

# A Systematic Review on the Implementation of the Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines: Implications on the Educational Psychology Practice

**Khadiguia Ontok Balah**

Associate Professor, Department of Psychology, College of Arts and Social Sciences, University of Southern Mindanao, Kabacan, Cotabato, PHILIPPINES

## **Abstract**

The purpose of this meta-synthesis is to gather issues about the implementation of the ALIVE program in Philippine public elementary schools based on the "Standard Curriculum for Elementary Public Schools and Private Madaris" (DepEd Order Number 51 Series of 2004) developed by the Department of Education. Based on a set of criteria, ten (10) research studies conducted between 2015 and 2023 were selected. The ALIVE Program's execution was examined through studies found in published articles from CrossRef, OpenAlex, and Google Scholar databases. The included studies were arranged using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 flow diagram. The concerns regarding the ALIVE Program's implementation was determined to be the meta-theme. Through the use of thematic analysis, seven sub-themes emerged, including: fostering cultural integration through the ALIVE program and collaborative leadership; modifying the program's implementation in diverse school settings; maximizing learning environments for the ALIVE program through strategic leadership; navigating educational challenges in historical and conflicting contexts for the ALIVE program; transforming education for inclusive perspectives in the ALIVE program; educating for inclusive social transformation; and holistic governance for educational equity. This systematic review provides a comprehensive synthesis of recent research, revealing the complex barriers impeding the effectiveness of the ALIVE Program. With the aid of educational psychology practice, the study seeks to provide a thorough knowledge of these issues in order to inspire focused interventions and reforms that will enable the program to be implemented successfully in the Philippines.

**Keywords:** Meta-analysis, Concerns on the implementation of ALIVE Program, Philippines, Educational Psychology practice

## **1. Introduction**

The Philippine government introduced the Arabic Language and Islamic Values Education (ALIVE) program countrywide in public elementary schools in 2004. The "Standard Curriculum for Elementary Public Schools and Private Madaris" (DepEd Order Number 51 Series of 2004) was created as part of this

program by the Department of Education. As a gesture of reconciliation with Muslims, the program incorporates historically significant Islamic education into the public schooling system (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

The ALIVE program is an initiative that aims to promote the teaching and learning of the Arabic language and Islamic values within the Philippine educational system. This program integrates the Arabic language and Islamic values into the K to 12 curriculum of the Department of Education (Harad and Arriola, 2022).

ALIVE seeks to enhance cultural awareness and promote multilingualism, respect, and intercultural dialogue through a comprehensive understanding of Islam's language, principles, and diverse traditions. The implementation of ALIVE seeks to enhance national unity and harmony among Muslims and Christians (Muhamat Kawangit, Marlon, and Aini, 2015). ALIVE is a program that allows public schools with 15-20 Muslim pupils to offer daily classes on Arabic language and Islamic belief system. The classes last for 40 minutes and occur either before or after the regular class of the participating pupils (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

Numerous obstacles affect the successful implementation of the Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines. Several barriers prevent the program from being implemented effectively, despite its important role in encouraging Arabic language competence and Islamic beliefs among Filipino students. Recent research, which highlights the significance of resolving these difficulties for the program's effective integration into the educational system, has illuminated the difficulties in implementing the ALIVE Program in the Philippine setting (Solaiman, 2017).

The Arabic language instruction presents unique hurdles for the ALIVE Program, for instance issues with diglossia, pronunciation, vocabulary, grammar, and Arabic script. Che Haron, Hassanien Ahmed, Mamat, Wan Ahmad, and Rawash (2016) state that because Arabic is written in a cursive script and is oriented from right to left, language learners frequently struggle with the script's complexities. In addition, students face significant obstacles to the pronunciation, vocabulary, and grammar of the Arabic language, which calls for focused efforts and deliberate learning strategies to overcome. In addition to the linguistic aspects, the implementation of the ALIVE Program is also beset by specific challenges related to Islamic values education. Teachers encounter difficulties in effectively inculcating Islamic values. Financial constraints, knowledge gaps, and a decline in moral discipline further compound the challenges.

Despite its noble objectives, the program grapples with intricate challenges, encompassing linguistic complexities, educational resource deficiencies, and socio-cultural intricacies. This systematic review synthesizes recent studies, shedding light on the multifaceted obstacles that hinder the ALIVE Program's success. By systematically understanding these challenges, the review aims to inform targeted interventions and reforms, thereby facilitating the effective implementation of the program in the Philippines with the help of educational psychology practice.

## **METHODOLOGY**

### **Research Design**

This investigation used meta-synthesis. It is a research approach that improves understanding and explains a phenomenon or process based on data. It combines qualitative and quantitative data to provide a new

perspective on the research subject (Schreibet et al., 1997). This method provides a novel viewpoint on the research topic by combining qualitative and quantitative data (Atkins et al., 2008).

