STATUS OF THE IMPLEMENTATION OF ALIVE EDUCATION UNDER THE DEPED CURRICULUM IN SELECTED ELEMENTARY SCHOOL IN THE MUNICIPALITY OF PIKIT

Najieva S. Ibrahim[1*], Guiaria S. Daud[2], Bai Dinah A. Sema[3], Meldred O. Baguio-Sorbito[4], Norhana P. Maguid[5], Jojo K. Guialel[6], Fauziyah S. Daud[7], Datuali S. Acob[8], Rahmia M. Meto[9], and Ruben I. Tilican[10]

[1*,6,7,10] Instructor, Mindanao State University-Maguindanao

[2,3] Associate Professor IV, Mindanao State University-Maguindanao

[4,5,8,9] Assistant Professor IV, Mindanao State University-Maguindanao

ABSTRACT

This paper discusses the issues and concerns that challenged the continuous implementation of the Alive Program such as lack of permanent infrastructure, academic learning environment, limited instructional resources, learner's absenteeism, low, and delayed Asatidz allowances.

Keywords

ALIVE Education, Asatidz, Implementation

Introduction

Background of the Study

Educational system in the Philippines has undergone changes overtime, in the context of its educational planning, implementation and the structure and content of its curriculum. Philippine is a multicultural archipelago which means that it is composed of diverse culture, to cater inclusive education, educational stakeholders and institutions has all the motivation to provide quality and inclusive education through different programs. The Department of Education initiatives to build communication as well as giving importance of cultural sensitivity, Arabic Language and Islamic Values Education (ALIVE) program was established. ALIVE education was implemented and integrated to DepEd curriculum which allows opportunities to both ALIVE Asatidz and Muslim students to both have the venue to western education and cultural education. It is mechanism of providing education to the unreached children that is meaningful, relevant and culture sensitive for Muslim societies (Nene Astudilla C. Godoy, et. al. 2008). Arabic Language and Islamic Values Education (ALIVE) program is one of the avenues for peacebuilding between Muslims and Christians. National united people in the Philippines and intercultural solidarity are the main objectives to keep country in peaceful life. The inclusion of ALIVE program in the public system has started in 2005 (Juliet Sannad 2015).

Objectives of the Study

This study generally aims to determine the challenges encountered by the pupils and the role of Asatidz in the implementation of ALIVE Education under the DepEd curriculum in selected elementary schools in the Municipality of Pikit. Specifically, the study aimed to:

1. Determine the socio-demographic characteristics of the respondents in terms of:
   A. Age
   B. Sex
   C. Occupation
   D. No. of Children
   E. Educational attainment in both Arabic and English Education
2. Determine the challenges encountered by the parents of the pupils in implementation of ALIVE education.
3. Determine the status of the implementation of ALIVE Education under DepEd Curriculum in selected elementary schools in the municipality of Pikit. In terms of the performance of the pupils in Arabic Language and Islamic Values Education.

Scope and Limitation of the Study

This study is focused in the status of implementation of ALIVE Education under DepEd curriculum in selected elementary schools in the Municipality of Pikit. It is limited to the responses of the selected respondents of this study, it will not generalize other institutions.

Place and Time of the Study

The study was conducted in the Municipality of Pikit, SY. 2021-2022 in selected elementary schools that are implementing Arabic Language and Islamic Values Education (ALIVE) program in their curriculum.

Operational Definitions of Term

Alive - refers to Arabic Language and Islamic Values Education (ALIVE) is one of the avenues for peace building between Muslims and Christians ethnic.

Asatidz - is the plural form of the Arabic word ''Ustadz, and Ustadzah''

Curriculum - refers to the entire program provided by a classroom, school, district, state, or country. A classroom is assigned sections of the curriculum as defined by the school.

Deped - refers to the Department of Education (Deped) that formulates, implements, and coordinates policies, plans, programs and projects in the areas of formal and non-formal basic education. It supervises all elementary and secondary education institutions, including alternative learning system, both public and private.

