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**PEDAGOGICAL PRACTICES OF ASATIDZ IN SELECTED ARABIC
LANGUAGE AND ISLAMIC VALUES EDUCATION SCHOOLS
IN METRO MANILA**

A Thesis
Presented to
the College of Graduate Studies and Teacher Education Research
Philippine Normal University
Taft Avenue, Manila

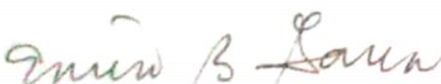
In Partial Fulfillment
of the Requirements for the Degree of
Master of Arts in Education
with Specialization in Curriculum and Instruction

ABDUL HAIY ABDUL SALI

September 2020

APPROVAL SHEET

This thesis entitled “**PEDAGOGICAL PRACTICES OF ASATIDZ IN SELECTED ARABIC LANGUAGE AND ISLAMIC VALUES EDUCATION SCHOOLS IN METRO MANILA**” prepared and submitted by **ABDUL HAIY ABDUL SALI** in partial fulfillment of the requirements for the degree of Master of Arts in Education is hereby recommended for approval and acceptance.

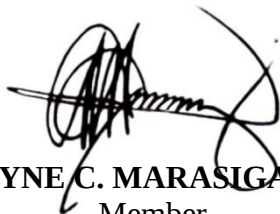


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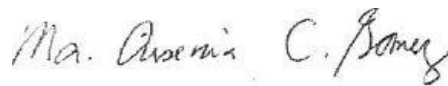
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DEDICATION

In the Name of Allah, the Most Beneficent, the Most Merciful.

All the praises and thanks be to Allah!

I humbly offer this work to our Almighty God, who has been the source of my
strength and wisdom. This study would not be possible
without His unwavering guidance and support.

I also dedicate my work to my dear and very supportive parents—
my Amah **Jumaril Bah Hamad Sali** and Inah **Kingkang Sampang Abdul Sali** who
always believe that I can do things when I always doubted myself.

Also, I dedicate this work to my beloved siblings – **Rashida Sali, Raihana Sali**, and
Abdurauf Sali for always being there for me through my ups and downs.

Of course, I wouldn't be who I am today without the guidance of my treasured Aunties
who nurtured me in my formative years – **Durie, Hilda, Kuwah** and
finally, **Bundang** who is now in Heaven.

Lastly, I dedicate this to Muslim-Filipino madrasah teachers in hope that this study may in
some way contribute to address the dearth of professional literature on pedagogy and as
prelude for further exploration of madrasah education in the Philippines.

Abdul Haiy

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AHA Sali

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Abstract

Name : **Abdul Haiy A. Sali**

Title : **PEDAGOGICAL PRACTICES OF ASATIDZ IN SELECTED ARABIC LANGUAGE AND ISLAMIC VALUES EDUCATION SCHOOLS IN METRO MANILA**

Key Concepts : **Madrasah Education, ALIVE Program, *Asatidz*, Muslim-Filipino, Pedagogical Practices, Islamic Pedagogy**

Degree : **Master of Arts in Education**

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Adviser : **Dr. Enrico Omael Khalil Sharif Garcia**

Teacher's pedagogical practice is one of the most important factors in the teaching and learning process. However, most of the *Asatidz* or Madrasah teachers who implement the Arabic Language and Islamic Values Education (ALIVE) program are not regular teachers. In addition, the *Asatidz* are not necessarily graduates of education course in tertiary level. As ALIVE program implementers, the *Asatidz* are expected to be curriculum planner, designer, implementer, and evaluator with awareness on pedagogical practices and content knowledge. The framework of this study was anchored on case study research model. Data were gathered from ten (10) Madrasah teachers who implement ALIVE program in selected public schools offering ALIVE program. Data were gathered through semi-structured individual interviews, actual classroom observation, and collection of artifacts. Analysis of gathered data revealed the factors affecting the pedagogical

practices of *Asatidz* on self-efficacy, such as teacher's teaching competence, teacher's motivation for self-development, and student-oriented practices in the classroom; on Islamic education, such as conception of traditional teaching methodologies and practices, and foundation of Islamic knowledge; on teacher training concerning enhancement of teacher's instructional practices; and on mentoring, such as professional collaborative practices. In addition, the *Asatidz* performed several instructional strategies such as (a) direct instruction as their main instructional strategies; (b) indirect instruction; (c) experiential learning; (d) interactive instruction; and (e) independent study. The challenges faced by the *Asatidz* in developing and improving their pedagogical practices were influenced both by internal and external factors as revealed in the themes. Internal factors were evident such as the motivation to learn and integrate (a) technology-aided instruction as part of their pedagogical practices and handling and diversifying instructional strategies and methods among (b) multigrade learners with different age groups in the classroom. Furthermore, external factors such as the (c) program operations of the ALIVE particularly on: (1) delayed finance disbursement for support materials, and (2) lack of physical facilities were identified also.