### Search Strategy

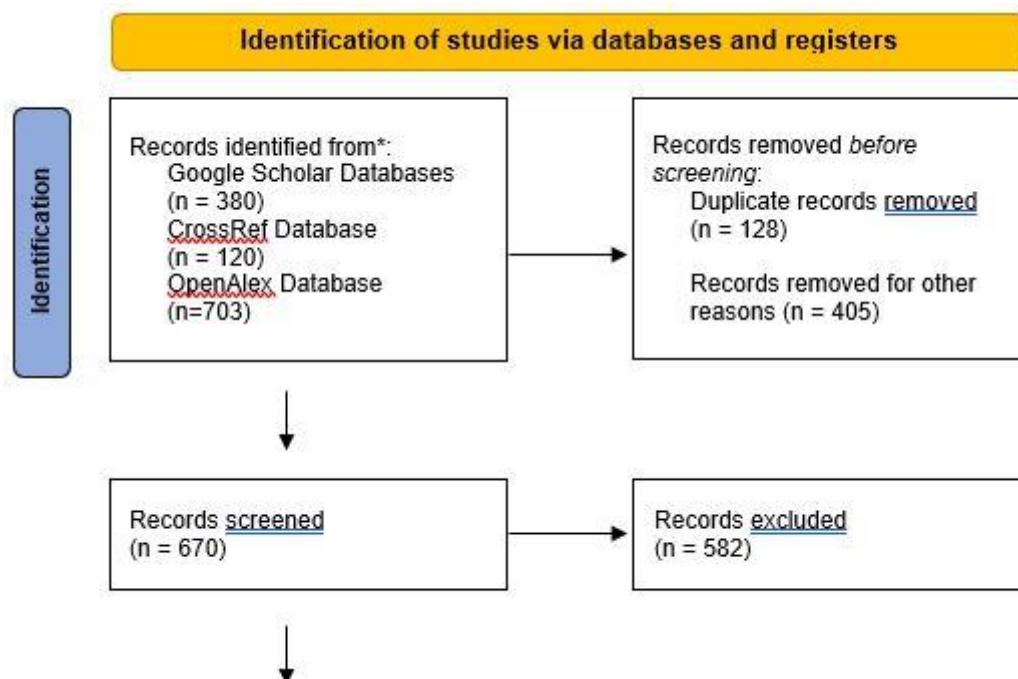
For this meta-synthesis analysis, the researcher established the inclusion and exclusion criteria. Published studies from the Google Scholar, CrossRef, and OpenAlex databases were utilized to choose research about the implementation concerns with the ALIVE program in the Philippines using Publish and Perish Software. The investigator carefully chose ten studies from 2015 to 2023, downloaded the data, and reviewed it. The following keywords were entered into the Publish and Perish software: concerns about the Arabic Language and Islamic Values Education (ALIVE) Program's implementation, and the Philippines. The extracted data was sorted using the PRISMA 2020 diagram.

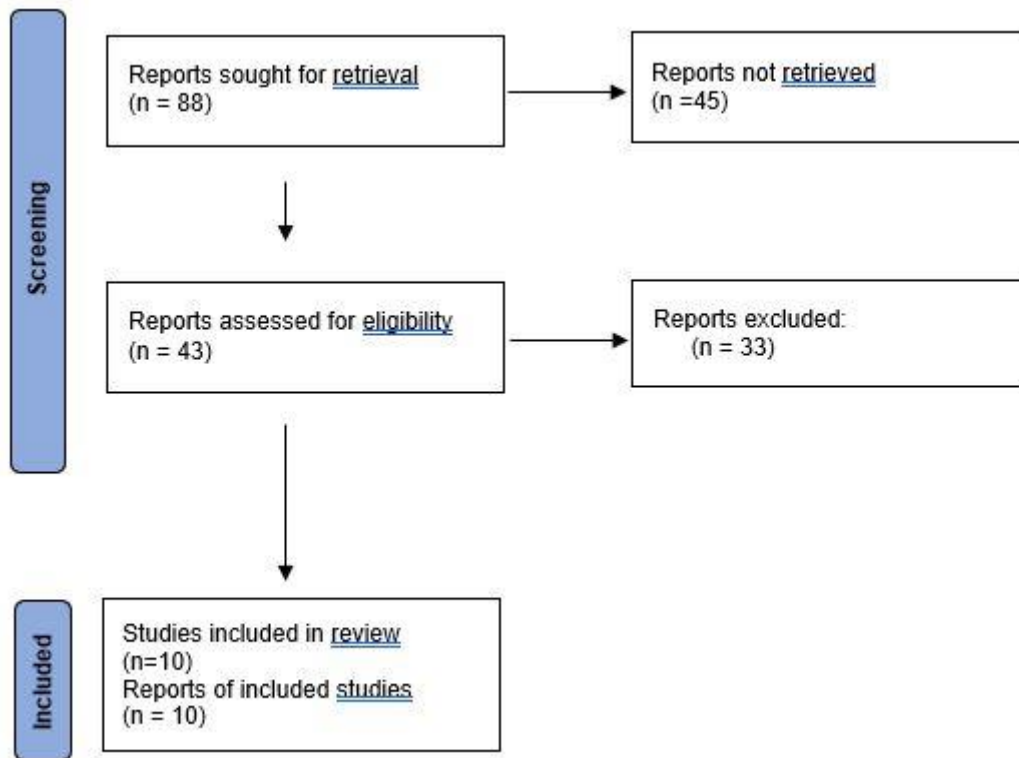
### Inclusion/ Exclusion Criteria

The review's ability to arrive at a meaningful and reliable judgment is based on the inclusion and exclusion criteria (Meline, 2006). The research for this review was chosen based on the following criteria: (1) studies concerning the Arabic Language and Islamic Values Education (ALIVE) Program's implementation in the Philippines; (2) papers published between 2015 and 2023; (3) journal articles; and (4) written in English. Figure 1 shows the process for choosing research papers.

### Data Analysis

Clarke et al. (2015) continuously compared and thematically analyzed the selected data on issues related to the Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines. These were the steps that researchers took when employing thematic analysis: (1) reading through the research articles; (2) gathering data to create preliminary codes; (3) looking for themes pertinent to the study; (4) using a thematic map to review themes; (5) defining and labelling themes; and (6) creating the report by discussing the analysis and implications of the study.





**Figure 1. Search strategy using PRISMA**

## RESULTS AND DISCUSSION

The concerns on the implementation of the Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines was used to generate initial code, and 10 studies were taken into account in this meta-synthesis. Table 1 shows the studys’ authors, titles, and the generated codes utilized for the theme analysis.

The table shows the initial codes on the implementation of the Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines. The codes that the researcher produced were analyzed using thematic analysis in which seven (7) themes and one (1) meta-theme were constructed.

The constructed codes are the following: (1) promotion of cultural integration through ALIVE program and collaborative leadership, (2) adapting ALIVE program implementation in diverse school settings, (3) optimizing learning environments for ALIVE program through strategic leadership, (4) navigating educational challenges in historical and conflict contexts in ALIVE programs, (5) transformative education for inclusive perspectives in ALIVE program, (6) education for inclusive social transformation, and (7) holistic governance for educational equity.

### Meta-Theme: Implementation Concerns in ALIVE Program in the Philippines

The Arabic Language and Islamic Values Education (ALIVE) program found in the studies faced many challenges during the implementation. Thus, this study focused on the meta-theme i.e. concerns on the implementation of the ALIVE Program in the Philippines.

