experiences being explored are fresh in the participant's mind, whereas on other occasions reliving past experiences may be difficult. However, the data are being collected, a primary responsibility of the researcher is to safeguard participants and their data. Mechanisms for such safeguarding must be clearly articulated to participants and must be approved by a relevant research ethics review board before the research begins.

Research Participants

The participants in this study were composed of eight (8) informants. The selected informants were the Muslim teachers or Azatids or Ustads who experienced handling and teaching the ALIVE Program for at least one year from the time the program was implemented. All the participants were coming from the elementary grade level, regardless of their age, sex and marital status. Guidelines for the selection of the participants of this study were based on DO 30, S. 2012 – Policy Guidelines on The Hiring and Deployment of Madrasah Teacher I.

Qualitative analyses typically require a smaller sample size the quantitative analyses. Qualitative sample sizes should be large enough to obtain feedback for most or all perceptions. Obtaining most or all of the perceptions will lead to the attainment of saturation. Saturation occurs when adding more participants to the study does not result in additional perspectives or information. Glaser and Strauss (1967) recommend the concept of saturation for achieving an appropriate sample size in qualitative studies. For phenomenological studies, Creswell (1998) recommends five (5) to 25 and Morse (1994) suggests at least six (6). There are no specific rules when determining an appropriate sample size in qualitative research. Qualitative sample size may best be determined by the time allotted, resources available, and study objectives (Patton, 1990).

Data Collection

According to Creswell (2013), an important step in the process is to find people or places to study and to gain access to and establish rapport with participants so that they will provide good data. A closely interrelated step in the process involves determining a strategy for the purposeful sampling of individuals or sites. Once the inquirer selects the sites or people, decisions need to be made about the most appropriate data collection approaches. To collect this information, the researcher develops protocols or written forms for recording the data such as interview or observational protocols. Also, the researcher needs to anticipate issues of data collection, called "field issues," which may be a problem, such as having inadequate data, needing to prematurely leave the field or site, or contributing to lost information. Finally, a qualitative

researcher must decide how he or she will store data so that they can easily be found and protected from damage or loss.

In this study, there are seven steps in the process of data collection.

First is the site or individual; the participants were the ALIVE teachers from Samal District, Davao del Norte. Second is the access and rapport; letter from the Dean of the Graduate School is given to the graduate student for the approval of the division superintendent; letter of permission for the Schools Division Superintendent, the school Principal and the concerned elementary teachers were prepared for easy collection of data. The third is the purposeful sampling strategy; all participants have experienced the phenomenon being studied. There were eight (8) informants selected in this study. The selected ALIVE teachers were considered group of individuals who can best inform the researcher about the research problem. They were also considered as individuals who have experienced the phenomenon and can facilitate the collection of data. The fourth is the forms of data; the process of collecting information involved primarily in the Virtual In-Depth Interview (IDI) with the eight (8) informants. The fifth is the recording procedures; the use of a protocol was used in the observation and interviewing procedures. A predesigned form used to record information collected during an observation or interview. The sixth was the field issues; limited data collection was engaged in this study. The last or the seventh step was the storing of data; Davidson's (1996) suggested the use of database in backing up information collected and noting changes for all types of research studies.

The COVID 19 Health Protocols. The data was collected during the Corona Virus Pandemic (COVID-19) time; therefore, the collection of data was based on the protocols set by the Inter-Agency Task Force (AITF) standards. It is a task force organized by the executive of the Philippine government to respond to affairs concerning emerging infectious diseases in the Philippines which was convened in January 2020. The Collection of data or the In-Depth Interview (IDI) was conducted following the protocols for Social Distancing which is one of the mandates of AITF to avoid being contaminated and infected by COVID-19. In this study, the IDI was conducted with utmost care so that social distancing was followed and that at least 2 meters between persons was made. For some participants who missed the face-to-face social distancing efforts, the videocall via messenger, viber, zoom or google meet was used to gather the data or responses of the participants. The participants also filled-in the Interview Form provided to them and submit the same to the researcher.

As of the time when the limited face to face meetings was allowed, this research was conducted with utmost considerations of the current health protocols and recent health mandates of the Department of Health as well as the mandates of the Department of Education.

Data Analysis

In this study all the data collected were carefully examined and thoughtfully analyzed. The researcher first described personal experiences with the phenomenon under study. The researcher began with full description of her own experience of the phenomenon. This is an attempt to set aside the researcher's personal experiences so that the focus can be directed to the participants. She developed a list of significant statements. She then finds statements about how individual was experiencing the topic, lists these significant statements as having equal worth, and works to develop a list of nonrepetitive, nonoverlapping, statements. The researcher took the significant statements and then grouped them into larger units of information, called "meaning units" or themes. She wrote a description of "what" the participants in the study experienced with the phenomenon. Next, she wrote a description of "how" the experience happened. This was called "structural description," and the inquirer reflects on the setting and context in which the phenomenon was experienced. Finally, she wrote a composite description of the

phenomenon incorporating both the textural and structural descriptions. This passage is the “essence” of the experience and represents the culminating aspect of a phenomenological study. 11

Thematic Content Analysis. A thematic analysis strives to identify patterns of themes in the interview data. One of the advantages of thematic analysis is that it's a flexible method which can be both for explorative studies, where the researcher do not have a clear idea of what patterns is being searched for, as well as for more deductive studies, where the researcher know exactly what he or she is are interested in. No matter which type of study is being done and for what purpose, the most important thing in the analysis is that the researcher respects the data and try to represent the results of the interview as honestly as possible (Montensen, 2020).

Document analysis. Document analysis is a form of qualitative research that uses a systematic procedure to analyze documentary evidence and answer specific research questions. Similar to other methods of analysis in qualitative research, document analysis requires repeated review, examination, and interpretation of the data in order to gain meaning and empirical knowledge of the construct being studied. Document analysis can be conducted as a standalone study or as a component of a larger qualitative or mixed methods study, where it is often used to triangulate findings gathered from another data source (e.g., interview or focus group transcripts, observation, surveys). When used in triangulation, documents can corroborate or refute, elucidate, or expand on findings across other data sources, which helps to guard against bias (Frey, Bruce B., 2018).

Triangulation of Data. Triangulation means using more than one method to collect data on the same topic. This is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. However, the purpose of triangulation is not necessarily to crossvalidate data but rather to capture different dimensions of the same phenomenon (Kulkarni, Prashant, 2013).

Environmental triangulation. The use of Environmental triangulation is limited only to those studies where the findings can be influenced by certain environmental factors. This type of triangulation uses different settings, locations and other factors such as time, day, season in which the study took place. The idea is to determine which of these factors influence the information received, these factors are then changed to see if the findings are the same. If the findings remain unaltered under varying environmental factors, then validity can be established (Naeem, Saira, 2019). In this study, such triangulation was used considering that the requirements as mentioned is the use of environmental triangulation best suit the environment of the research being conducted.

Analytical Framework. According to Braun and Clark (2006) methods of qualitative data analysis fall in two groups. The first group consists of methods driven by an epistemological or theoretical position, which have limited variability in how they are applied within their frameworks, such as conversation analysis (CA) and interpretative phenomenological analysis (IPA) and methods which are situated within a broad theoretical framework and can therefore be used in a variety of ways within those frameworks, such as grounded theory (GT), discourse analysis (DA) narrative analysis (NA). *The second group includes methods independent of theory and epistemology, which can be applied across a range of different theoretical and epistemological approaches and are therefore very flexible. One such method is thematic analysis, which through the theoretical freedom “provides flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data (Braun and Clark, 2006).*

I observed several steps in conducting thematic analysis. The first stage in extracting qualitative data for analysis from the tape recordings was transcription. This was done to gain greater familiarity with the data and deeper insight. I relied on my own resources to do the transcription with the use of my personal computer and some reliable headphones. I use several nights to listen to the interviews to deepen my understanding on the nuances of the language and semantics of the participants.