CHAPTER I

THE PROBLEM AND LITERATURE REVIEW

Background of the Study

Teacher's pedagogical practice is one of the most important factors in the teaching and learning process. To Darling-Hammond (2006), teacher qualities are determinant of student achievement. As supported by Selvi (2010), teachers are expected to improve their knowledge and skills to enhance their teaching practices vis-à-vis the development of their pedagogical content knowledge (PCK) (Shulman, 1986) and pedagogical competence (Olsson & Roxă, 2013). Consequently, the Arabic Language and Islamic Values Education (ALIVE) program requires well-trained and competent Madrasah teachers who facilitate relevant learning experiences inside the classroom. However, most of the *Asatidz* or Madrasah teachers of the Arabic Language and Islamic Values Education (ALIVE) program are not regular teachers. In addition, they are not necessarily graduates of education course in tertiary level. As program implementers, the *Asatidz* are expected to be curriculum planner, designer, implementer, and evaluator with awareness on pedagogical practices and content knowledge. With this, quality learning is possible when *Asatidz* embody pedagogical competence through effective pedagogical practices based on their class interactions, activities, and techniques to promote learning within learning environment (Lewis & Norwich, 2007, as cited in Sabki & Hardaker, 2013).

The results of both 2008 Review Report on the Three Years Implementation of ALIVE Program and the 2014 Final Report of Muslim Education Initiatives indicated recurring challenges on the pedagogical practices of the *Asatidz* who were implementing ALIVE program in different public elementary schools across the country. Since the

inception of Madrasah Education Program (MEP) in 2004 all through its extensive years of implementation, relevant gaps and challenges regarding the pedagogical practices of the *Asatidz* reflected (1) challenges on the existing structures and support systems for effective pedagogy in ALIVE program; (2) need for further training on teaching strategies, test construction, art of questioning, classroom management, and traditional and non-traditional assessment methods; and (3) the need to assess the technical aspects of a curriculum, especially how the competencies are being translated into practice.

The local implementation of MEP including some attempts to unveil relevant themes on the pedagogical practices of the *Asatidz* were undertaken previously by few researchers such as Arsad (2007), Marasigan, (2019a), Marasigan (2019b), Sali and Marasigan (2020), and Solaiman (2017). Arsad (2007) in her study titled “A Framework for Integration of Madrasah into the Basic Education Curriculum” argued that the adding of Arabic Language and Islamic Studies in public school curriculum would integrate Muslim schema, concepts, values, and experiences into the framework. Furthermore, Solaiman (2017) in his descriptive research on the implementation of ALIVE in Marawi City discovered how insufficient textbooks and learning materials were among the implementing schools and how the monitoring of the program including classroom observation of the *Asatidz* was infrequent as well. Similarly, Marasigan (2019a) affirmed that the quality and capacity of teachers to educate Muslim learners are crucial to the learners’ holistic development. In addition, Sali and Marasigan (2020) identified that the seminars and enrichment activities held within the year for the *Asatidz* showed diversity on their teaching strategies and understanding of the concepts in pedagogy as observed in the classroom. Moreover, Marasigan (2019b) argued that the “curriculum shall use

pedagogical approaches that are constructivist, inquiry-based, reflective, collaborative, and integrative” (p.15).

There are extensive studies conducted on pedagogical practices of Madrasah teachers mostly within Muslim-majority countries especially in Southeast Asia. However, in the Philippines, there is a dearth of such research works. The results of this study will benefit major stakeholders, particularly the DepEd (National, Regional, Schools Division, Principal, and Head Teacher) and policymakers. As mentioned, they have jurisdiction to create or revise sound policies upon understanding the general conceptualization of Madrasah teachers’ instructional process based on empirical results, not limited to the enrichment of pedagogical training and enhancement of pedagogical practices through teacher development. It is imperative to consider the significance of *Asatidz* as the prime implementers of Madrasah Education in ALIVE schools within their respective communities. In addition, through relevant conceptualization of teacher’s practices, the *Asatidz* may benefit if results indicate that a change is needed or that further improvements on their own pedagogical practices vis-à-vis teaching and learning process inside the classroom should be formulated. Lastly, it will provide an enrichment of knowledge added to the existing literature on pedagogical practices and a general conceptualization of instructional process of selected Madrasah teachers as grassroots implementers of ALIVE program in the Philippines.

Literature Review

On Pedagogical Practices of Madrasah Teachers. According to Sledright (2011), there are two important factors utilized by the teacher which unify the course of teaching and learning process. The first factor is the teacher's cognitive understanding about a topic or content knowledge, and the second one is their pedagogical knowledge or the art of conveying information to the learners executed through pedagogical skills. Furthermore, combining these two vital factors leads to the formation of pedagogical content knowledge or (PCK). Lee Shulman and a group of researchers in 1986 introduced PCK that focuses on the broader perspective of understanding teaching and learning under the Knowledge Growth in Teaching (KGT) project. To Shulman (1987), PCK includes "an understanding of how particular topics, problems, or issues are organized, presented, and adapted to diverse interests and abilities of the learners and presented for instruction" (p.8).