Ustadz - refers to male teacher who teach Arabic Language and Islamic Values Education subject in public schools with a significant number of Muslim children.

Ustadzah - refers to female teacher who teach Arabic Language and Islamic Values Education subject in public schools with a significant number of Muslim children.

Review of Related Literature

Integration of ALIVE program to BEC Curriculum

Inclusive education in the Philippines is highly encouraged regardless of the ethnicity and religious belief. In lined with the inclusivity and observance of cultural sensitivity, Arabic language and Islamic Values Education known as ALIVE program was absorbed by Department of Education curriculum for the benefit of Muslim student. According to Sannad (2015) like every other Filipino citizen, Muslim has the right to exercise their right to intellectual and educational improvements. Moreover, ALIVE program is viewed as an avenue for the Muslim students to balance education of western and Arabic language. Different researchers have research the implementation of Madaris education to its development to be integrated in the DepEd curiiculum known as the Arabic Language and Islamic Education implemented in the year 2004.

The creation of the Madrasah education which was adopted in the DepEd curriculum as Arabic Language and Islamic Values Education known as ALIVE program with the vision of providing Muslim children in the ARMM with quality education that is responsive to their needs to acquire knowledge and skills, with values anchored on the Islamic faith to prepare them for further learning and challenges in society today. (Madrasah Education (2011) Furthermore, according to Milligan (2004) the integration of the ALIVE program and Islamization policy does not probably address the bias and curricular silence towards Muslim Filipinos within the education of the Christian majority. He claimed that the integration policy would help in eradicating boundaries and cultural differences among Muslim and Christians.

Implementation of ALIVE

According to Sannad (2015) one among the vital reason of the Department of Education in implementing the Arabic Language and Islamic Values Education Program integration to Basic Education Curriculum is to cater the holistic development of Muslim children, learning the English curriculum while being knowledgeable to his religion and the Arabic language used in the Holy Qur'an. The teaching of Arabic as the second language in the Philippines is strongly supported by the statement found in the Constitution of the Philippines or Batas Pambansa Blg. 232, the Governance of Basic Education Act of 2001 and Basic Education Curriculum. The 1987 Constitution details the basis state policies on education. *Article XIV, Section 1*. The State shall protect and promote the right of all citizens to quality education at all levels and shall take appropriate steps to make such education accessible to all. *Article XIV, Section 2 (1)*. The State shall establish, maintain and support a complete, adequate and integrated system of education relevant to the needs of people and society. *Article XIV, Section 2 (4)*. The State shall encourage non-formal, informal, and indigenous learning systems, as well as self-learning, independent and out of school study programs particularly those that respond to community needs. Thus, ALIVE program is viewed as mechanism of supporting and providing

education to the unreached children that is meaningful, relevant and culture sensitive for Muslim societies (Nene Astudilla C. Godoy, et. al. 2008).

The Challenges in the Implementation of ALIVE Program

The implementation of ALIVE program considers the accuracy of its curriculum, the teaching force, the content of the curriculum and the center of the implementation which is the Muslim learners. According to Boransing (2006) the rationale for Muslim Basic Education is an interest of the country to support and cater the quality education necessary for the Muslims because the discrepancy of holistic development of Muslim citizen will affect the development of the country. 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. In addition to that, Arsad (2007) stated that attainment of peace for the whole country in the Philippines is a crucial basis for Madrasah mainstreaming. However, the knowledge, skills and attitudes framework of the DepEd-Madrasah curriculum is influenced by both Philippine and Islamic educational standards, though the level of influence of each may vary.

There have been issues and concerns that challenged the continuous implementation of the Alive Program such as lack of permanent infrastructure, limited instructional resources, learner's absenteeism, low and delayed asatidz allowances and cultural variances among Muslims dialect and ethnicity.