**Theme 1: Promotion of Cultural Integration through ALIVE Program and Collaborative Leadership**

Dedicated to fostering cultural integration in the classroom, the ALIVE Program is a potent catalyst for this endeavor. It is a dynamic platform that makes it easier to keep adding different cultural features, going beyond Islamic customs to embrace the rich cultural legacy of the Philippines. The curriculum of the program has been carefully designed to honor and recognize the variety of Filipino identities. Students from different origins are encouraged to comprehend, respect, and be united by it (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019). The vital roles of community support and school leadership are central to this project. It is imperative that school administrators proactively demonstrate leadership and maintain an unwavering dedication to effective multicultural education. Their involvement is crucial in promoting cultural sensitivity in the classroom. Simultaneously, community support is equally essential, emphasizing collaborative efforts between local communities and schools (Muhamat Kawangit, Guleng, and Usman, 2019). This intentional collaboration aims to establish a welcoming and culturally sensitive learning environment where students from all diverse backgrounds can feel united and diversity acknowledged.

**Theme 2: Adapting ALIVE Program Implementation in Diverse School Settings**

There are particular difficulties in implementing the ALIVE Program in schools where there is a small Muslim community. A lack of trained teachers, a lack of resources, and the possibility of Muslim pupils being isolated are some of the challenges these institutions must overcome (Harad and Arriola, 2022; Sali, 2023; Tadeo, 2021; Muhamat Kawangit, Marlon, and Aini, 2015; and Solaiman, 2017). To ensure that all students have fair access to a high-

**Table 1. Studies Focusing on the Implementation Concerns of ALIVE Program in the Philippines**

No.	Author and Year of Publication	Title	Concerns about ALIVE Program
1	Muhamat Kawangit, R., Marlon, Y., & Aini, Z. (2015)	Impact of the Implementation of Arabic Language and Islamic Values Education (ALIVE) Program in the Philippines.	<p>Integration of ALIVE Program into National Public Holidays</p> <ul style="list-style-type: none"> <li>- Incorporation of ALIVE Program Activities into National Public Holidays</li> <li>- Role in Fostering Cultural Appreciation and Understanding</li> </ul> <p>Educational Equality and Right to Education</p> <ul style="list-style-type: none"> <li>- Emphasis on Every Child’s Rights to Quality Education</li> <li>- ALIVE Program’s Role in Providing Equal Educational Opportunities</li> </ul> <p>Multi-curriculum and Core Values</p> <ul style="list-style-type: none"> <li>- Development of Multi-curriculum Model</li> <li>- Core Values on Respect for Human Dignity, Universal Human Rights, Responsibility, Reverence for the Earth</li> </ul> <p>Government Policies and Constitutional Basis:</p> <ul style="list-style-type: none"> <li>- Reference to Philippine Constitution and Education Acts</li> </ul>

			<ul style="list-style-type: none"> <li>- Commitment to Protecting and Promoting the Right to Quality Education</li> </ul> <p>Islamic Principles and Framework</p> <ul style="list-style-type: none"> <li>- Influence of Islamic Principles on Framework of Islamic Thought</li> <li>- Fundamental Principles such as Unity of Allah, Creation, Truth, Life, Humanity, Revelation, and Reason</li> </ul> <p>Job Opportunities and Recruitment in ALIVE Program</p> <ul style="list-style-type: none"> <li>- Recruitment and Selection Criteria for ALIVE Teachers</li> <li>- Importance of Sustained Teacher Support, Monitoring and Evaluation</li> </ul> <p>Benefits of ALIVE Program for Muslim Learners</p> <ul style="list-style-type: none"> <li>- Positive Outcomes of ALIVE Program, including integration of Islamic Knowledge</li> <li>- Opportunity for Non-Muslim Pupils to Attend ALIVE Classes with Parental Consent</li> </ul> <p>Alignment with National Education Goals</p> <ul style="list-style-type: none"> <li>- Alignment of ALIVE Program Goals with National Education Goals</li> <li>- Empowering Learners, Promoting Holistic Growth, and Fostering Ethical and Spiritual Values</li> </ul>
2	Solaiman, S. M. (2017)	Implementation of Arabic Language and Islamic Values Education (ALIVE) in Marawi City, Philippines: Unveiling the Perceptions of ALIVE Teachers.	<p>Teacher Competency</p> <ul style="list-style-type: none"> <li>- Agreement on the importance of sufficient knowledge and adequate training.</li> <li>- Varying levels of agreement on commitment, loyalty, and willingness to serve under different conditions</li> <li>- General agreement on being a good facilitator, repository of materials, guidance and counselling skills, good communicator, and attentive listener.</li> </ul> <p>School Facilities</p> <ul style="list-style-type: none"> <li>- Mixed responses and indecision about the conduciveness, equipment, and ambiance of ALIVE rooms</li> </ul> <p>Instructional Materials</p> <ul style="list-style-type: none"> <li>- Disagreement on adequacy of textbooks and updating of instructional materials</li> <li>- Agreement on the use of traditional teaching methods and the presence of obsolete materials</li> </ul> <p>Local Government Units (LGUs) Support</p> <ul style="list-style-type: none"> <li>- Overall indecision on the sufficiency, consistency, and adequacy of support from LGUs to the ALIVE program</li> </ul> <p>Department of Education (DepEd) Support</p>