Through instruction, teachers are empowered to create meaningful and relevant experiences inside the classroom. As instructional leaders, teachers are expected to execute different methods and strategies in teaching to translate the competencies embedded in the curriculum. Dewey (1902) in his written work titled 'Children and Curriculum' placed teachers - not content experts - at the center of the process on designing powerful classroom experiences. Through this, teachers can provide proper emphasis on the learning experiences as opposed to teachers as mere consumers of curriculum knowledge. In addition, Taba's model (1962) in curriculum development is known for inductive approach which highlights the need for teachers to be aware of their students' needs and interests. Hence, they should develop and enrich the translation of the curriculum as articulated through their pedagogical practices.

Islam has had a “rich tradition of education dating back to some 1, 300 years ago” (Shamsavary et al., 1993, as cited in Halstead, 2004, p. 517). To understand the context of education in Islamic viewpoint, one should distinguish the epistemology and the nature of knowledge in Islam and its inherent complexities. First is the Islamic methodological foundations in interpreting and applying the Qur-an and *Hadith* in the establishment of *Madhâhib* or Schools of Thought (Ahmed, 2013). Second is the word ‘philosophy’ in Islamic education, which is quite debatable since the term implies import or foreign concept to Islam (Halstead, 2004). Third is the emergence of rationalist (*Aşhâb al-Ra’y*) and traditionalist (*Aşhâb al-Ḥadīth*) Muslim scholars (Randeree, 2013). Finally, the conviction of the inseparable nature of knowledge and sacred (Nasr, 1989, as cited in Sabki & Hardaker, 2013).

In the book titled *Târîkh al-Madhâhib al-Fiqhiyya* - The Evolution of Fiqh: Islamic Law and the *Madhhabs* of Philips (2000), four phases were identified on the background and development of the four schools of law (*Madhâhib*), namely, foundation, establishment, building, and flowering. The foundation phase started in the era of Prophet Muhammad (609-632 CE) when Qur-anic revelations and Prophetic *Hadith* functioned as legislation to the early Muslims. The second phase, four Sunni Caliphs emerged, namely, Abû Bakr as-Şiddîq (Abdullah ibn Uthmân Abi Quhafâ), Umar ibn Al-Khattâb, Uthmân ibn ‘Affân, and Ali ibn Abi Ṭâlib after the death of the Prophet Muhammad. Generally, the principle of deductive reasoning or *Ijtihâd* was introduced, albeit plurality of knowledge in laws was prevented as legislation was governed by the Caliphs on jurisprudence (Randeree, 2013). The building phase covered the period of the Umayyad dynasty from 661 CE until the middle of the eighth century. Also, centrality of the Caliphs was shifted to

Kingship. The division of scholars between rationalist (*Aṣḥâb al-Ra'y*) and traditionalist (*Aṣḥâb al-Ḥadīth*) was evident in considering the dispersal of scholars across territories. The final phase covered the *Abbâsid* dynasty from the middle of the eighth century and extended until around 950 CE. During this period, the sources of Islamic law established a definitive hierarchy as centers of learning became more established and recognized (Randeree, 2013).

Another indispensable need is understanding the inseparability of knowledge and sacred in the context of rationalist (*Aṣḥâb al-Ra'y*) and traditionalist (*Aṣḥâb al-Ḥadīth*) perspectives. For the longest time, Islamic education followed the traditional approach attained through revealed knowledge of religious sciences; while to some Muslim scholars, the emergence of acquired knowledge has been attained through the rational, intellectual, and philosophical sciences. The *Āsh'ariyyah* school of thought by Imam Abul Hassan 'Ali Bin Isma'il Āl-Āsh'ari (260–330 AH) believed that “rationality led neither to the acquisition of certain knowledge nor to eternal truth; rather, they considered that it led to greater doubt and contradictions” (Ahmad, 1998, p. 21). Therefore, the school of thought considered real knowledge only when it could be applied to the recognition of the revelations from God Himself. However, the *Mu'tazilahs* believed that the use of reasoning could shed some genuine clarifications of the revealed knowledge from God albeit the school of thought like the former considered “revelations as the most reliable instrument for leading one to the truth” (p. 23). According to Ahmad (1998), for *Mu'tazilahs*, it becomes very difficult to understand the truth of the Holy Qur-an and the *Sunnah* without rationally considering the various similes, metaphors, and symbols that are extensively used in the text. In spite of the prevalence of revelation of Qur-an and *Sunnah* as the ultimate source of knowledge, the

Islamic Thought of Muslim in Andalusia Spain developed two parallel movements between Islamic knowledge and different philosophical and scientific channels of thought. Moreover, it was this time that the scientific advancement on Islamic world started to gain the strong hand as this period of Islamic history in Andalusia was “considered as the Golden Age of Rationalism” (Tahir Ahmad, 1998, p. 32). Muslim scholars like Abu al-Walid Muhammad ibn Ahmad ibn Rushd, better known in the Latin West as Averroes, considered that knowledge gained from observation and experiment should be accepted vis-à-vis the revealed truth from God. He believed on parallel realities; however, Rushd evidently avoided the danger of finding contradictions between science and religion.

In summary, the different schools of thought consider revealed knowledge as ultimate source of knowledge; however, scientific advancement or acquired knowledge was of great importance alongside the entire progression of Islamic world from ancient times to the contemporary epoch. Pedagogical practices in teaching Islam across the world vary from traditional to non-traditional approaches in educative process, and the pedagogical practices of Madrasah teachers in particular can be understood better based on the influence of early prolific Islamic scholars and their schools of thought.