The strike of the covid-19 virus all over the world has greatly affected the lives of every human and his activities. It has change immediately the life of every Filipino fighting for safety, security and above all is life. It has affected every aspect of life such as health activities, social, emotional, psychological and academic. The outbreak of pandemic, brought concerns in implementing the academic year, it will be a lost to education community. Due to anxieties on health risks, face to face learning is really impossible to employ, zero guarantee. The government, DepEd, and education community are all persistent to continue learning amidst of pandemic, not to sacrifice the whole academic year and learning of the student's initiative to adopt new learning mode these is the blended learning. (Horn and Staker, 2011).

Parents as Facilitators in the ALIVE Program

The shift of new mode of learning from traditional face to face interaction to blended learning, most generally with the use of self- learning modules highly encouraged the parents and caregivers of the learners to actively participate in the new learning situation to overcome the endeavor of distance education and sustain the academic year for the benefits of the learners both in western education and ALIVE program. In the news published by the Philippine News Agency, according to Estabillio (June, 2020), moro learners will continue to learn Arabic Language and Islamic Education despite of pandemic through Alternative Learning Module in the school of Koronodal National Comprehensive High School. It may have been a concern for everybody particularly to parents who are in need to fulfill both jobs to provide the basic needs of the child and necessary to guide the child to his education. Many researchers recognized the important role that strong positive bond between homes and schools, play in the development and education of children (Edwards & Alldred, 2000; Henderson & Berla, 1994; Richardson, 2009; Sanders & Sheldon, 2009; Sheldon, 2009).

It is undeniably, that parental involvement as an important factor for successful education. In the study of Gotfried and Fleming (2000) home environment is the fundamental socializing agent that influences student's interest in learning and ambitions in the future.

Methodology

Research Design

The researcher used descriptive research design survey to describe the socio-demographic respondents, and in describing the status of asatidz in the implementation of alive education under DepEd.

Sampling Procedure

This study used simple random sampling method to select the respondents of this study

Respondent of the Study

The researcher set the criteria in selecting the respondent of this study. The respondents of this study were 100 randomly selected male and female pupils of selected elementary schools, residing in the municipality of Pikit. The researcher did an interview with the asatidz for the validation of findings of the respondents.

Research Instrument

The research study used survey questionnaire to gather information needed in the study. The questionnaire consists of three parts. The first part of the questionnaire will be composed of questions necessary to obtain socio-demographic and economic characteristics of the respondents. The second part of the questionnaire contains questions to answer the challenges encountered by the respondents and the last part of the questionnaire will focus determine the role of asatidz in the implementation of alive education under DepEd.

Data Gathering Procedure

To collect the sufficient data significant to study, the researcher underwent procedures. First, the researcher asked permission from the principal to conduct the study. Second, a letter of request was sent to different barangay captain of every barangay where the elementary school is located to conduct the study. Upon approval, the researcher sent a letter of request and intent to the school principal of every school selected in the conduct of the study. The researcher then set a time most convenient to the researcher and respondents to distribute the questionnaire. The collected questionnaires were then tallied, tabulated and analyzed.

Statistical Analysis

The data was tabulated and analyzed using the descriptive statistical tools such as frequency counts, percentages, and weighted mean.

Results and Discussion

Part I. Socio-Demographic Profile of the Respondents

Table 1.1. Frequency and Percentage Distribution of the Respondents' Age

CHARACTERISTICS	FREQUENCY N=100	PERCENTAGE (%)
Age		
15-20 below	4	4
21-25	12	12
26-30	34	34
31-35	12	12
36-40	17	17
41-45	16	16
46 and above	5	5

Table 1.1 shows the frequency and percentage distribution of the respondents' age. Fifty-three (4) of the respondents or four percent (4%) belong to the 15-20 below age brackets. Twelve (12) of the respondents or twelve (12%) belong to the 21-25 age bracket. Thirty-four (34) of the respondents or thirty-four percent (34%) belong to the 26-30 age bracket. Another twelve (12) of the respondents or twelve percent (12%) are within the 31-35 age bracket. Seventeen (17) of the respondents or seventeen percent percent (17%) are within the 36-40 age bracket. Sixteen (16) of the respondents or sixteen percent (16%) belong to 41-45 age bracket. Five (5) or five. Data reveal that most of the respondents are within the 26-30 age brackets.