			<ul style="list-style-type: none"> <li>- Mixed responses on the support from DepEd</li> <li>- Disagreement on regular upgrading of ALIVE materials but agreement on supervision</li> </ul> <p>Problems Encountered in Teaching ALIVE</p> <ul style="list-style-type: none"> <li>- Identified problems include delayed salary/ honorarium, lack of LGU support, scarcity of books, insufficient classroom supplies, and inadequate salaries/ allowance.</li> <li>- Lack of training, qualified teachers, and DepEd supervision are also highlighted.</li> </ul>
3	Gomez, M. A. C., Asmawi, Z., Bunyamin, M., & Sjamsuddin, H. (2019)	The Politics of Arabic Language and Islamic Values Education in Selected Philippine Schools.	<p>Multicultural Education and Integration</p> <ul style="list-style-type: none"> <li>- Promotion of Cultural Integration through ALIVE Program</li> <li>- Role of School Leadership and Community Support</li> </ul> <p>Majority-Minority Dynamics</p> <ul style="list-style-type: none"> <li>- Challenges in School with a Small Muslim Population</li> <li>- Contrasting Implementation in Majority vs. Minority Muslim Schools</li> </ul> <p>Educational Challenges and Resource Allocation</p> <ul style="list-style-type: none"> <li>- Shortage of Classrooms and Struggle for Space</li> <li>- Role of School Principal in Supporting ALIVE Program</li> </ul> <p>Historical and Political Context</p> <ul style="list-style-type: none"> <li>- “Moro Problem” and Historical Roots</li> <li>- Impact of Armed Conflict on Government Approach</li> </ul> <p>Perceptions and Stereotypes</p> <ul style="list-style-type: none"> <li>- Negative Stereotypes towards Muslim Filipinos</li> <li>- Efforts to Improve Perception through Education</li> </ul> <p>Inclusive Education and Equal Opportunities</p> <ul style="list-style-type: none"> <li>- Importance of ALIVE Program Thriving in All Schools</li> <li>- Role of School Administrators in Ensuring Equal Opportunities</li> </ul> <p>Social Change and Solutions</p> <ul style="list-style-type: none"> <li>- Role of Education in Addressing the Moro Problem</li> <li>- Call for Unified Effort to Solve the Moro Problem</li> </ul> <p>Government Policy and Program Evaluation</p> <ul style="list-style-type: none"> <li>- ALIVE Program Success Depends on Effective Government Policies</li> <li>- Program Success is Intrinsic to Broader Educational Strategy</li> </ul>
4	Muhamat Kawangit, R., Guleng, M. P., &	Response of Muslim Minority Towards the Implementation	<p>Moderate Perception on ALIVE Program</p> <ul style="list-style-type: none"> <li>- Implementation Perception of ALIVE Program at moderate level</li> </ul> <p>Islamization and In-Ward-Looking Tendencies</p>

	<p>Usman, A. H. (2019)</p> <p>of Arabic Language and Islamic Value Education Program in Public Schools in the Philippines.</p>	<ul style="list-style-type: none"> <li>- ALIVE Program is part of inward-looking tendencies or deepening process of Islamization</li> </ul> <p>Divergent Views on Effectiveness</p> <ul style="list-style-type: none"> <li>- Effectiveness on Religious Knowledge</li> <li>- Diverse opinions on ALIVE program’s effectiveness in making Muslim children knowledgeable about their religion</li> <li>- Perception that the program is not enough to make Muslim children knowledgeable</li> </ul> <p>Government Policy and implementation Challenges</p> <ul style="list-style-type: none"> <li>- Integration and alignment with DepEd Order No. 51</li> <li>- Respondents’ uncertainty or disagreement with mainstreaming Madrasah education</li> </ul> <p>Community-based Madrasah Education</p> <ul style="list-style-type: none"> <li>- Portrayal of Madrasah Education in Cordillera as a community-based initiative</li> <li>- Funding by local religious Islamic associations, lack of standardization in operational methods</li> </ul> <p>Challenges and Limitations</p> <ul style="list-style-type: none"> <li>- Identification of limitations in the madrasah curriculum</li> <li>- Emphasis on standardization, curriculum redesign, infrastructure development, and instructional supervision</li> </ul> <p>Historical Context</p> <ul style="list-style-type: none"> <li>- Historical perspective on the limited scope of Arabic language education in the Philippines and gradual acceptance of the ALIVE Program</li> </ul> <p>Integration of ALIVE Program with National Objectives</p> <ul style="list-style-type: none"> <li>- Suggestion that ALIVE program integration aligns with national objectives</li> </ul> <p>Multicultural Curriculum Model</p> <ul style="list-style-type: none"> <li>- Introduction of multicultural curriculum model emphasizing acceptance of cultural diversity, human rights, responsibility, and reverence for the earth</li> </ul> <p>Legislative Support for Islamic Education</p> <ul style="list-style-type: none"> <li>- Emphasis on the need for legislative support for Madrasah education</li> </ul> <p>Educational Impact on Peace and Stability</p> <ul style="list-style-type: none"> <li>- Recognition of education, particularly Islamic Education, as a means to promote peace and stability</li> </ul> <p>Philippine Constitutions Provisions</p>
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			<ul style="list-style-type: none"> <li>- References to Philippine Constitutional provision highlighting the right to quality education for all citizens</li> </ul> <p>Role of Madrasah in National Development</p> <ul style="list-style-type: none"> <li>- Drawing comparisons with Singapore and Malaysia where madrasah plays a significant role in national development</li> </ul> <p>Recommendations for Legislative Action</p> <ul style="list-style-type: none"> <li>- Recommendations for legislative actions to strengthen madrasah education, promote diversity, religious tolerance, and support sustainable development.</li> </ul>
5	Tadeo, C. P. S. (2021)	Unveiling Perceptions on Implementation of Madrasah Education Program: Basis for Action Plan.	<p>Teachers' Competency (Knowledge, Attitudes, and Skills)</p> <ul style="list-style-type: none"> <li>- High Competency Level</li> <li>- Minimal Concerns in knowledge, attitudes, and skills</li> <li>- Some emphasis on the importance of training and preparation</li> </ul> <p>School Facilities</p> <ul style="list-style-type: none"> <li>- Positive Perception with Some Dissent</li> <li>- Mixed Perceptions on the Conduciveness and Ambiance of ALIVE Rooms</li> <li>- Discrepancies between Positive and Negative Responses</li> </ul> <p>Instructional Materials</p> <ul style="list-style-type: none"> <li>- General Positive Perception</li> <li>- Availability and Updating of Instructional Materials are Generally Positive.</li> <li>- Concerns about Insufficient Textbooks and the Use of Traditional Teaching Methods</li> </ul> <p>Local Government Units (LGU) Support</p> <ul style="list-style-type: none"> <li>- Mixed Perceptions on LGU Support</li> <li>- Varied Response on the Adequacy and consistency of LGU Support</li> <li>- Recognition of Support but indications of Room for Improvement</li> </ul> <p>Department of Education (DepEd) Support</p> <ul style="list-style-type: none"> <li>- Perceived Support with Identified Gaps</li> <li>- Recognition of DepEd Support but concerns about supervision and materials upgrading.</li> <li>- Identified Gaps in the Support provided by DepEd</li> </ul> <p>Action Plan</p> <ul style="list-style-type: none"> <li>- Proactive Measures for Improvement</li> </ul>