Some classical proponents greatly influenced the approaches in education both for learners and teachers in contemporary time. There were evident changes made from traditional perspective of education to more progressive practices with constructivist strategies and methods of teaching. Indubitably, pedagogical competence is necessary to develop effective and relevant skills as manifested through teacher’s pedagogical practices.

Suciu and Măță's (2015) *Taxonomy of Pedagogical Competence* associated pedagogical content analysis which was newly introduced in programs. This guided in setting educational objectives, identifying and developing learning activities interpersonal competence, subject knowledge and methodological competence content knowledge, knowledge of pedagogical approaches and social competence (Madhavaram & Laverie, 2010; Marbeau & Audigier, 1990; Ormrod, 1998; Prins et al., 2008, as cited in Suciu & Măță, 2015). Hence, to be an effective teacher, one must develop pedagogical competence to improve pedagogical practices. Pedagogical practice as defined in this study refers to instruction or the “whole process as sum of teaching and learning processes” (Akdeniz, 2016, p. 61). This includes teacher's pedagogical beliefs, instructional strategies, instructional methods, and instructional tactics inside the classroom. Therefore, the *Asatidz* should possess pedagogical competence needed to be effective educators in the teaching and learning process. However, to Sahin (2013) in his book titled “New direction in Islamic education: pedagogy and identity formation”, the need for hermeneutics of Islamic education for contemporary world was emphasized. Accordingly, the perception of Islamic education displayed within the traditional forms of Islamic schooling across the Muslim world as instruction-centered and rigid inculcation of learning neglects critical reflection. Also, said perception ignores the personal agency of the learners.

According to Bhattacharya (2006), in Bangladesh, *Alia* Madrasah system is an example of how modern and traditional system of education have been mixed. However, despite the effort of the *Alia* Madrasah system to modernize the curriculum, there was lack of qualified and competent teachers to implement the program. In 2017, Chandan wrote a special feature on the challenges faced by *Alia* Madrasah. He quoted Dr. Mohammad

Kaykobad, an eminent academician and Professor of Computer Science and Engineering Department at Bangladesh University of Engineering and Technology who suggested that, “Teachers need to be trained not to teach but to facilitate the students' learning process. Rote learning must be stopped at all levels of education” (p. 1). Likewise, Abdullah (2018) asserted that the essence of having an Islamic pedagogical framework in the education literature is unprecedented. In addition, Islamic pedagogical framework must be responsive to contemporary education embedded in a prophetic pedagogy thereby enabling the achievement of the ‘Islamic’ and enhancing students’ outcomes.

Furthermore, in a qualitative research conducted by Abdullah (2018) on Islamic schools in Australia with coordinators, teachers, and students as respondents of the study, relevant findings on pedagogical practices were noticed. The Islamic studies’ instruction within the Islamic schools revealed “rigidity, authoritative teaching styles, and a lack of creative, relevant and interactive pedagogies” (Abdullah, as cited in Alkouatli, 2018, p. 4). Likewise, in a study conducted by Memon (2011), Islamic school teachers in Toronto, Canada have emphasized the need to be trained on how to deliver topics from within an Islamic pedagogical framework. Through times, “teachers who have worked in Islamic schools for a number of years especially realized the need to understand the distinction between their instructional approach and the approaches to teaching and learning common in public schools” (Memon, 2011, p. 292). In addition, many of the Islamic school teachers claimed knowing the content yet felt inadequate when instructing the students (Memon, 2011). Therefore, the relationship between curriculum and instruction is of essence.

Curriculum is the fusion of ‘what’ is taught (content) and ‘how’ the content is to be taught (pedagogy). Furthermore, instruction is the creation and implementation of

purposefully developed plan for the teaching of curriculum content (Villena, 2015). Pedagogy serves as the process of executing different methods and strategies of teaching through pedagogical practices of educators. The importance of instructional strategies is vital as it points the ways and approaches for educators to achieve the fundamental aims of instruction (Akdeniz, 2016).

Ahmadzhai (2015) analyzed teacher's perception regarding the methods of teaching Islamic History at a teacher training college in Afganistan. It was found that the most common approach preferred by teachers was lecturing. The author argued that though lecture is unavoidable, this method has been criticised for being biased in transferring knowledge to the learners. The author also pointed out that there is no opportunity for students to share their experiences, ideas, and the knowledge which they have acquired from the lessons. On the other hand, other methods mentioned by teachers include group work, discussion, and students' seminars, which are based on constructivist approach.

In most parts of Asia and Arabia, students enrol in Koranic school either before or after their regular days of schooling in a public school. In West Africa, especially for marginalized people, Koranic schools are the only venue of obtaining literacy (Moulton et al., 2008). Islamic teachers used one-on-one coaching techniques while Madrasah teachers taught by organizing small groups depending on the learners' age and level. Also, peer-tutoring of older students to younger ones was used for bigger groups who were studying Qur-an. In addition, Rusthman et al. (2012) conducted a survey to 302 students at a weekend madrasa in Singapore. The study aimed to examine the teaching methodologies of Islamic education teacher and revealed that the teaching methodology mostly employed by Madrasah teachers was lecture method. The authors recommended blending diversity on

teaching methodologies aside from the lecture method such as employing multimedia tools like video and e-lecture.