Practice varied considerably in terms of agreeing conventions with transcribers. Some negotiated themselves to lay-out and conventions required, including researchers who wanted the kind of detailed transcriptions appropriate for conversations or narrative analysis. Others were sometimes less directly involved, and accepted the conventions generally used by the one transcribing the information.

The next step as data extraction and analysis. I used manual techniques based on note taking and summary while listening to the recordings. My manual technique usually included some process of verbatim recordings of selected spoken words. I selected quotations about central issues, or when what was said seemed important or interesting.

I used a number of different techniques as taught to me by my thesis adviser. I marked up transcripts with colored pens or sorted data by cutting and pasting. I used forms of thematic grids and charts, the framework technique as develop by the National Centre for Social Research (Ritchie et al, 2003). This technique was useful tome in the process of coding, sorting and collecting data for interrogation. This technique was very useful in understanding links and relationships between issues. All these efforts and procedure included saving verbatim spoken words from the transcripts, which could be cross referenced to the thematic displays or the maps.

To summarize, the thematic analysis method outlined by Braun and

Clarke (2006) which consisted of six (6) phases used in analyzing the data.

Phase 1. I familiarized myself with the data by reading the whole data set and noting down initial ideas;

Phase 2. I generated initial codes, with coded being the most basic segments of the raw data that can identify a feature of the data that appears interesting;

Phase 3. I searched for themes by sorting different codes into potential themes and collated all data extracts within identified themes;

Phase 4. I reviewed the themes and refined them further (at the level of coded data extracts and the entire data set) and produced a thematic map showing relationships between themes and sub themes;

Phase 5. I defined and named themes, making sure they give the reader immediate sense of what the theme is all about.

Phase 6. I wrote the report to convince the reader of the merit and validity of the analysis (within and across the themes), used data extracts embedded within an analytic narrative to make arguments in relation to the research question. 13

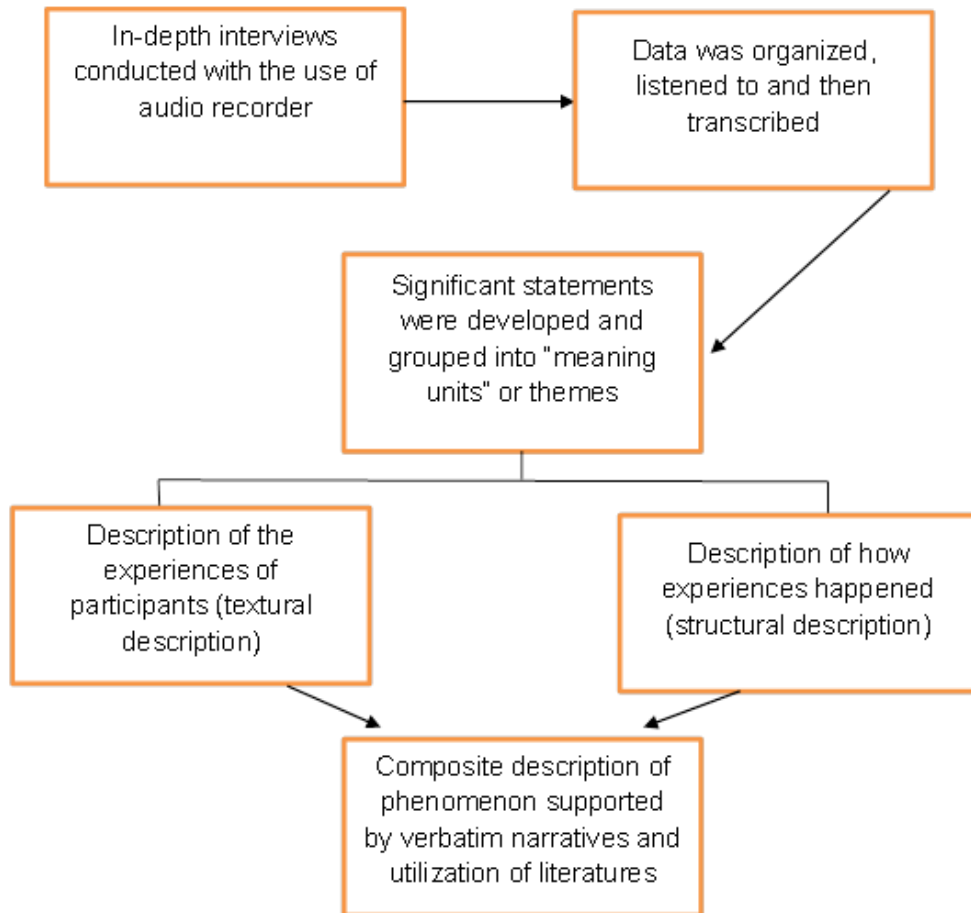


Figure 2. Analytical Framework of the Study

Trustworthiness of the study

Trustworthiness is all about establishing credibility, transferability, confirmability and dependability. In qualitative study, trustworthiness is very important because the result and finding of the research study would depend on the process of how it is being conducted by the researcher. Trustworthiness of a research study is important to evaluating its worth. Due to the nature of qualitative study, honesty in all the data and details are required. Trustworthiness makes the researcher's study worthy to read, share, and be proud of.

Credibility is how confident the qualitative researcher is in the truth of the research study's findings. The researcher in this study believed that honesty in everything you do is essential to attain worthwhile success. The researcher has no derogatory records or administrative issues which ruin her integrity. Lincoln and Guba (2000) state that credibility refers to the idea of internal consistency, where the main issue is "how we ensure rigor in the research process and how we communicate to others that we have done so."

Transferability is how the qualitative researcher demonstrates that the research study's findings are applicable to other contexts. In this case, "other contexts" can mean similar situations, similar populations, and similar phenomena. The researcher has already studied the effects of using graphic organizer as strategy in teaching reading comprehension. The use of graphic organizer as a strategy in teaching reading comprehension is effective in the domains analysis and creating. With this, the researcher is interested to know the students' perspective of using this strategy. Gasson (2004) emphasizes transferability as the extent to which the reader is able to provide generalization of the study based on his own context and can able to address that core issue of "how far a researcher may make claims for a general application of the theory."

Confirmability is the degree of neutrality in the research study's findings. In other words, this means that the findings are based on participants' responses and not any potential bias or personal motivations of the researcher. This involves making sure that researcher bias does not skew the interpretation of what the research participants said to fit a certain narrative. The information using the audit trail in this situation is thoughtfully recorded by the researcher which highlights every step of data analysis that was made in order to provide a rationale for the decisions made. This helps establish that the research study's findings accurately portray participants' responses. Gasson (2004) states that confirmability is based on the acknowledgement that research is never objective.

Dependability is the extent that the study could be repeated by other researchers and that the findings would be consistent. In other words, if a person wanted to replicate your study, they should have enough information from your research report to do so and obtain similar findings as your study did. A qualitative researcher can use inquiry audit in order to establish dependability which requires an outside person to review and examine the research process and the data analysis in order to ensure that the findings are consistent and could be repeated. In this component, the use of database is very important in backing up information collected and noting changes for all types of research studies. All the data collected must be properly kept for future use as references.

Results and Discussions

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This part of the study dealt with the research questions and its answers based on the responses of the participants of the study. The teacher participants revealed their stories as they went through their teaching responsibilities in the ALIVE program. This study also dissected the coping mechanisms and insights of the teachers or also known as Asatidz or Uztadz from San Jose, Samal District, Davao del Norte

The experiences of elementary teachers on the current implementation of ALIVE Program. The implementation of ALIVE Program in various Muslim populated communities all over the country had their own respective experiences as well as challenges. These experiences somehow vary in terms of their current geographical area, the population of the Muslim learners, customs and traditions of the community as well as their dialect and geographical location. Some of these teachers who were tasked to implement the Muslim focused program in the Department of Education, specifically in Samal District, Davao del Norte had their own share of specific understandings in teaching the Muslim learners in their area.