			<ul style="list-style-type: none"> <li>- Action Items Focus on Capacity Building, Participation in Webinars, Resource Creation, Stakeholder and Regular Monitoring</li> <li>- The need for continuous improvement and proactive measures</li> </ul>
6	Ikhlas, M., Kuswanto, M., Sakunti, S. R., Debi, M. R., & Collantes, L. M. (2021).	A Sequential Explanatory Investigation in Using ICTs on Arabic Language and Islamic Values Education: Teacher-Students Perspective.	<p>Implementation of ICT in the ALIVE Program</p> <ul style="list-style-type: none"> <li>- Exploration of Information and Communication Technology (ICT) integration within the Arabic Language and Islamic Values Education (ALIVE) Program</li> <li>- Concentration on the Science City of Munoz, particularly its Muslim population</li> <li>- Assessment of ICT integration as having high perception of ICT integration among Munoz Central School students</li> </ul> <p>Extent of ICT Integration in Learning</p> <ul style="list-style-type: none"> <li>- Majority of students perceive a high extent of ICT integration</li> </ul> <p>Effectiveness of ICT Integration in Learning</p> <ul style="list-style-type: none"> <li>- Assessment of the effectiveness of ICT integration with predominantly very high perception among students</li> <li>- Majority of students perceive overall implementation of ICT in ALIVE learning as high</li> </ul> <p>Positive Impact</p> <ul style="list-style-type: none"> <li>- ICT application in ALIVE learning has a positive impact on effectiveness and quality of education when consistent implementation in enhanced.</li> <li>- Alignment with the philosophy of educational technology, emphasizing the role of ICTs in facilitating learning, improving performance, and ensuring equal opportunities for education</li> </ul>
7	Harad, H. A., & Arriola, B. H. (2022).	Challenges on the Implementation of Arabic Language and Islamic Values Education (ALIVE) Program.	<p>Staffing Challenges</p> <ul style="list-style-type: none"> <li>- Ratio of Asatidz to learners below minimum standards</li> <li>- Specialization of Asatidz not a challenge due to their high expertise</li> <li>- Language barriers affecting instructional material (IMs)</li> <li>- Lack of knowledge among Astidz on lesson planning and IMs preparation</li> </ul> <p>Time and Space Constraints</p> <ul style="list-style-type: none"> <li>- Insufficient time for ALIVE classes due to multigrade levels.</li> </ul>

			<ul style="list-style-type: none"> <li>- ALIVE classes combined in multi-grade settings, lacking dedicated space</li> <li>- Inadequate preparation time for ALIVE teachers is not perceived as a challenge</li> </ul> <p>Competence and Insecurities</p> <ul style="list-style-type: none"> <li>- Lack of competence among Asatidz for formative and summative assessment</li> <li>- Insecurities of Asatidz hindering participation in seminars/training regular teachers.</li> </ul> <p>Resource Security</p> <ul style="list-style-type: none"> <li>- Lack of resources, textbooks, and learning materials for ALIVE learners</li> <li>- Non-availability of programs for Asatidz’s professional development</li> </ul> <p>Communication Gap</p> <ul style="list-style-type: none"> <li>- Lack of communication between Asatidz and parents</li> </ul>
8	Abubakar, U. S. (2022).	An Analysis of the Arabic Language and Islamic Values Education Program: Implications for Policy.	<p>Attainment of ALIVE Program Objectives</p> <ul style="list-style-type: none"> <li>- Institutionalization of Arabic Language and Islamic Values</li> <li>- Development of Muslim Children’s Understanding of Their Religion</li> <li>- Managerial Responsibilities and Accountability in Education</li> <li>- Role of Administration in Achieving National Objectives</li> <li>- Alignment with Government Development Policy for Muslims</li> </ul> <p>Implementation of ALIVE Program Curriculum</p> <ul style="list-style-type: none"> <li>- Effectiveness of Curriculum in Recognizing and Valuing Muslim Heritage</li> <li>- Integration of Moral-Spiritual Formation and Intellectual-Physical Development</li> <li>- Curriculum Effectiveness in Achieving Specific Language and Values Outcomes</li> <li>- Importance of Arabic Language Learning for Communication and Qur’anic Understanding</li> <li>- Significance of Islamic Values in daily Practice</li> </ul> <p>Extent of Objectives Attainment Perceived by Asatidz</p> <ul style="list-style-type: none"> <li>- Arabic Language Learning Outcomes (Reading, Writing, Speaking)</li> <li>- Integration of Islamic Values in Daily Practices</li> <li>- Recognition of the Importance of Courteous Behavior and Prayers</li> </ul>