Table 1.2. Frequency and Percentage Distribution of the Respondents' Sex

CHARACTERISTICS	FREQUENCY N=100	PERCENTAGE (%)
Sex		
Male	47	47
Female	53	53

Table 1.2 shows the frequency and percentage distribution of the respondents' gender. Forty-seven (47) of the respondents or forty-seven percent (47%) are male while fifty-three (53) of the respondents or fifty-three percent (53%) are female. Data reveal that majority of the respondents interviewed by the researchers are female.

Table 1.3. Frequency and Percentage Distribution of the Respondents' Occupation

CHARACTERISTICS	FREQUENCY N=100	PERCENTAGE (%)
Occupation		
Farming	16	16
Businessman/woman	10	10
Government Employee	13	13
Tricycles driver	6	6
Construction worker	10	10
Student	12	12
Housekeeper	33	33

Table 1.3 shows the frequency and percentage distribution of Respondents' Occupation. Sixteen (16) of the respondents or sixteen percent (16%) are farmers. Ten (10) of the respondents or ten percent (100%) are businessman/woman. Thirteen (13) of the respondents or thirteen percent (13%) are government employee. Six (6) of the respondents or six percent (6%) are tricycle drivers. Ten (10) of the respondents or ten percent (10%) are construction workers. Twelve (12) of the respondents or twelve percent (12%) are students. Thirty-three (33) of the respondents or thirty-three percent (33%) are housekeepers. Data reveal that most of the respondents are housekeepers.

Table 1.4. Frequency and Percentage Distribution of the Respondents' Educational Attainment/English

CHARACTERISTICS	FREQUENCY N=100	PERCENTAGE (%)
Educational Attainment/English		
Elementary Level	9	9
Elementary Graduate	11	11
High School Level	25	25
High School Graduate	17	17
College Level	26	26
College Graduate	12	12

Table 1.4 shows the frequency and percentage distribution of respondents' educational attainment/English. Nine (9) of the respondents or nine percent (9%) are elementary. Eleven (11) of the respondents or eleven (11%) are elementary graduate. Twenty-five (25) of the respondents or twenty-five percent (25%) are high school level. Seventeen (17) of the respondents or seventeen percent (17%) are high school graduates. Twenty-six (26) of the respondents or twenty-six percent (26%) are college level. Twelve (12) or twelve percent (12%) are college graduate. Data reveal that most of the respondents are college level.

Table 1.5. Frequency and Percentage Distribution of the Respondents' Educational Attainment/Arabic

CHARACTERISTICS	FREQUENCY N=100	PERCENTAGE (%)
Educational attainment/Arabic		
Kulliyyah	1	1
Thanawi	3	3
Mutawassit	96	96

Table 1.5 shows the frequency and percentage distribution of respondents' educational attainment/Arabic. One (1) of the respondents or one percent (9%) are kulliyyah. Three (3) of the respondents or three percent (3%) are thanawi. Ninety-six (96) of the respondents or ninety-six percent (96%) are mutawassit. Data reveal that most of the respondents are mutawassit.

Table 2. Status of the Implementation of ALIVE Education under DepEd Curriculum in Terms of Pupil's Performance.

Table 2.1. Weighted Mean and Verbal Description for Instruction

STATEMENTS	WEIGTED MEAN	VERBAL DESCRIPTION
1. The delivery of the ALIVE subjects is effective.	3.10	Agree
2. The instructions are easier to comprehend.	3.21	Agree
3. The instructions goes with various activities.	3.24	Agree
4. The lessons are organized.	3.26	Agree
5. The pupils are interested in the lessons.	3.28	Agree
Grand Mean	**3.21**	**Agree**

Rating	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree
1.50 - 2.49	Disagree
1.00 - 1.49	Strongly disagree

Table 2.1 shows the weighted mean and verbal description for instruction. Data shows that the respondents have agreed that the delivery of the ALIVE subjects is effective, the instructions are easier to comprehend, the instructions go with the various activities, the lessons are organized, and the pupils are interested in the lessons.