Disinterested parents on ALIVE program. It was noted from the responses of the participants of this study that most of the parents of the learners were disinterested in the ALIVE program in their school. Despite the idea that this particular program was that of the Department of Education being part of the curriculum to cater to the needs of their children.

Some of the responses of the participants were noted as follows:

Some parents didn't allow to attend ALIVE class because their child will be more confused. No support from parents. They don't priority the Arabic but English. Time is only 40 minutes. Parents don't have basic ideas about ALIVE program Shortage of facilities and classrooms for ALIVE class. The Filipino Muslim Children don't wear hijab during the ALIVE Class. The ALIVE learners celebrated the celebrations of Christians (U1).

Students are not interested, some of the parents are not interested in the programs, Time allotted in ALIVE subject is not enough, Difficulty in teaching Arabic Language since teacher is not knowledgeable / educated in the subject and Asatidz didn't come regularly because the honorarium is delayed (U2).

Children who do not have background in Weekend Madrasah, struggles in ALIVE subjects. Parents gives preference on weekend Madrasah over ALIVE. Some parents do not attend meetings and orientation and other just sent representatives. Some parents do not attend ALIVE orientation Parents have little involvement in ALIVE activities rather than weekend Madrasah. No rooms intended for ALIVE learners and ustadz. Parents do not support ALIVE because it is the duplication of weekend Madrasah (U3).

According to participant 1, her refusal to take the ALIVE program was due to the fact that she anticipated that her child would be confused. The parents do not have concrete idea as to the objectives of the program. There were also cultural observations where some of the girls in the tribe do not wear hijab anymore and even joined the celebrations of their Christian counterparts. It seemed that these learners, as per observation of the teacher participants, that these Muslim children had been adopting the trends of their non-Muslim classmates.

For U2, the learners were not interested as well as their parents since the time allocation for the course is too short to learn most of the topics. There were also issues of the knowledge of the teachers teaching the courses in the ALIVE program. The assigned azatidz sometimes do not come as scheduled due to the delay of their allowances or salaries.

U3 narrated that the children do not have any idea of the weekend activities of the program. Most of the parents give more priority to weekend madrassah rather than the ALIVE program. Some parents do not attend meetings and class orientations of the school. Some of the parents do not give their full support to the program.

The aforecited discussions about the parent's disinterest on the ALIVE program may be supported by the following experts in the academe.

Teach elementary (2023) elaborated that let's face it; some parents have more time than others to spend with their children. The reality is most households these days have two working parents or one parent who is faced to work long hours in order to make ends meet. Regardless of the situation, teachers and parents need to work together to ensure parents involvement in their children's education. Even if its brief, studies show that there are significant advantages when children have the support of a family member when it comes to school. The teacher's job will be increasingly more difficult when students do not have that extra support, not to mention parents that are involved can be a tremendous asset in the classroom as well, taking care of tedious tasks that are necessary but time consuming.

Further, the main reason teachers should encourage disinterested parents to become involved is the benefits that it awards the child. Children who have attentive and supportive parents have fewer absences, are better behaved, have more academic success and tend to go further in school than those who do not have the same parental guidance. There are strategies that teachers can use to help disinterested parents be more engaged (Teach Elementary, 2023). Catlett, J. (2005) said that when parents are largely mis-attuned, distant, or intrusive, they cause their children considerable distress. Children adapt to this rejecting environment by building defensive attachment strategies in an attempt to feel safe, to modulate or tone down intense emotional states, and to relieve frustration and pain. They form one of three types of insecure attachment patterns to their parent, (an avoidant, ambivalent/anxious, or

disorganized/fearful). Parents of children with an avoidant attachment tend to be emotionally unavailable or unresponsive to them a good deal of the time. They disregard or ignore their children's needs, and can be especially rejecting when their child is hurt or sick.

Bundy (2022) explained that sometimes, parents are not there at all. Or they have no clue what their little ones are up to. Other times they try to be there but it doesn't always work. And, finally, we have the parents who are there, but for the most part, don't seem at all interested in their child. Parental Neglect happens when the parents are shown not to pay a lot, if any, attention or care to their children for some reason. Maybe they're just busy with work. Maybe they and their children aren't particularly emotionally close, or perhaps they're just obsessed with their own attempts to save the world. Nevertheless, for some reason, their children are not the highest on their agenda.

Less support from stakeholders. We are all aware that when it comes to the support of the stakeholders, we have a very limited expectations, as mentioned by the teacher. Knowing that everyone, including the teachers and parents have other priorities in their lives. Such limited support from the stakeholders really would affect the implementation of the ALIVE program of the school.

Here are a few of the responses of the teacher participants during the conduct of the interview:

During Friday, male Muslim should be in masjid to attend the Friday prayer and listen the Khutbatul Jumuah. Some activities in ALIVE were not supported by the school administrators. Some are not concerned about the activities. There was a comparison between Muslim believers like those who wears niqab, hijab and those who didn't. There were celebrations of school that is not applicable to Muslim believers. Sometimes your colleagues didn't honor your beliefs. *Dili makit-an ang result sa Islamic*

Values if the parents, teachers, principal didn't cooperate the said program. Attended Christmas Party which is prohibited in Islam (U1).

Insufficient updated books, No ALIVE classrooms and Lack of Asatidz (U2).

Time Schedule. Learners tend to skip classes due to the nature of class schedule where they are uneasy seeing their classmates going home early. Not to mention the time allotment (U4).

It can be gleaned from the responses of the azatids that U1, responded that Fridays were devoted for the masjid prayers. Others were not concerned about the current activities. Some school activities were not purely for Muslim believers, other activities were for the Christians. The Muslim culture and traditions were diminishing and no longer observed as before.

As for U2, there were insufficient and updated books to teach the Muslim culture and traditions, there was no specific classroom devoted for the ALIVE program and the lack of Azatidz was another factor that hinders the full implementation of the ALIVE program. As for U4, the time schedule is one big factor for the implementation of this program. A few of the Muslim learners were left to do more classwork related to the ALIVE program, while noticing that their classmates were on their way home. The learners become uneasy in their class activities, thus, they become inattentive to the activities.

This means that the stakeholders do not have enough dedication to the program specifically provided for them. The teachers cannot expect full participation of the stakeholders.

Stakeholder management is the process of organizing, monitoring, and maintaining relationships with stakeholders on a project. A stakeholder is any individual who is affected by your work, has power or influence over it, or interest in its success. Hayness (2022) elucidated that managing the needs and

expectations of stakeholders is the key to the success of a project. It's critical that you invest time in identifying, prioritizing, and assessing your project stakeholders to build a strong stakeholder management plan. This will help ensure that your goals align with those of your stakeholders so that your project can move forward smoothly. Assessing your stakeholder's interests also provides a strong basis for legal compliance, enabling you to put protocols in place that protect the privacy of stakeholders.

Alomes (2020) discussed that stakeholders consist of the entire

community involved: those in leadership positions within the school, educators, principals, counselors, administrators and all the other members of a school district that students may or may not come face to face with; plus possibly architects and designers; certainly parents and the students extended family – grandparents, aunts, uncles, cousins and so on; local organizations and businesses; faith-based institutions; then, and maybe most importantly, students.

Unfortunately, it's students who most often get overlooked in decision-making processes. To create effective education systems and effective learning environments, all stakeholders need to come together in a meaningful way, through collaboration and therefore connection. And successful collaboration between all stakeholders means deep listening as well as active doing. Open, transparent dialogue results in all parties feeling seen, heard and valued, and in the end it's the connection and compassion formed through those healthy relationships that creates successful teaching and learning outcomes.