Interestingly, in the Philippines, the pedagogical practices of the *Asatidz* are influenced both by secular and non-secular orientations. Albeit Islamic pedagogies in the traditional religious schools where they graduated from are mostly essentialist, the *Asatidz* are invited also to join different seminars and training conducted by DepEd and their respective schools. Moreover, the orientations of the said pedagogical training are congruent to the Philippine education and a combination of philosophical tenets from realism (essentialism), progressivism (pragmatism), existential humanism, and social reconstructionism (Ornstein & Levine, 2006; Wiles & Bondi, 1999, as cited in the 2014 Final Report of Muslim Education Initiatives).

An exploratory case study conducted by Sali and Marasigan (2020) on the implementation of MEP in three (3) ALIVE schools in Quezon City, Philippines revealed that *Asatidz* agreed on the importance of training pertaining to teaching and learning process. Specifically, topics on (1) how to use strategies and methods of teaching; (2) how to create lesson plan and correct objectives; and (3) how to fill out correctly promotional reports and forms among others, have been highlighted. The seminars and enrichment activities held within the year for the *Asatidz* showed variety of teaching strategies, but mostly didactic and lecture methods (Ahmadzhai, 2015; Rusthman et al., 2012).

Arguably, pedagogy's aporetic (Saevi, 2011) nature makes it hard to define the concept especially inculcating Islamic pedagogic principles. Alkouatli (2018) attempted to examine pedagogies in teaching and learning Islam derived from primary-source text, the

Qur-an and Sunnah. Three themes were identified in the study: “First is Relational Pedagogies on learning and developing in warm human relationships. Second is Pedagogies of Mutual Engagement on doing, speaking, and inquiring together in participatory processes of making meaning. Third is Pedagogies of Conscious Awareness to make visible purposes, reasons, and principles behind Islamic practices” (Alkouatli, 2018, p. 1).

In emphasis, Madrasah teachers play the most crucial role in teaching and learning process as program implementers of Madrasah Education. As stated by Olsson and Roxă (2013), teaching skill is the central part of pedagogical competence. Hence, the pedagogical practices or teaching skills of teachers are deemed as the most significant factors in terms of learning, which is demonstrated through a teaching practice that actively supports the students. Also, Lev Vygotsky (1978) argued that "learning is a necessary and universal aspect of the process of developing culturally organized, specifically human psychological function" (p. 90). All cognitive function originates as product of social interactions and learning is not simply the assimilation and accommodation of new knowledge by learners. Certainly, learners must be given variety of classroom interventions and various opportunities to learn from others through different instructional strategies instigated by the teacher's pedagogical practices, which posit a positive learning environment.

On Self-efficacy of Madrasah Teachers. Teacher efficacy is an important concept in the development of pedagogical practices. More than the actual ability, it is more of an individual's perception of their capabilities to perform the tasks of being a teacher. Teacher efficacy refers to beliefs about educator's ability to perform effective teaching practices toward the goal of student success (Edwards et al., 2006). Two literature sources form the bases of self-efficacy: the Rotter's Locus of Control (1966) and Bandura's Social Cognitive Theory (1977).

According to Bandura (1977), self-efficacy beliefs determine how people feel, think, motivate, and behave themselves. "Such beliefs produce effects through four major processes: (1) cognitive, (2) motivational, (3) affective, and (4) selection processes" (Bandura, 1977, p. 2). On cognitive processes, when people have a stronger perceived self-efficacy, they are accustomed to higher goals set for them by other people and with stronger commitment. Motivational processes, likewise, are affected greatly by cognitive thoughts since people set goals for themselves and plan actions to realize them in the future. Also, affective processes have stressed that perceived self-efficacy and the way how people cope with unexpected circumstances affect the way how they exercise control over stress. Lastly, selection processes pertain to the belief that personal efficacy is influenced by types of environment people are exposed to and the kinds of activities people choose to do. With this, "any factor that influences choice behavior can profoundly affect the direction of personal development" (Bandura 1977, p.7). Therefore, a motivated teacher with high perception of self-efficacy does well in the learning and teaching process.

Tschannen-Moran and Woolfolk Hoy (2001, as cited in Edwards et al., 2006) illustrated examples to include the perception of teacher's ability to (1) pose thoughtful

questions, (2) effectively manage the class, (3) modify current curriculum for students, and (4) invoke useful instructional strategies. The translation of teacher knowledge into practice is crucial to the teaching and learning process; thus, efficacy beliefs may influence how a teacher manages and engages student's behavior in the classroom. Tschannen-Moran and Woolfolk Hoy (2001) identified three aspects of teaching beliefs for in-service teachers to be proven efficacious: (1) efficacy for instructional materials, (2) efficacy for classroom management, and (3) efficacy for student engagement.