			<ul style="list-style-type: none"> <li>- Impact on the Formation of a Balanced Personality</li> <li>- Importance of Inculcating Values within the School Setting</li> </ul> <p>Objectives Attainment Perceived by Teachers</p> <ul style="list-style-type: none"> <li>- Evaluation on Performance in Arabic Language and Islamic Values</li> <li>- Challenges in Existing Educational Disparities in ARMM</li> <li>- Roles of the Regional Government in the Educational System</li> <li>- Strategies to Fulfil Educational Responsibilities in ARMM</li> <li>- Implications of RA 6734 on Education in ARMM</li> </ul> <p>Effectiveness of ALIVE Program Curriculum Perceived by Teachers</p> <ul style="list-style-type: none"> <li>- Recognition of the effectiveness of the Arabic Language Curriculum</li> <li>- Role of the Curriculum in Transmitting Islamic Studies Subjects</li> <li>- Importance of Total Education as a Top Priority</li> <li>- Management and Resource Challenges in the Educational System</li> </ul>
9	Samid, A. H. (2022).	Islamic Education and the Development of Madrasah Schools in the Philippines.	<p>Challenges in Traditional Madaris</p> <ul style="list-style-type: none"> <li>- Traditional Madaris encounter difficulties in implementing Islamic education in the Philippines</li> <li>- Challenges include issues with employment opportunities for graduates and limited policy initiatives</li> </ul> <p>Low employment Opportunities</p> <ul style="list-style-type: none"> <li>- Graduates from traditional Madaris face minimal employment opportunities, encountering obstacles in governmental institutions</li> <li>- Perception of lack of social skills and learning hinders their employment prospects</li> <li>- Many pursue further studies in specific cities with higher education institutions offering specialized programs</li> </ul> <p>Government Initiatives</p> <ul style="list-style-type: none"> <li>- The new Bangsamoro government aims to enhance the Islamic education system, especially in Bangsamoro territories.</li> <li>- The Bangsamoro Education Code outline a program for the qualification of Mudarris (Islamic teachers) through special qualifying tests and licensed.</li> </ul>

			<p>Issues Post 9/11</p> <ul style="list-style-type: none"> <li>- The aftermath of the September 11, 2001 terrorist attacks has altered attitude towards traditional Madaris</li> <li>- Concerns about independence and official links between madrasah education and extremism pose national security risks.</li> </ul> <p>Security Concerns</p> <ul style="list-style-type: none"> <li>- Activities of the Abu Sayyaf extremist group in Mindanao contribute to security concerns</li> <li>- Traditional Madaris have been raided under suspicion of association with terrorist activities, reflecting challenges to national unity in the diverse Philippine society</li> </ul> <p>Curriculum Challenges</p> <ul style="list-style-type: none"> <li>- The curriculum in traditional Madaris, often influenced by the country where the teacher graduated (mostly from Arab countries) poses risks of exaggerated interpretations Islamic teachings, ranging from moderate to radical.</li> </ul> <p>Importance of Madrasah</p> <ul style="list-style-type: none"> <li>- Despite challenges, Muslim Filipinos view the madrasah as crucial for Islamization in the Philippines</li> <li>- Madrasah is considered symbolic place of learning and is valued for teaching Arabic and Islamic religious beliefs</li> </ul> <p>Role of Traditional Madrasah</p> <ul style="list-style-type: none"> <li>- Traditional madrasah serves as an educator for Muslim Filipino youth, imparting religious beliefs and practices.</li> <li>- It fosters excellent behaviour and attitudes among students, promotion religious tolerance and advocating for moderate Islam.</li> </ul> <p>Government Assistance</p> <ul style="list-style-type: none"> <li>- Islamic education, particularly in traditional madaris, lacks government assistance</li> <li>- Local government should support to cover various costs, ensuring the sustained operation and development of these institutions.</li> </ul>
10	Sali, A. H. A. (2023)	Sociological Understanding of Muslim Education in Multicultural Philippines.	<p>Implementation Challenges</p> <ul style="list-style-type: none"> <li>- Challenges in Madrasah Curriculum issues in the Refined Elementary Madrasah Curriculum (REMC) in terms of clarity and alignment, age-appropriateness, and developmental; appropriateness of competencies</li> </ul> <p>Curriculum Development Process</p>