Bellwether (2018) shared that starting a new school or expanding an existing one requires support and action from many different groups of people, including parents, community members, district leaders, and staff. the dangers of under-investing in stakeholder engagement, which could result in a program model that does not reflect your community's needs, an under-enrolled school, or a failed application for expansion. There were cases where parents and staff not only understand a growth plan but actively shape and champion it. Many organizational leaders know that stakeholder engagement is key to the success of a growth plan, but planning for this engagement can be hard to do; there is no one-size-fits-all playbook for effective stakeholder engagement. The themes to consider during the planning process that apply regardless of the unique situation: a. When considering whom to engage, get specific, b. When defining what the goal is, draft a SMART (specific, measurable, achievable, realistic, and time-bound) goal and c. When creating a plan for how to engage stakeholders, think about differentiation.

ALIVE instructional materials not fit for Filipino Muslims. Most of the participants of this study noted that majority of the instructional materials, although it is written for Muslim learners, these materials does not fit for the Filipino Muslims. Despite the efforts of the national government to put up a good Muslim directed academic instructions, the materials were in question in terms of the way it was written, its contents and realities. The situations here in the

Philippines is quite different from the situations in other Asian Muslim countries.

The participants responses were noted:

No. because it will not fit to their learnings. Learners didn't know the Arabic alphabet (Huruful Hijaiyah) Cursive was recommended in the book but none of them knows even the single Arabic alphabet. The book is much advanced. The book is not suitable for Filipino Muslim children but for Arab Muslim children (U1).

Not all competencies were delivered to learners because of overlapping of activities (U2).

No. lack of resources, textbooks and other learning materials for ALIVE learners. Lack of teaching pedagogy of asatidz. Need to contextualize learning materials for ALIVE for subject (U3).

As per observation of participant U1, the learners do not understand the Arabic alphabet and problems in writing the Arabic language was a big challenge for the learners since they don't write cursive Arabic. The contents of the Arabic books are more advanced as compared to the current learning level of the Filipino Muslim learners. U2 mentioned that not all the competencies were delivered due to so many school activities which were the priority of the curriculum level. U3 mentioned that there was lack of classroom resources and materials to fully implement the ALIVE program. The asatidz lack the skills in teaching and

the learning materials needs to be contextualized based on the Filipino culture, traditions and geographical situation. In support to the above findings, the following experts in pedagogy gave their thoughts in terms of teaching and learning:

Romero (2022) wrote that as the world observed World Arabic Language Day yesterday, Sen. Sherwin Gatchalian pushed for the institutionalization of the Arabic Language and Islamic Values Education (ALIVE) in all public and private basic education schools outside the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). Gatchalian earlier filed Senate Bill 382 or the ALIVE Act to provide Muslim Filipino learners the appropriate and relevant educational opportunities while recognizing their culture, which includes the teaching of Arabic language and Islamic values. The measure will also ensure the contribution of Muslim Filipinos to national goals and aspirations aimed at making them partners in nation-building. The bill also seeks the provision of relevant textbooks and instructional materials, as well as training or capacity-building of asatidz or teachers in most Muslim Filipino communities. It also seeks the provision of technical and financial educational assistance to Department of Education-accredited or recognized madaris, which are privately operated. The Asatidz are responsible for teaching an additional two subjects on top of the regular basic education curriculum. However, most Asatidz implementing the ALIVE program are not regular teachers and are not necessarily graduates of a professional education course in higher education. Conversely, the Asatidz are expected to be curriculum planners, designers, implementers, and evaluators with awareness of pedagogical practices and content knowledge (Sali & Marasigan, 2020).

Finding and choosing materials to use in classes can be a challenge. Teachers must take into account a number of things, including authenticity, the original source, the target language skill, and learners' language levels and ages. After choosing materials, teachers must then decide if the material needs to be further adapted to fit the needs of their learners (English Language Teachers Around the World, 2022).

Dela Cruz (2020) emphasized that instructional materials enhance the teaching/learning process by exhibiting information necessary to acquire knowledge and skills. The acquisition of basic vocational knowledge, skills and attitudes to facilitate occupational efficiency requires skill-oriented teaching and learning activities. Over the years, the poor performance of students in public examinations has been blamed on the wrong choice of teaching methods by teachers. Teaching and learning activities have a lot to do with other variables, such as instructional materials, school environment variables, students' factors and so on.

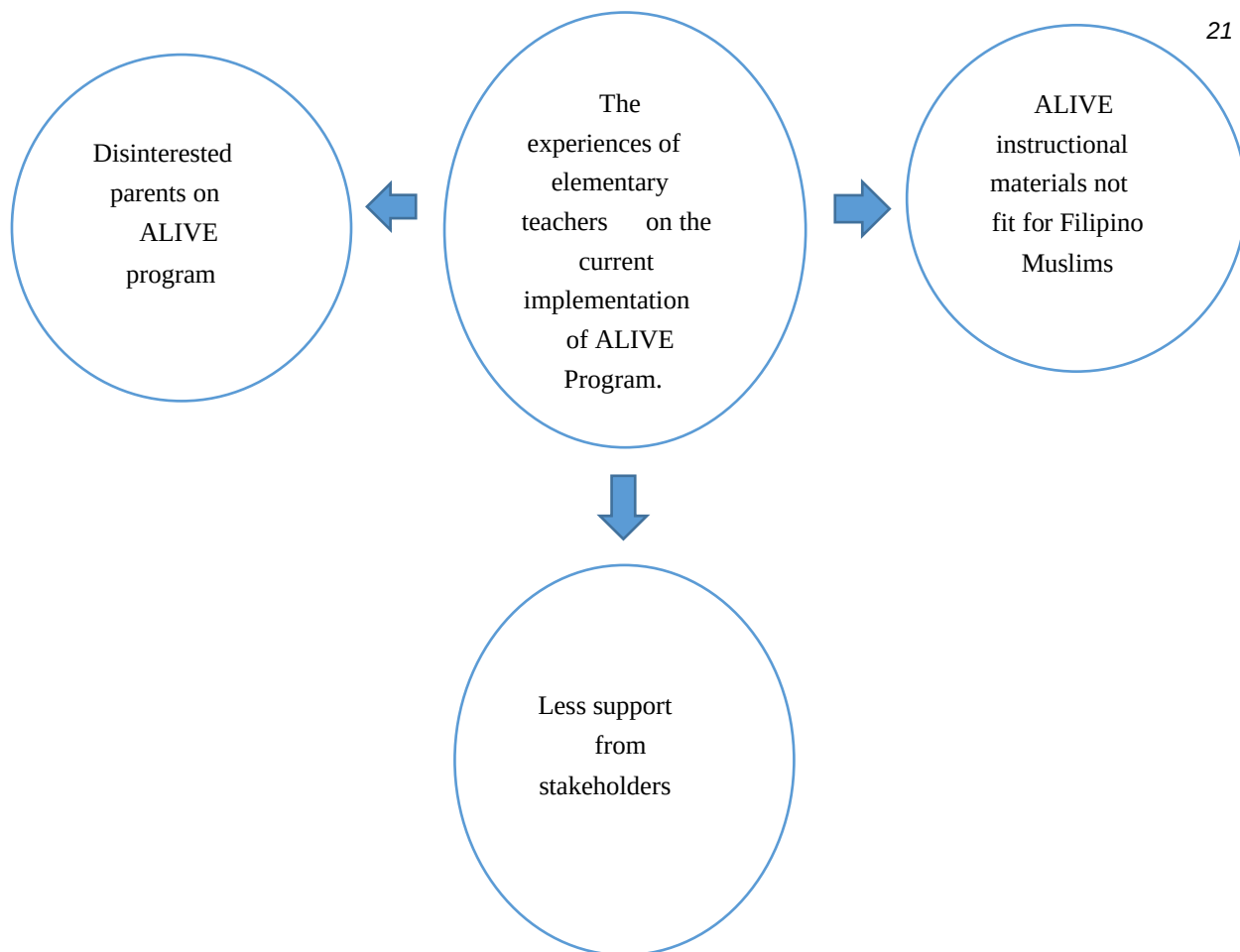


Figure 3. The experiences of elementary teachers on the current implementation of ALIVE Program.