Similarly, Aqsa Lubis et al. (2011) conducted a study to determine the effectiveness of the techniques and strategies in teaching Islamic education from African teacher's perception in Nigeria. The results explained five educational techniques and two educational strategies that are effective in teaching and learning Islamic education including the use of Information Communication Technology (ICT) for instruction. The positive perception of the African teachers to the educational techniques and strategies had improved their ability to apply more effective instructional strategies for teaching and learning process.

Unquestionably, self-efficacy reflects one's ability to take control over their own motivation. Alotaibi (2014) in his master's thesis about the study of Islamic teaching methods in Saudi Arabia revealed the importance of Islamic teacher's taste and preferences on teaching methodology. He further encouraged teachers to motivate themselves to have 'new experience' in exploring other teaching methods that they are familiar with in order to increase the student's achievement and the quality of Islamic education in the country.

A study conducted by Amri et al. (2017) in the implementation of Islamic teaching in multicultural society in Indonesia showed how the background of Islamic teachers affects students' learning interests. It is perceived that different educational background such as being masteral or doctorate degree holders, both in local and abroad, contributed to teacher's intercultural communication competence. The Islamic teachers who possessed intercultural competence showed efficacy in terms of awareness of student's diverse and different needs in the classroom. Therefore, Islamic teachers are able to prepare themselves efficiently in order to enrich the classroom interaction, activities, and class management.

Faizuddin et al. (2016), in a study in a private secondary Islamic school in Malaysia claimed that Islamic teachers showed creative instructional strategies during the teaching and learning process which enabled students to experience variety of classroom activities. Teachers' creativity serves as a crucial factor in translating competencies through instruction. Likewise, according to Sawyer (2012), "teacher behaviors are associated most commonly with creativity" (p. 4). Effective instructional strategies and the teacher's preparation of lessons, most importantly, contributed to improvement on both professional practice and teacher's efficacy. In addition, Hussin et al. (2014) studied the Islamic Education Excellent Teacher's (IEET) expertise of Islamic teachers through their teaching practices in Malaysia. The thematic analysis showed three significant themes regarding the Islamic teachers' teaching practices: (1) material-resource centered; (2) teacher-centered; and (3) student-centered teaching method of religious subject. Significantly, Islamic teachers' well-organized pedagogical practices spell difference in guiding the students' learning. As such, mastery of the subject and well-initiated classroom activities and teaching methodologies are sought.

In the Philippine context, in relation to the factors affecting efficacy of Madrasah teachers, most of the *Asatidz* have background in teaching Islamic education and graduated from local traditional and private *madaris*. Also, a number of them graduated at international universities particularly in the Arabian Peninsula. However, effective teachers need to develop knowledge with respect to pedagogical content knowledge and all the topics they teach (Magnusson et al., 1999, as cited in Borowski et al., 2011). To note, some *Asatidz* do not have background in formal teaching. In emphasis, a number of them did not graduate in a four-year education degree nor have been exposed to such setting.

In 2014, the Final Report of Muslim Education Initiatives conducted by the University of the Philippines-College of Education Research and Development Foundation of the College of Education Inc. (RDFCEI) revealed results that illustrate variant findings which were related to the self-efficacy of Madrasah teachers in the teaching and learning process:

- a. There is a need to review the recruitment and selection of prospective *Asatidz* in light of the difficulties encountered in the implementation of Standard Madrasah Curriculum (SMC);
- b. Lessons should be revised to make them both thematically- and linguistically-appropriate;
- c. More lessons on developing critical skills among its learners should be developed and included;
- d. Designing instruction within the context of peace and multicultural education should be integrated in the methods of courses; and

- e. Translation of the curriculum to practice among *Asatidz* generally is done individually with high dependency to textbooks. Also, in textbook and instructional materials, inculcating of values formation is very didactic.

Furthermore, Solaiman (2017) asserted that public elementary teachers who were implementing ALIVE schools in Marawi City, Philippines experienced scarcity of learning materials and textbooks and infrequent monitoring and evaluation. Also, the dire needs of upgrading salient ALIVE teacher's qualification and institutional reforms were sought. Sali and Marasigan (2020) on their exploratory research observed that *Asatidz* in selected ALIVE schools in Quezon City followed the Refined Elementary Madrasah Curriculum (REMC) with familiarity of its competencies but the effectiveness of their pedagogical practices to student's learning and prominence of self-efficacy towards pedagogical competence were yet to be explored.

Significantly, pedagogical practices are associated with teacher's efficacy as exemplified on their pedagogical competence being a teacher (Pekkarinen & Hirtso, 2017). Self-efficacy also refers to teachers' beliefs on their ability to perform academic tasks (Trigwell & Prosser, 2004) to facilitate teaching and learning process. As an educator, one must be guided by core values and beliefs that greatly influence actions toward the teaching and learning process. Arguably, motivation is influenced greatly by internal and external factors as profoundly explained in Abraham Maslow's Hierarchy of Needs (1943). Lastly, Madrasah teachers should be provided with a training on pedagogical practices particularly related to their instructional strategies needs (Ahmadzhai, 2015; Hussin et al., 2014; Rusthman et al., 2012; Sali & Marasigan, 2018), mentoring sessions (Solaiman, 2017), conducive learning space, and an environment for growth.