			<ul style="list-style-type: none"> <li>- Advocacy for a democratic approach to curriculum development involving essential stakeholders, especially Madrasah teachers, in collaborative, evidenced-based, and participatory process</li> </ul> <p>Role of Asatidz (Madrasah Teachers)</p> <ul style="list-style-type: none"> <li>- Some Asatidz exhibit high dependency on textbooks, showing misalignment between lesson objectives and formative assessments.</li> <li>- Varied qualification of Madrasah teachers, with some lacking formal education degrees.</li> </ul> <p>Integration of Secular Subjects</p> <ul style="list-style-type: none"> <li>- Varied perspectives on integrating secular subjects into Madrasah curriculum, with debates on harmonizing national education and opposition to including the ALIVE program</li> </ul> <p>Cultural Reproduction Model</p> <ul style="list-style-type: none"> <li>- Historical context of education policies during the Commonwealth era, emphasizing neglect of minorities, especially Muslims, and the need for conscious efforts in nation-building while preserving cultural knowledge</li> </ul> <p>Importance of Curriculum Evaluation</p> <ul style="list-style-type: none"> <li>- Proposal for a decade-long review and evaluation of the REMC to ensure effectiveness, considering it as the heart of any educational institution</li> </ul> <p>On Institutional Materials and Learning Spaces</p> <ul style="list-style-type: none"> <li>- Need for relevant Instructional Materials complementing the REMC with instructional materials, challenges arising from misalignment of content</li> <li>- Challenges in availability. Highlighting challenges in availability of textbooks, appropriateness of competencies, and language barriers.</li> </ul> <p>Importance of Learning Spaces</p> <ul style="list-style-type: none"> <li>- Crucial Role of Learning Spaces. Emphasizing the crucial role of learning spaces, including classrooms, for effective program implementation and the impact of scarcity on teacher performance and learner interest.</li> </ul> <p>Role of Pedagogical Content Knowledge (PCK)</p> <ul style="list-style-type: none"> <li>- Enhancement of PCK. Arguments for enhancing teachers' PCK, alongside a review of instructional materials for competence enrichment.</li> </ul> <p>Equity in Education</p> <ul style="list-style-type: none"> <li>- Scarcity of Learning Spaces. Viewing the scarcity of learning spaces as a dehumanizing approach,</li> </ul>
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			<p>emphasizing the need for a long-term roadmap and societal empowerment to address the issue.</p> <p><b>Overall Program Success</b></p> <ul style="list-style-type: none"> <li>- Vital Challenges. Considering challenges related to instructional materials and learning spaces as vital to the overall success of the ALIVE program</li> </ul> <p><b>Importance of Teacher Qualities</b></p> <ul style="list-style-type: none"> <li>- Significance of Teaching Qualities. Emphasizing the significance of teachers as instructional leaders, with teacher qualities identified as determinants of student achievement</li> </ul> <p><b>Need for Professional Development</b></p> <ul style="list-style-type: none"> <li>- Recognizing need for professional development among Madrasah teachers particularly in effective teaching strategies, lesson planning, and assessment tasks.</li> </ul> <p><b>Influence of Pedagogical Practices</b></p> <ul style="list-style-type: none"> <li>- Secular and Non-Secular Orientations. Exploration of the pedagogical practices of Madrasah teachers are influenced by secular and non-secular orientations, emphasizing the importance of enhancing pedagogical competence.</li> </ul> <p><b>Challenges in Lesson Planning</b></p> <ul style="list-style-type: none"> <li>- Continuous Enhancement. Stressing the need for continuous enhancement of madrasah teachers’ pedagogical competence through diverse instructional strategies.</li> </ul> <p><b>Role of Higher Education</b></p> <ul style="list-style-type: none"> <li>- Proposing establishment of an office or academy dedicated to the professionalization of Madrasah teachers in the Philippines, emphasizing need-based analyses</li> </ul> <p><b>On Cultural variances</b></p> <ul style="list-style-type: none"> <li>- Social Construction of Reality. Discussing the sociological understanding of reality and sociological constructed, focusing on how diverse cultures, religions, races, languages, customs, norms, and identities coexist in a pluralistic society.</li> </ul> <p><b>Cultural Diversity in the Philippines</b></p> <ul style="list-style-type: none"> <li>- Acknowledgement of the cultural diversity in the Philippines, particularly the presence of a significant Muslim population, and exploring historical perspectives on the cultural identity of Muslim Filipinos.</li> </ul>
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			<p>Historical Influences on Education</p> <ul style="list-style-type: none"> <li>- Impact of Historical Events. Highlighting the influence of historical events, such as the Tripoli Agreement and colonial education policies, on the institutionalization of Madrasah education in the Philippines.</li> </ul> <p>Cultural Variance in ALIVE Program Implementation</p> <ul style="list-style-type: none"> <li>- Identifying cultural variances, especially in non-Muslim-dominated communities, affecting the successful implementation of the ALIVE Program, with challenges including inadequate knowledge and awareness of Islam among non-Muslim mentors.</li> </ul> <p>Role of Education in Addressing Ethnoreligious Conflict</p> <ul style="list-style-type: none"> <li>- Importance of Education. Discussing the role of education, specially Madrasah education, in addressing ethnoreligious conflict and emphasizing the need for structural changes and reforms to address cultural differences</li> </ul> <p>Need for Multicultural Curriculum Design</p> <ul style="list-style-type: none"> <li>- Strengthening Curriculum Design. Advocating for the strengthening of multicultural curriculum design to raise awareness and acceptance of different cultures, creating inclusive educational environments fostering understanding and appreciation of ethnoreligious groups in the country.</li> </ul>
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quality education, addressing these issues calls for a customized strategy that takes into account the unique requirements of individual institutions.

Adding complexity to this theme is the contrasting implementation dynamics between majority and minority Muslim schools. Majority Muslim schools, with established infrastructures and cultural contexts, often find it easier to integrate the ALIVE Program seamlessly. On the other hand, minority Muslim schools struggle with the necessity for cultural sensitivity and overcoming existing biases. Recognizing and navigating these variations is vital for effectively implementing the program across diverse school settings (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

### Theme 3: Optimizing Learning Environments for ALIVE Program through Strategic Leadership

A significant obstacle that the ALIVE Program must overcome is the lack of classrooms and the ensuing space congestion. A major barrier to the program's successful execution is the scarcity of physical learning places (Harad and Arriola, 2022; Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019; Solaiman, 2017). This lack of availability affects the program's ability to meet the needs of a wide range of learners and prevents the development of supportive learning environments. To overcome this obstacle, resource allocation and strategic planning are required to maximize available spaces.

In this instance, the focus broadens to include the vital assistance that school administrators provide for the ALIVE Program. School administrators have a vital role in surmounting obstacles in education, especially those associated with physical limitations. Their assistance is crucial for securing sufficient



funding as well as guaranteeing that the ALIVE Program is in perfect harmony with the school's more general learning goals to create a setting where cultural integration and academic success can coexist peacefully, principals are essential as major facilitators (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019; Tadeo, 2021).

#### **Theme 4: Navigating Educational Challenges in Historical and Conflict Contexts in ALIVE Programs**

Implementing the ALIVE Program is heavily influenced by the political and historical background of the "Moro Problem." Comprehending the historical origins of this matter is crucial in placing the program's struggles into perspective. The intricate interactions of cultural, political, and social elements that have greatly influenced Muslim Filipinos' educational opportunities are best understood through the lens of history (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019; Sali, 2023; Samid, 2022).

The issue also includes how the government's attitude to education, especially in Muslim communities, has been impacted by violent conflicts for a long time. The ALIVE Program must navigate the complicated fallout from these conflicts, including both short-term educational issues and long-term educational initiatives aimed at promoting peace. The topic highlights the necessity of the ALIVE Program functioning within a framework that is attentive to historical and contemporary conflicts, while also acknowledging the larger environment in which it operates (Sali, 2023; Samid, 2022; Muhamat Kawangit, Guleng, and Usman, 2019; and Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

#### **Theme 5: Transformative Education for Inclusive Perspectives in ALIVE Program**

The focus of the topic is on dispelling misconceptions and prejudices, especially those that are detrimental to Muslim Filipinos. The successful implementation of the ALIVE Program is significantly hampered by negative stereotypes. Proactive actions focused on confronting and dispelling these misconceptions are vital to overcoming this obstacle. Through education, the program seeks to dismantle stereotypes and provide a broader perspective of Muslim Filipinos (Sali, 2023; Samid, 2022; Abubakar, 2022; Harad and Arriola, 2022; Ikhlas, Kuswanto, Sakunti, Debi and Collantes, 2021).