Table 2.2. Weighted Mean and Verbal Description for Facility

STATEMENTS	WEIGTED MEAN	VERBAL DESCRIPTION
1. There are allotted room for the teaching of ALIVE subject in the school.	3.01	Agree
2. The room is organized with good condition furniture.	2.94	Agree
3. The room is not conducive to learning.	2.80	Agree
4. The room is well ventilated, spacious and clean.	3.06	Agree
5. There is no room available for the specific teaching of ALIVE subject.	2.68	Agree
Grand Mean	**2.89**	**Agree**

Rating	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree

| 1.50 - 2.49 | Disagree |
| 1.00 - 1.49 | Strongly disagree |

Table 2.2 shows the weighted mean and verbal description for facility. Data shows that the respondents have agreed that there are allotted room for teaching ALIVE subject in the school, the room is organized with good condition furniture, and the room is well ventilated, spacious, and clean. On the other hand, respondents also agreed that their room is not conducive for learning and that there is no room available for the specific teaching of ALIVE subject.

Table 2.3. Weighted Mean and Verbal Description for Instructional Materials

STATEMENTS	WEIGTED MEAN	VERBAL DESCRIPTION
1. There are no enough chalks, papers and pens for Asatidz.	2.79	Agree
2. There are always shortages of instructional materials.	2.80	Agree
3. The Asatidz receives sufficient materials from the school.	2.90	Agree
4. The pupil's interest is stimulated because of enough materials.	3.04	Agree
5. The materials used are in good condition.	3.06	Agree
Grand Mean	**2.91**	**Agree**

Rating	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree
1.50 - 2.49	Disagree
1.00 - 1.49	Strongly disagree

Table 2.3 shows the weighted mean and verbal description for instructional materials. Data shows that the respondents have agreed that the Asatidz receives sufficient materials from the school, the pupil's interest is stimulated because of enough materials, and the materials used are in good condition. On the other hand, respondents also agreed that there are not enough chalks, papers, and pens for Asatidz, and that there are always shortages of instructional materials.

Table 2.4. Weighted Mean and Verbal Description for Parental Involvement

STATEMENTS	WEIGTED MEAN	VERBAL DESCRIPTION
1. Parents are actively involved in the learning of ALIVE.	3.05	Agree
2. Parents are engage in guiding their child in learning Arabic language.	3.15	Agree
3. Parents are able to read Arabic and teaches their child about ALIVE.	3.12	Agree
4. Parents are only dependent to the Asatidz in the learning of their child.	3.02	Agree
5. Parents give importance to support and harmonious relationship to Asatidz.	3.17	Agree
Grand Mean	**3.10**	**Agree**

Rating	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree
1.50 - 2.49	Disagree
1.00 - 1.49	Strongly disagree

Table 2.4 shows the weighted mean and verbal description for parental involvement. Data shows that the respondents have agreed that the parents are actively involved in the learning of ALIVE, parents are engaged in guiding their child in learning Arabic Language, parents are able to read Arabic and teaches their child about ALIVE, and parents give importance to support and harmonious relationship to Asatidz. On the other hand, respondents also agreed that the parents are only dependent to the Asatidz in the learning of their child.

Table 2.5. Weighted Mean and Verbal Description for Student's Interest

STATEMENTS	WEIGTED MEAN	VERBAL DESCRIPTION
1. The student's demonstrates interest in learning ALIVE lessons.	3.19	Agree
2. The student's gives importance to ALIVE as a religious need.	3.15	Agree
3. The students avoid absenteeism.	3.06	Agree
4. The student's comprehend lessons in ALIVE lesson.	3.10	Agree
5. The student's demonstrates good performance in learning ALIVE subjects	3.13	Agree
Grand Mean	**3.12**	**Agree**

Rating	Description
3.50 - 4.00	Strongly Agree
2.50 - 3.49	Agree
1.50 - 2.49	Disagree
1.00 - 1.49	Strongly disagree

Table 2.5 shows the weighted mean and verbal description for student's interest. Data shows that the respondents have agreed that the student's demonstrates interest in learning ALIVE lessons, the student's gives importance to ALIVE as a religious need, the student's avoid absenteeism, the student's comprehend lessons in ALIVE lesson, and the student's demonstrates good performance in learning ALIVE subjects.