On Islamic Education of Madrasah Teachers. Islamic education comes with pedagogical practices through the process of transmitting knowledge. Halstead (2004) suggested that Muslim education has three possible analysis, pointing out the word ‘*Tarbiya*’ and its epistemology. (1) Arabic root ‘*raba*’ connotes that growth and increase aid individual development; (2) ‘*Ta’dib*’ comes from the root word *aduba* which means to be refined, disciplined, and cultured as a result of increasing understanding of society and its social and moral rules; and (3) ‘*ta’lim*’ or ‘*alima*’ which essentially means to impart and receive knowledge as transmitting of divine teachings. In relation to knowledge transmission, to Sabki and Hardaker (2013), Islamic pedagogy is the ‘interactions’ between Islamic teacher and students through orality, memorization, and didactic approach towards the sacred.

The concept of knowledge or *Ilm* is an integral part of Islamic education. It was emphasized in the Holy Qur-an with repeated injunctions, “*God will exalt those of you who believe and those who have knowledge to high degrees*” (58:11), and “*Oh my Lord! Increase me in knowledge.*” (20:114). Consistent with Sabki and Hardaker’s (2013) view, Islamic education follows a traditional approach attained through revealed knowledge of religious sciences and acquired knowledge attained through the rational, intellectual, and philosophical sciences. In addition, both of these knowledge acquisitions contribute to strengthening of faith. The Holy Qur-an serves as the primary source of divine knowledge which is being taught in Madrasah and other religious Islamic institutions. Furthermore, Sabki and Hardaker (2013) explained the importance of Islamic education that encompasses traditional categories of knowledge, which are (1) revealed knowledge – attained through religious sciences; and (2) acquired knowledge – attained through rational

intellectual and philosophical sciences. Both authors agreed that the two concepts contribute to the strengthening of Islamic faith. Halstead (2004) likewise declared that the heart of the Muslim concept of education is the aim of producing good Muslims with an understanding and a strong knowledge of Islamic faith.

The Madrasah as an Islamic school is considered an integral part of knowledge transmission that provides learning opportunities through the teaching of Islamic faith. In accordance to Holy Qur-an, which serves as the main source of knowledge to every Muslim, the Hadith of Prophet Muhammad provides understanding about the importance of seeking knowledge as obligatory for every Muslim. From the collection of Prophet Muhammad's teaching compiled by prominent Muslim scholar, the Prophet once said:

”ال لحد إلی المهد من العلم اطل بوا“

“Seek knowledge from cradle to grave.”

Islamic education can be a factor in shaping the development of Madrasah teachers' pedagogical practices, particularly the teaching methodologies in translating the needed competencies during the teaching and learning process. Ishomuddin and Bin Mokhtar (2017) conducted a qualitative study at a Madrasah based on a mosque. They analyzed the teaching methods of twenty Islamic teachers who graduated from Middle Eastern country and were based in Singapore. The results showed that traditional method of teaching such as lecture is a way to provide more knowledge compared to other methods. In addition, Madrasah teachers who were graduates from Middle East were reluctant to use other teaching methods because their schooling and undergraduate experiences likewise maximized lecture method. Lastly, the authors argued that the traditional method of teaching Islam is more precise than other methods. However, Tengku Kasim and

Abdurajak's (2018) qualitative research on exploring the pedagogical practices of novice Islamic education teachers in Malaysia showed diversity on teaching methodologies as 21st century teaching methods were employed intentionally as opposed to the traditional method such as hours-long lecture. Moreover, novice Islamic teachers successfully attended and completed the induction course provided by the Ministry of Education. Significantly, the Malaysian government incorporated the 21st century skills in their basic education curriculum, including reforms on Islamic education teacher training program.

Conversely, there is yet to be an accredited teacher education programme to train and equip professionally Islamic school teachers to understand Islamic Pedagogy in Northern America (Memon, 2011) and particularly in countries with Muslim minorities. Memon (2011) argued that many Islamic schools function with teachers who do not have formal teacher education; thus, they become inadequate in instructing students since knowing just the content is clearly insufficient. In the case of the *Asatidz*, these unprecedented factors could be reflected also on the current practice. Islamic Pedagogy (Halstead, 2004; Memon, 2011; Sabki & Hardaker, 2013, 2015, 2018) and the absence of its pedagogical framework are a crucial factor to consider.

On Teacher Training Development of Madrasah Teachers. Teacher training is an essential factor in developing and improving the pedagogical practices of Madrasah teachers. Numerous researches have been undertaken and the results showed that there is a correlation between teacher training and teacher's teaching practices and conceptions of teaching. According to Pekkarinen and Hirsto (2017), pedagogical training and workshops have resulted in the significant development in teacher's pedagogical competence. Thus, developing pedagogical competence through teacher training development is vital on the

teaching and learning process of the *Asatidz* as program implementers of Madrasah Education Program.