Coping mechanisms of elementary teachers on their struggles in the implementation of ALIVE program in their district.

The coping mechanisms of elementary teachers on the challenges they encountered during the implementation of the ALIVE program were identified in this part of the research report. Although there were many ways and means to solve their respective problems in the implementation of the program, some of the participants specifically spelled out their own ways in solving their challenges or problems in teaching Arabic in their classes.

Enhanced parents' orientation on ALIVE Program. The parents were the key personalities that would elevate the implementation of the program in the school. Without the parents understanding about the program would not make them feel comfortable and adopt the program formally laid down for their tribe.

The participants of this study realized that enhancing their orientation for the Muslim parents brought a better response for the program implementation. Some of the responses of the participants were noted in this part of the report:

Oriented the parents about the program. Involved the learners in different activities about the programs and used varied techniques and strategies in teaching ALIVE subjects (U2).

Meeting or orientation of parents. There will be a collaboration between school management, parents to support ALIVE and Home visitation for Muslim learners (U3).

The teacher has strong determination, passion to work. Orientation of Muslim parents because there is ALIVE and week-end Madrasah (U5).

Taking note on the responses of the participants, U2 stressed that idea that parent's orientation is a must for them to fully understand the objectives of the program. The participants further enhanced her teaching techniques in teaching the subjects. As for U3, the same idea was floated during the interview, to meet the parents of the learners. She emphasized that a strong collaboration should be fostered between the parents and the school management personnels. She further mentioned that home visitations for the Muslim learners would be a good strategy. U5 focused on the strong determination of the teachers to provide proper orientation to the parents on the differences and similarities of weekend madrassah and ALIVE programs.

Siddharthapublicschools.com (2022) reported that a student's academic and all-round development is not just up to the school. The parents need to be involved at every step so as to keep track of the progress their ward is making over the academic year. While it may not be possible for them to do so every day, considering they would be busy with their own professional lives, the school offers parent orientation programs to discuss various aspects of the student's schooling. This parent orientation program is usually held to bring the parents up to speed about their child's progress as well as give them an idea of the various teaching methodologies being employed at the school. By doing so, the parents would be able to implement the learning process at home as well, ensuring the student doesn't lose continuity in learning. They can also suggest other, more creative ways to teach, which could aid in the better learning of the students.

McNeal Hall (2023) cited that parent/family Orientation can help you support your student's academic, social, health, and personal development through the transition to the first year and continuing for the rest of their time at school. Research shows that parents are important to student success. When family members understand and support the academic, social, health-related, and personal development that occurs during the student's transition. The student is more likely to succeed and thrive. If you are unable to attend a Family Orientation session in person, find out if there is an online orientation for parents. Anuj Kumar Jha (2021) postulated that most parents think that enrolling their kids in the top school is good enough. However, this is not the reality. The school alone isn't responsible for the all-round development of the kid. The parents of all the students are invited and are given a walkthrough of all the school processes. This way parents can understand what their kid goes through each day. All in all, a parent orientation program helps the parents understand their kids, school, and the entire system. And all this to ensure the overall development of the kid.

Conducted more Arabic activities. One of the coping mechanisms of the uztadz or teachers who were a part of this study were focused on the conduct of several Arabic related classroom activities. The

participants reiterated that through these Arabic activities such as film viewing, Arabic writing and speaking would make their learners more interested and clearly understand their class activities as stipulated in the ALIVE program.

Some of the participants responses were:

Get first the attention of learners. Activities should be more in writing, reading / literacy. Teacher should provide printed materials for their activities Film viewing about Arabic alphabet (Huruful Hijaiyah) because learners now a days are visual. Group Activities, Giving of Textbooks , Islamic Story Telling and Remediation (U1).

Consultation with education program specialist, Outdoor activities, Musabaqah, Field study, Benchmarking, There will be a good relationship with the weekend madrasah asatidz and ALIVE asatidz. Capacity building and training for school heads in Arabic Language, Ustadz should always be involved in school program and Ustadz should be given a chance to decide about ALIVE matters (U3).

Remediation Programs on least learned competencies. Maximizing break time to deliver instruction without compromising the learners, time to rest. (During Salatul Dhuhr), the teacher gives a short Muhadara emphasizing Islamic Values and Contextualizing teaching instruction (U4).

According to U1, getting the attention of the learners is the prime activity that would draw them to participate in the classroom activities. The provision of learning materials was a necessity such as viewing Arabic related movies or films, specifically focused on the muslim culture, traditions and beliefs.

As per participant U3, consultation with academic experts stimulated the program activities. Benchmarking to other madrasah or ALIVE implementing schools provided a great insight on how to successfully implement the ALIVE program. Teachers should be capacitated through trainings and this involves the uztads or asatidz who are considered as experts in Arabic language and Islamic principles.

Participant U4 discussed about the remediation program, similar to other academic remediations, Arabic studies requires more time and effort to be understood. The learners must be the main focus of the teaching and learning process. Further, Islamic values were the highlight of the activities with due consideration to the cultural practices in the locality.

Students learn through their participation in the attainment of knowledge by gathering information and processing it by solving problems and articulating what they have discovered. Each activity provides students with opportunities to deepen their learning by applying concepts and articulating new knowledge and many of these activities also provide the teachers feedback about the students' learning (The Sheridan Center, 2022).

GSI Teaching and Resource Center (2022) bared that when students engage with each other in learning tasks, they remember material better and they figure out how to apply and extend their new knowledge more effectively. In addition, this approach promotes learning among students from diverse backgrounds and who have diverse learning styles. Active learning strategies are also simply more interesting, both for the instructor and for the students. Some kinds can be done with relatively little preparation; others require more careful logistical preparation.

As cited by Knapen (2020) interactive teaching is all about instructing the students in a way they are actively involved with their learning process. There are different ways to create an involvement like this. Most of the time it's through: teacher-student interaction, student-student interaction and the use of audio, visuals, video hands-on demonstrations and exercises. As teachers, you encourage your students to be active members of your class, thinking on their own, using their brains, resulting in long-term memory retention. Not only the students' knowledge will improve, but their interest, strength, knowledge, team spirit and freedom of expression will increase as well.

CANVA. Com (2022) noted that there are a lot of different ways to teach your students. But if you really want them to connect with the lesson and not just memorize facts or numbers one of the best ways to teach them is with interactive classroom activities. Interactive classroom activities are activities that forgo oneway communication, or individual learning in favor of getting students involved and engaged with the lessons or material. Interactive classroom activities can allow students to understand what they're learning on a deeper, more integrated level which can make the classroom experience a more successful and rewarding one.

Established strong associations with Muslim stakeholders. The Muslim stakeholders considered the school as the source of learning. Moreso, the implementation of the ALIVE program that is somehow parallel to the madrassah school as established in their respective Muslim communities. It is in the contention that the more established relationship with the stakeholders, the better would be their adaptation to the programs of the school. As one of the key strategies of the teachers, their established relationship brought good hope for the program.

Some of the responses of the participants of this study were noted as follows:

Using vernacular words (Bisaya) in delivering lesson because it consist of several Moro Tribes. (Yakan, Kagan, Tausog, Kagan, Syamal). Pre-test / Assessment, Explicit Teaching, Reward System, Musabaqah in school level, district level, division level, regional level, national level and Benchmarking, copy the best practices of the school (U1).

Linkages and good relation between administrator, parents and organized PTA-ALIVE, series of meetings, advocacy. Both teacher and ustadz have a harmonious relationship to each other because they always help one another in every activity especially in dealing learners (U5).

Through proper associations with Muslim stakeholders, participant U1 opted to use the vernacular language to establish rapport with her stakeholders and parents. Through insightful activities such as benchmarking and school visits, the local practices may be validated as to its veracity and strength in teaching the ALIVE program in their school. As per the comments of participant U5, linkages and good relationship among the stakeholders brought better options for the program realization.