Summary, Conclusion, and Recommendation

Summary

Research investigated the challenges encountered by the selected pupils in the implementation of ALIVE education under DepEd. It employed the descriptive method of research. Structured questionnaires and focus group discussion were utilized in data gathering from ten (10) Asatidz and 100 pupils from selected elementary schools in the Municipality of Pikit, responded in this study. Data gathered from the survey were analyzed by themes to extract the information needed to determine the challenges encountered by the pupils and asatidz in the implementation of ALIVE education, based on the researched objectives.

1. The Municipality of Pikit had an insufficient budget allocated to carry out the implementation of ALIVE education under DepEd.
2. There have been issues and concerns that challenged the continuous implementation of the Alive Program such as lack of permanent infrastructure, academic learning environment, limited instructional resources, learner's absenteeism, low and delayed asatidz allowances and cultural variances among Muslim's dialect and ethnicity.
3. The strike of the covid-19 virus all over the world has brought concerns in implementing the ALIVE education.

Conclusion

1. Almost all the key informants or 70% of them professed that the budget for the implementation of ALIVE education under DepEd is not sufficient.

2. Figure shows that most respondents agreed that their room is not conducive for learning which is a great factor in academic learning.

3. Also, data shows that schools do not have available rooms for the specific teaching of ALIVE subjects.

4. Respondents claimed that there is not enough chalks, papers and pens for Asatidz.

5. Asatidz confirmed that there's always shortages of instructional materials.

Recommendation

In analyzing the findings and conclusion of this study, the researcher presents the following recommendations.

For the Municipality Mayor's Office

1. Office of the Municipality Mayor of Pikit should allocate sufficient fund for the implementation of ALIVE education.
2. It is recommended that the Municipal Government should make sure that allowances allotted to asatidz is appropriate and not delayed.

For the Schools

1. It is recommended that there should be enough chalks, papers, and pens for Asatidz.
2. It is essential to allocate a distinct room for the specific teaching of ALIVE subject which is conducive for learning.
3. It is recommended that schools should make sure that there's no shortages of instructional materials.

For Future Researchers

1. For future researchers who will study the Status of Implementation of ALIVE Education, it is recommended that they expand the scope of the study and assess how did the school and municipality addressed the challenges faced by the pupils and the Asatidz.

2. It is also recommended that the researchers should also undertake a thorough investigation as to whether the needs of the pupils and Asatidz has been delivered in the implementation of ALIVE education under DepEd.

3. Similar studies should be conducted at the same place using different indicators from those identified for this study.

Literature Cited

[1] Boransing, M B. 2006. Road Map to Muslim Basic Education. Diliman: University of the Philippines.

[2] Godoy, N. et. al. 2008. Arabic Language and Islamic Values Education (ALIVE) Program. Cordillera Administrative Region: Department of Education.

[3] Kawangit, Et.al Impact of the Implementation of Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines. Department of Da'wah and Leadership Studies, Faculty of Islamic Studies, National University of Malaysia, 43600, Bangi, Selangor, Malaysia,Tel. +603 8921 3532 raza@ukm.edu.my.Educational ResearchJournal 2015;Vol2 (27-32).

[4] Milligan, J.A. (2003). Teaching between the cross and the crescent moon: Islamic identity, postcoloniality, and public education in the southern Philippines. Comparative Education Review, 47, 4, p. 468-492.

[5] Sannad J. 2015. ALIVE Program. (Interview on 9th of September in Department of Education Cordillera Administrative Region,Benguet).