The subject also includes the ALIVE Program's proactive role in enhancing perspectives through education. The program functions as an effective instrument by participating in educational endeavors that transcend conventional academic subjects. The goals of these programs are to advance respect for one another, mutual understanding, and cultural knowledge. Through teaching that directly addresses misunderstandings, the ALIVE Program becomes a force for positive change and makes a substantial contribution to the development of a society that is more accepting and inclusive (Muhamat Kawangit, Guleng, and Usman, 2019; and Muhamat Kawangit, Marlon, and Aini, 2015).

#### **Theme 6: Education for Inclusive Social Transformation**

The subject of this theme is the transforming power of education, which is best demonstrated by the ALIVE Program, which guarantees that all people have access to high-quality education while also promoting social change. The dedication to making sure that the ALIVE Program is widely implemented in every school is at the center of this subject. Promoting inclusion as a core value, the program is tailored to the particular requirements of each educational establishment. Establishing an all-encompassing learning environment that values and respects a range of demographics and backgrounds is the aim (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

This aspect highlights the ALIVE Program and emphasizes the proactive role that school administrators play as advocates for equitable chances. Administrators are expected to aggressively address inequalities in teacher quality, infrastructure, and resource allocation as stewards of a balanced educational environment. The goal is to create an atmosphere in which all students have fair access to high-quality education, irrespective of their background (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019; Ikhlas, Kuswanto, Sakunti, Debi and Collantes, 2021).

By presenting education as a dynamic catalyst for social change, the theme expands the function of education beyond the walls of particular institutions. Through information transfer, understanding, and tolerance promotion—all made possible by the ALIVE Program—education becomes a transforming force (Samid, 2022; Muhamat Kawangit, Guleng, and Usman, 2019). The initiative actively works to change public perceptions and promote more peaceful cohabitation amongst various populations.

This emphasizes the need for a coordinated effort including several stakeholders to cooperatively address the issues contained in the "Moro Problem." The ALIVE Program promotes a group approach, incorporating local communities, government agencies, and educational institutions. This cooperative endeavor is considered necessary to accomplish long-term and constructive social transformation, surpassing solitary endeavors and cultivating a more all-encompassing influence on the community (Gomez, Asmawi, Bunyamin, and Sjamsuddin, 2019).

### **Theme 7: Holistic Governance for Educational Equity**

In order to promote educational fairness through the ALIVE Program, this subject focuses on the crucial roles played by wise program integration and successful government policies. It highlights the necessity of an all-encompassing strategy that goes beyond isolated projects and connects education to national identity and larger society values (Muhamat Kawangit, Guleng, and Usman, 2019).

This theme's fundamental insight is the intricate connection between the creation and implementation of successful public policies and the ALIVE Program's performance. The program's long-term viability depends on policies that foster cultural integration, resource allocation, and connection with more general educational objectives. According to Gomez, Asmawi, Bunyamin, and Sjamsuddin (2019), this dimension highlights the necessity of a healthy interplay between the government's goal and the implementation of the ALIVE initiative.

It emphasizes the significance of incorporating the ALIVE Program into official national celebrations as well. Program activities are connected to these events, which increases visibility and cultural effect. Through education, the program promotes a shared national identity and unity, and this integration not only acknowledges the program's cultural relevance. The program's goal is to serve as a unifying factor in the development of a peaceful and unified country (Muhamat Kawangit, Marlon, and Aini, 2015).

Regardless of family circumstances, this topic strongly emphasizes every child's entitlement to a high-quality education. To provide equal educational opportunities, the ALIVE Program is positioned as a means of promoting cultural integration. The commitment entails tackling structural injustices, eliminating obstacles to enrollment, and actively working to create an educational system in which diversity is valued as an asset rather than merely accommodated. The goal is to establish an atmosphere in which every student can flourish and add to the diverse fabric of the educational landscape (Muhamat Kawangit, Guleng, and Usman, 2019; Muhamat Kawangit, Marlon, and Aini, 2015).

### **Conclusions and Implications for Educational Psychology Practice**

The study reveals how the ALIVE Program drives inclusive education, collaborative leadership, and cultural integration in the Philippines. Adapting programs, overcoming historical conflicts, combating stereotypes, and viewing education as a force for social change are some of the specific issues each study addresses. The demand for comprehensive governance and workable policies highlights how the goals of the ALIVE program, which envisions a peaceful and cohesive country via education, are intertwined with the governmental vision.

By highlighting the necessity of focused interventions, teamwork, and structural adjustments to promote an inclusive educational environment utilizing educational psychology viewpoints, these themes together shed light on the challenges associated with putting the ALIVE Program into practice. The evaluation is to provide a thorough knowledge of these issues in order to guide focused interventions and reforms, which will enable the program to be implemented successfully in the Philippines with the assistance of educational psychology perspectives:

**Instruction on Leadership and Involvement in the Community for ALIVE Program.** School administrators should receive leadership training to improve their multicultural leadership abilities. Organize community engagement initiatives to enlist the help of parents and neighbors in promoting cultural integration initiatives.

**Customized Curriculum Design for ALIVE Program.** Provide tailored lesson plans that address particular difficulties in the ALIVE Program implementation, such as teacher shortages and resource constraints, for schools with a small Muslim student population. Establish mentorship programs to connect schools facing similar issues so that resources and knowledge can be exchanged.

**Allocation of Strategic Resources Dedicated for the ALIVE Program.** Encourage more infrastructure and resources to help address the lack of classrooms. Urge principals of schools to work together with businesses and local government to obtain more funding for the initiative.

**Anti-Bias Education.** Implement anti-bias education programs within the ALIVE Program to challenge and dispel negative stereotypes. Organize cultural exchange programs to promote understanding and mutual respect among students.

**Inclusive Policies for Muslim Students' Rights for Islamic Education Provided by the ALIVE Program.** Advocate for inclusive policies at the school and government levels, ensuring equal opportunities for all students. Establish partnerships with NGOs and community organizations to support inclusive education initiatives.

**Policy Advocacy.** Collaborate with policymakers to formulate and implement policies that support cultural integration and educational equity. Promote the integration of the ALIVE Program into national public holidays to enhance visibility and cultural impact.

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