Ahmed (2018) in her research revealed that teachers and parents make considerable sacrifices to affiliate themselves with Islamic schools. As they commit to Islamic education, they acquire certain expectations that they want their school to fulfill. Findings from the study supported that teachers and parents expected children to be knowledgeable about Islam in its broadest and deepest interpretations. Additionally, teachers and parents expected children to apply their knowledge of Islam in their everyday lives. Lastly, the degree

that expectations were met depended on the support that teachers and parents received from their school community. When teachers and parents felt encouraged by school stakeholders, their expectations were generally fulfilled. Conversely, when teachers and parents felt that their needs were overlooked by school stakeholders, their expectations tended to remain unmet.

Haddad et al. (2009) explained, Most Islamic schools adopt the standards set by the state within which they are located and follow the basic curriculum that prepares students for standardized tests. Islamic parochial schools attempt to help students understand and preserve their Muslim identity by providing regular prayer, encouraging Islamic dress, providing halal meals, and integrating Islamic religious knowledge into the academic curriculum. Madrasas, on the other hand, served a more specialized purpose than Islamic schools. Although the literal meaning of the Arabic word madrasa was “school,” the secondary meaning pertained exclusively to religious instruction: “An educational institution offering instruction in Islamic subjects including, but not limited to, the Quran, the sayings (hadith) of the Prophet Muhammad, jurisprudence (fiqh), and law”.

Other social groups, in turn, have influenced Islamic school stakeholders. Haddad et al. (2009) described a study in which annual school visits to an Islamic school by non-Muslim students had a transformative effect on both groups. Such authentic school visits served to validate the religious identity of Muslim students. School visits between Muslim and non-Muslim students and teachers offered a glimpse of what was possible in larger society when two seemingly disparate groups came into contact: “The ripple effect of personal understanding and positive relations that may result from collaboration between dominant and nondominant groups”.

Merry (2005) discovered that parents worried about their children losing touch with important traditions such as speaking the home country language, dressing modestly, and respecting authority: “Muslim parents particularly recent immigrants are very interested to have their children learn about their cultural heritage”. Elbih (2012) stated, “the fear of peer pressure, assimilation, and identity loss among Muslim students lead their parents to consider alternative education, either homeschooling or Islamic schools”

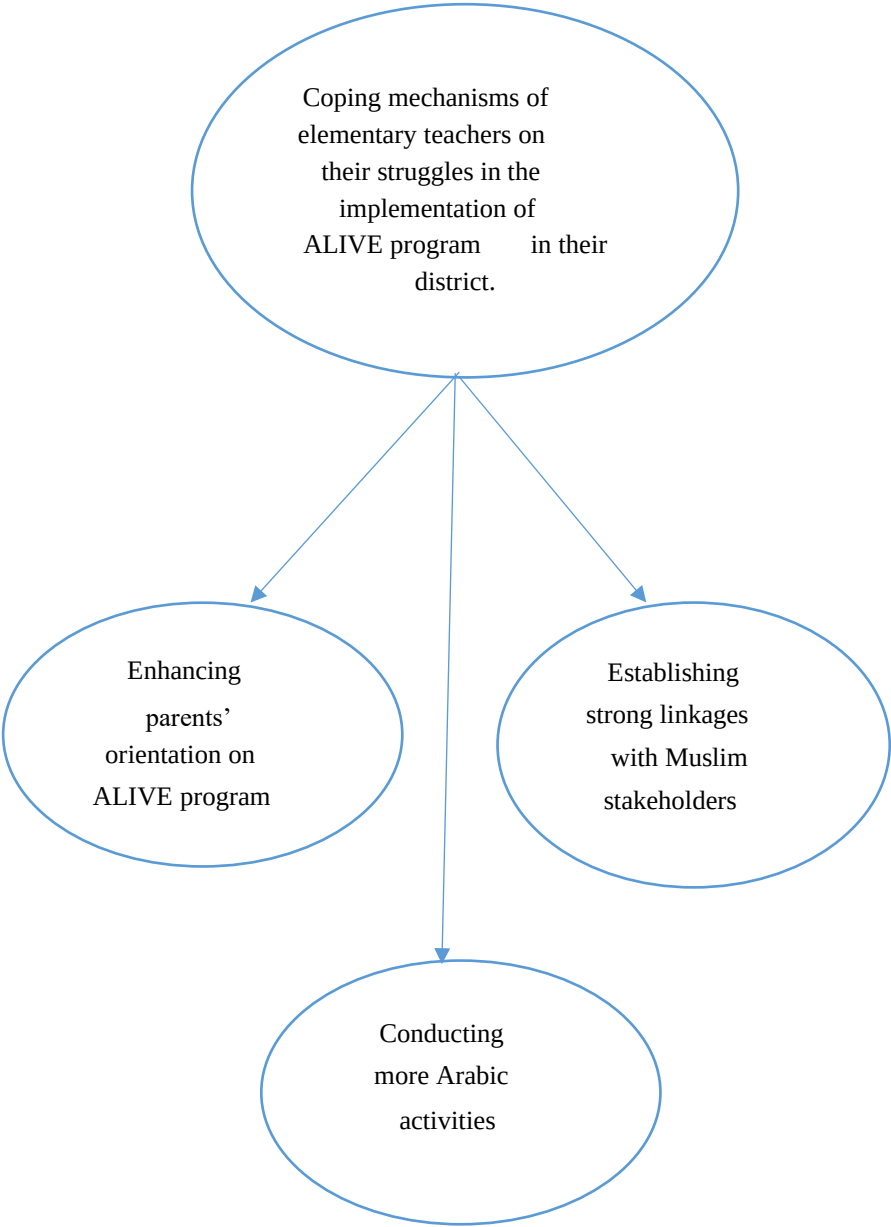


Figure 4. Coping mechanisms of elementary teachers on their struggles in the implementation of ALIVE program in their district.

Insights of the participants were drawn to fish out significant information and ideas as to how the ALIVE program was implemented and how the stakeholders dealt with the demands of the program from the parents, learners, *azatidz* or *ustadz*. By providing significant insights based on their respective experiences as well as challenges, the current implementing rules may be enhanced and other important moves may be done to facilitate a better way in implementing ALIVE rules and policies at the local level.

There were two educational management insights that I have identified based on the analyses of the responses of the participants as well as the themes that emerged in research questions 1 and 2.

Improve the instructional materials. It was noticed by the participants of this study that majority of the instructional materials provided to them were “not fit” to their learners. Their respective observations detailed that the topics and approach used in the instructional materials were far advanced as compared to the grade level of the learners.

Enough budget for Materials, Enhancement Training, Writeshop or Workshop to revised the books that suit for Filipino Muslim learners. There will be a collaboration between Ulama, teachers, Education Program Supervisor, *asatidz*. Ulama who graduated Shari’ah course supervised the content of the book, while the Ulama who graduated Tarbiyya is supervised about the pedagogy and Islamic Values Education and Arabic language will be graded. And reported in SF9. Report Card (U1).

Mandatory to Muslim learners to attend ALIVE class, Seminar and Workshops, Enough budget for ALIVE programs. The school should provide all support for material needed in the ALIVE implementation, Training for *asatidz* on teaching pedagogy and Annual assessment of *asatidz* performance (U3).

Learning and Development sessions on the following:

Development of Learning Resources, Upskilling Teaching Strategies in delivering ALIVE instruction, Ulama involvement in crafting the curriculum, Evaluation/ Revisiting the curriculum. Coordination with Ulama sector to assess teaching instruction and curriculum. This will secure the authentic teachings are delivered to the learners according to the correct Aqeedah (Islamic Creed). Scholarship programs in continuing Islamic Education of teacher (e.g. studying abroad). Employing qualified teachers with Bachelors’ Degree in Islamic Education regardless of LET eligibility (U4).

As observed by U1, several aspects in the teaching and learning processes needed to be improved. Their respective experiences dictated that there should be enough budget to purchase instructional materials to be locally made by the teachers. An improved collaborative processes should be revisited to further enhance the outcomes of the project.

On the other hand, U3 suggested that there should be mandatory attendance of the learner in the ALIVE program since this is a part of the curriculum. As usual, the purchase of more instructional materials is suggested to improve the learning activities of the Muslim and Christian learners.

For U4, there is a need to upgrade the teaching and learning facilities of the school, particularly those that are offering the ALIVE program. Better cooperation among the stakeholders is a welcome strategy. Scholarship programs may be provided to the teachers handling the said program to better capacitate them.

Wiley et al (2022) reported that from time-to-time new technologies provide us with a qualitatively different ability to engage in previously possible activities. For example, 20 years ago it was already possible to publish an essay online. You simply used the command line program Telnet to login to a remote server, navigated into the directory from which your webserver made html files available to the public, launched the pico editor from the command line, wrote your essay, and manually added all the necessary html tags. Today, open-source blogging software like WordPress makes publishing an essay online as easy as using a word processor. Yes, it was possible to publish essays online before, but the modern experience is qualitatively different.

Bodie, G. D., Powers, W. G., & Fitch-Hauser, M. (2006) claimed that instruction is a critical component of any educational endeavor. Your learning objectives guide what students will do, and your assessments measure their progress along the way, but it's your instruction that shapes the journey. It's the material students engage with to better themselves, meet their goals, and ultimately succeed in your course. In the online environment, this can take multiple forms: written e-books, video lectures, interactive lessons, and more.

When we talk about instruction, we're referring to any course element students use as a vehicle to move from unfamiliarity to familiarity.

Further, Bodie et al (2006) explained that whatever form your instructional materials take, it's critical that they engage your students. In the face-to-face classroom, observing engagement is easy your students are viewing your lecture, taking notes, or showing other signs of attentiveness but that isn't always the case online. Online, you can't see your students, meaning it's important to structure your materials in a way that's likely to keep their attention. While your assessments will ultimately show how well students have paid attention to the instructional material, by shaping your materials in a way that sets them up to succeed, you maximize the chances they'll do what they need to successfully master your learning objectives. With that in mind, this article will outline a number of strategies you can employ to maximize the efficacy of the learning materials you use in your online course.

Studies suggest that textbooks and similar materials (workbooks, exercise books) can increase student learning (Glewwe et al., 2011). The two most consistent characteristics in improving student performance are the availability of Learning and Teaching Materials (LTM), and well trained, prepared, supervised and motivated teachers. Since providing textbooks is cheaper than training and motivating teachers, textbooks are the most cost effective of all education inputs on student achievement. However, many conditions need to be met for LTM to enhance learning. For textbooks to be effective, they must be regularly used in class, be in a language that is widely understood by both students and teachers. Kuecken and Valfort (2013) warn about possible biases due to omitted variables such as teacher qualification or school infrastructure that may influence both textbook access and educational outcomes. They make a distinction between the impact of textbook sharing and textbook ownership on learning outcomes, finding an impact for textbook sharing only amongst students of a high socio-economic status.

Enhance digital ALIVE learning delivery system. Enhancing the digital setup of the school means a better implementation of the ALIVE program. This will only happen when and if, the digital capabilities of the teachers and the presence of digital gadgets are at hand. The teaching and learning activities would be more exciting. It cannot be denied that the YouTube and other digital free sources are just a click away.

Some of the insights of the participants were noted:

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Technical assistance, hired competent and skilled asatidz,
More trainings and upgrading the skills of Asatidz and Teacher made instructional materials. Inform the parents about the progress of their children through meetings. Transportation and representation allowances intended for meetings with parents and other stake holder (U2).

Review of Curriculum used, the implementing school should be closely monitored technically, the module being used is accessible. Needs to monitor regularly to supervise/ help the ALIVE teachers. Need to train the asatidz on Summative and Formative test construction and Professional development is given to asatidz (U5).

As suggested by U2, there is a need to obtain technical assistance from experts in the field. Trainings and skills development has become a must for every teacher. Proper information dissemination from teachers to other stakeholders is a great move. This is a means of making everyone aware of the program being undertaken by the learners and be participated by the parents and other interested parties.

According to U5, there is a need to review the curriculum and

implementing guidelines. Make the modules more accessible to the learners and their parents. Regular monitoring of the ALIVE activities would inform the school implementors about the progress of the program. At this point in time, the need to be technically updated makes things easier to facilitate.

Lynn (2023) postulated that in today's world, it's hard to find an organization that's not making use of eLearning in one way or another. Changes in Learning & Delivery (L&D) continue to evolve, and this is closely tied to IT infrastructure decisions, strategies, and priorities. A successful L&D function expects its infrastructure to support the development, management and delivery of its training programs. It also needs to take the requirements of organizational design, policies and procedures into consideration. L&D needs to be agile and a connected function within the organization. It's important to focus on what learners actually 'want to do', and provide them with the appropriate tools and resources. A great way to start is by developing a training course catalog, and clearly defining learning paths for each role and type of learner.

Manca (2022) postulated that the COVID-19 crisis has forced education systems worldwide to find alternatives to face-to-face instruction. As a result, online teaching and learning have been used by teachers and students on an unprecedented scale. Since lockdowns – either massive or localized - may be needed again in the future to respond to new waves of the infection until a vaccine becomes available, it is of utmost importance for governments to identify which policies can maximize the effectiveness of online learning. This policy brief examines the role of students' attitudes towards learning in maximizing the potential of online schooling when regular face-to-face instruction cannot take place. Since parents and teachers play a fundamental role in supporting students to develop these crucial attitudes, particularly in the current situation, targeted policy interventions should be designed with the aim of reducing the burden on parents and help teachers and schools make the most of digital learning.

Peterson et al. (2018) argued that efforts should be made by governments and school principals to support teachers in incorporating online tools effectively into their instruction practices, e.g., by fostering teachers' pedagogies aimed at providing students with guidance and motivation towards active learning. Pedagogical practices should also ensure that the use of digital technologies and online tools corresponds

to learners' needs, prior competencies and digital literacy and teachers should act as mentors to guide students and help them remain focused on the learning elements of tasks.

Learning attitudes are rooted in the support that students receive from teachers and families. Analyses based on PISA 2018 in the OECD Skills Outlook 2021 (OECD, Forthcoming) shed light on the crucial role played by both teacher practices and parental emotional support as important drivers of the development of attitudes. Different forms of support can be incentivized and shaped by effective policy intervention, generally, but even more so in the extraordinary circumstances related to the COVID-19 pandemic. Therefore, it is important to understand which are the most suitable forms of support that teachers and families can embrace to sustain the digital learning process of children.

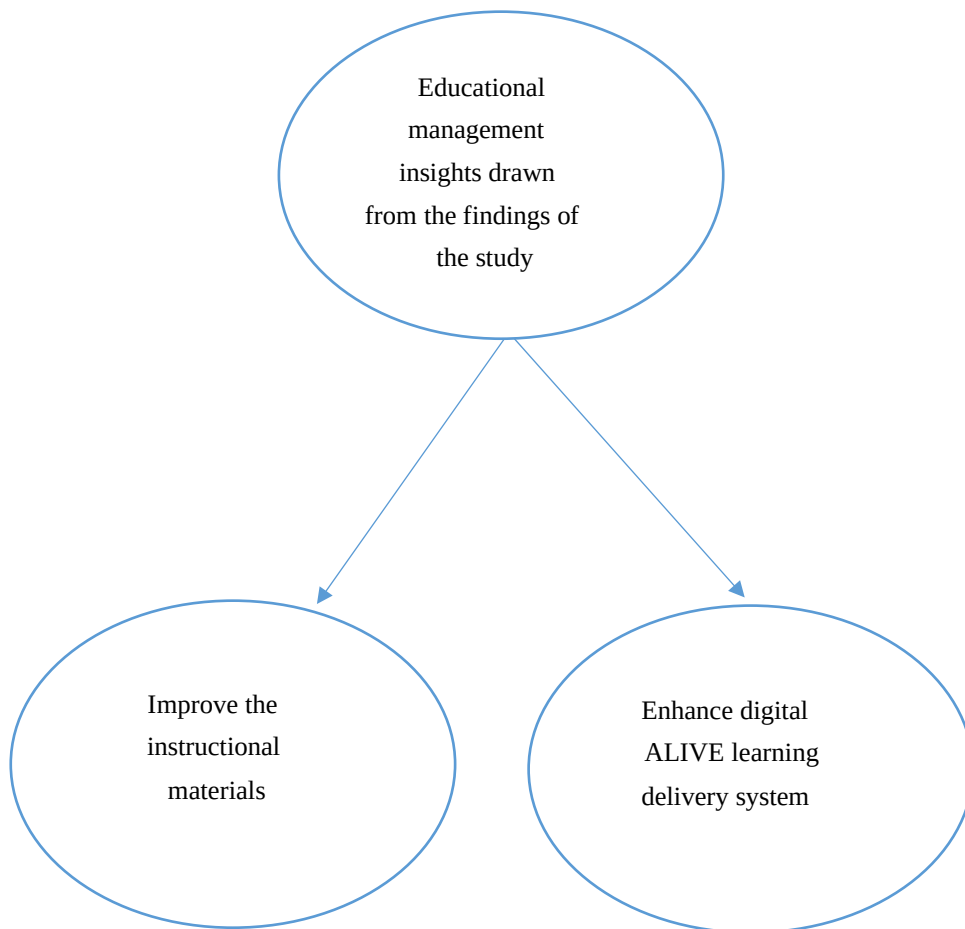


Figure 5. Educational management insights drawn from the findings of the study

Implications and Future Directions

In this chapter, the summary of the study is presented, from the summary of the findings, I drew the implications and future directions. The purpose of my study was to find out the stories of elementary school teachers who were assigned to teach ALIVE program in their school, specifically in San Jose, Samal District, Davao del Norte.

To achieve the research objectives, I made use of qualitative phenomenological method with the use of thematic analysis. In adherence to Cresswell's (2006) guidelines in which open ended questions for interview were applied to get authentic understanding of the participants experiences. Furthermore, through this interview approach, I encouraged my participants to fully and openly discuss their own experiences or meaning of the phenomenon being explored which was about their experiences as ALIVE teachers.

Based on the results of thematic analysis of the responses from the participants of the study the following findings and their corresponding themes were revealed: the experiences of the teachers in teaching ALIVE program were focused on the disinterest of the parents in the program, less support from the stakeholders and ALIVE books were not fit for the Filipino learners. The coping mechanisms of the teachers were enhancing parents' orientation on ALIVE program, conducting more Arabic activities and establishing strong associations with the Muslim stakeholders. The educational management insights were focused on two factors: improve the instructional materials and enhance the digital ALIVE learning delivery system.

Implications

The experiences of ALIVE teachers in Samal District, Davao del Norte revealed several facts on how they handled and implemented the program in their respective schools.

The narratives of the participants delved primarily on the participation of the parents in the Muslim directed curricular activities. The teachers noticed that most of the parents were disinterested in the ALIVE program. Probably, they were thinking that this program is a redundancy of the madrassah activities within their community. Most of the parents, as observed, were not interested in participating with the school programs. Some reasoned that the learners might be misled in terms of their beliefs and practices of the Muslim tribe and their Islamic practices. Others may not be too confident on the expertise of the teachers as per observation.

Another theme that emerged on the experiences of the teachers were the less support from the stakeholders. This idea emerged since most of the activities conducted as pertains to the ALIVE program did not gain so much attention of the majority of stakeholders. Knowing that the presence of the madrassah curriculum is also simultaneously implemented with the ALIVE program. Thus, their focus had been divided since there are two programs that have resemblances in terms of contents and Islamic teachings.

The last theme that emerged on the experiences of the teachers was on the fitness of the instructional materials provided to them, to the Filipino Muslim learners. The participants of this study observed that, as implementors of the program, the materials provided to them were of higher level as compared to the current level who are recipients of the materials. For them, the instructional material did not fit to the grade level of the learners. The topics in the module were too advanced, therefore, the teachers needs to make several adjustments in their lectures and program of activities.

In the overall observation, the experiences of the ALIVE teachers were more of the negative aspect of the implementation of the program. They had to make more revisions on the current scenario in

implementing the program. Rather than teaching, most of the teacher had to tinker on the contents as well the activities provided therein, therefore taking most of their time.

The coping mechanisms of the teachers as they implemented the ALIVE program revealed three themes, namely enhancing parents' orientation on ALIVE program, conducting more Arabic activities and establishing a strong association with Muslim stakeholders.

The first coping mechanism of the teacher's was on enhancing parents' orientation on ALIVE program. Based on the teachers past experiences, the learners' parents do not fully understand the objectives of the program. Thus, proper orientation of parents as well as the other stakeholders enlightened their thoughts about the significance of the program, its benefits and cultural and religious implications.

The second coping mechanism of the teachers was on the conduct of

more Arabic related activities. Going into this strategy provided the parents more understanding about the foregoing activity being conducted. For the views of the parents, they would be able to appreciate and deepened the meaning of the school program as these were all related to their religious and cultural beliefs.

Through these activities, there were intense appreciation of the objectives of the ALIVE program.

The third coping mechanism that were common among the teachers was establishing a strong association with the Muslim stakeholders. Through constant communication and meetings with the parents and personalities involved in the ALIVE program, they have developed a strong bond among themselves. This means that the parents were sincere in their actions and motives by giving full support to all the activities of the school. With their strong community bonding, there was openness among the parents and stakeholders, the concerned teachers were made aware of the hesitations of the parents, their weaknesses as well as their strengths.

The insights of the participants of this study revealed two significant ideas, the first one was to improve the instructional materials and the second is on the enhancement of digital ALIVE learning delivery system.

As an insight coming the participants, they strongly suggested to improve the instructional materials. Knowing that the instructional material provided to them does not fit the grade level of the learners, they all agreed to create their own instructional materials that are suitable to the grade level they were handling. As narrated by the participants of this study, they were more confident that the objectives of the ALIVE program would be realized if they themselves find a better way in delivering their classroom activities without total reliance to the national government.

As part of the instructional development, the enhancement of digital format of their teaching and learning in this program was a necessity. Most of the learners were already into digital learning, in fact, these learners were better users of these technologies and gadgets. Lectures, activities and short film viewing are at the tip of the fingertips of the learners, teachers and parents. Being aware that each family owns a cellular gadget, and some even have their internet connections, learning would be easy and fun, therefore, making the teachers tasks easy.

Future directions

Based on the findings of the study, it is important that the findings are properly relayed and used by the significant people whom this research was intended for.

For the principals or school heads to be more attentive in implementing some of the programs and policies of the ALIVE program in their schools. Due considerations for the differences of all school children in terms of their economic and home environments may be observed. The school head may further recreate the academic delivery system in their school as deemed needed.

The ALIVE teachers may be more observant to their actions and classwork activities. The more the teachers relate with the parents and other stakeholders, the better they gain the support of everyone around them. An open communication between the teacher's and the Muslim parents brings better results of the class activities throughout the school year.

The Muslim parents may be given the opportunity to be more educated on the various school activities related to the ALIVE program. Parents participation in different school events makes them a better member of the community and a productive school supporter.

The learners may be directed well through the ALIVE program of work within the school year. Their participation in various class activities would make them understand the deeper meaning of their Islamic belief and practices.

For the future researchers, similar studies may be conducted in other divisions or schools where the ALIVE program is being conducted. The researchers may consider other aspects of religious and cultural practices of the

Muslims.

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