In a study conducted by Ahmadzhai (2015) which is an analysis of teacher's perception regarding the methods in teaching Islamic History in Afganistan, traditional teaching practices were declared unavoidable. Furthermore, the author recommended an enhancement program to improve the current practices of Islamic teacher and reviewed further their existing Islamic teaching methodology. This was done to improve their pedagogical practices in line with the learning of the new generation of students to have a deeper understanding of Islamic history. Likewise, according to Alwadai (2014) in his dissertation about Islamic teachers' perceptions on improving critical thinking skills in Saudi Arabian elementary schools, more research on the pre-service and in-service professional training program for Islamic teachers are recommended. The premise of developing and building critical thinking skills of the learners were sought. He also underlined the need to include critical thinking in the pre and in-service Islamic teacher's education program to help instill essential concepts to their future learners. In addition, the Islamic studies curriculum must focus on analyzing and synthesizing the contents, rather than merely using the traditional teaching methodology of memorization. On the contrary, Faizuddin et al. (2016) in their study found out that senior Arabic teachers showed creativities in teaching Arabic in a private secondary Islamic school in Malaysia. Furthermore, the Ministry of Education has been recommended to train teachers to make them more competent and qualified Arabic teachers. Aside from the aforementioned training and programs, another beneficial approach is mentorship.

A study conducted by Yaumi et al. (2018) on instructional approach on performance improvement of Indonesian Elementary Madrasah teachers illustrated the importance of mentoring system as it improved the teacher's performance greater than those brought about by training and instructional designs. In the Philippines, *Asatidz* undergo several processes before being deployed to their assigned schools. As part of DepEd's effort to professionalize *Asatidz*, a Qualifying Examination in Arabic Language and Islamic Studies (QEALIS) is administered by Bureau of Educational Assessment (BEA) as an entry-level requirement for individuals applying. After passing the exam, *Asatidz* are required to undergo the pre-service training such as Language Enhancement and Pedagogy (LEaP). The training prototype aims to build English Proficiency and beginning mastery of lesson planning, teaching, and assessment for pre-service *Asatidz* before actually deploying them to ALIVE school. In addition, it covers reading, writing, listening, speaking, teaching pedagogy, and immersion among others. In addition, the *Asatidz* are also required to attend the Accelerated Teacher Education Program (ATEP) which is a customized course approved by the Commission on Higher Education (CHED) and Professional Regulation Commission (PRC) to be delivered by higher education partners. Through this program, ALIVE teachers may earn a teacher's degree and take the Licensure Examination for Teacher (LET) which garnered only 9% as its passing rate (DepEd Teachers' Support Program, Madrasah Education Program Slide, 2018). If *Asatidz* pass the LET, they become eligible to apply for a regular position (DepEd Order (DO) No. 30, s. 2012).

Moreover, DepEd allots financial support to *Asatidz* by providing (1) honorarium and instructional support through training and professionalization such as in-service

training (INSET) in the *Asatidz*' respective schools, (2) Learning Action Cell (LAC) session, and (3) coaching and mentoring among others. Solaiman (2017) in his descriptive research pointed out the importance of monitoring the performance of the *Asatidz* in different ALIVE schools in Marawi City, Philippines. He emphasized the essence of mentoring session and classroom observation of the *Asatidz* from the program supervisor since such activities were not evident to most schools implementing ALIVE program in the observed division. Likewise, mentoring takes an important role in terms of what the mentors convey during the induction process, especially the identity formation of the teachers during the said progress. Also, there are several documented benefits to novice teachers' participation in well-designed and well-funded programs which feature quality support and training for carefully selected qualified mentors (Darling-Hammond, 2003, as cited in Fantilli & McDougall, 2009).

As supported by the results of 2008 Review Report on the Three-Year Implementation of ALIVE Program and the 2014 Final Report of Muslim Education Initiatives, there were challenges on the existing structure and support system for effective pedagogy of the ALIVE teachers. However, Madrasah teachers who were implementing the ALIVE program showed diversity on their pedagogical practices or instructional process in general which include: (1) Question and answer method; (2) Graphic organizers; (3) Group dynamics; and (4) Story telling techniques. Furthermore, the study concluded that ALIVE teachers needed further training on classroom management and evaluation.

Synthesis of Literature

The studies on Madrasah Education and identities in the Philippines (Arsad 2007; Boransing, 2006; Caballero-Anthony 2007; Eder, 2010; Final Report of Muslim Education Initiatives, 2014; Hassoubah, 1981; Lacar, 1994; Majul, 1978; Marasigan, 2019a; Marasigan, 2019b; Milligan, 2005, 2006; Nunag, 1970; Review Report on the Three Years Implementation of ALIVE Program, 2008; Rodriguez, 1986; Solaiman 2017; Sali & Marasigan, 2020) showed gaps and challenges on how to improve the implementation of Madrasah Education Program in the country. However, the institutionalization of MEP in basic education was a beneficial initiative to legitimate Islamic education that is authentic and appropriate for the Muslim population. DepEd recognizes the significant role of Islamic education that is meaningful, relevant, and culture-sensitive for Muslim learners. Consequently, the *Asatidz* play an important role in the success of MEP implementation. Hence, to be an effective teacher, one must develop pedagogical competence to improve the conceptualization of instructional process and enhancement of pedagogical practices or instructional strategies, in particular, to suit better the learning experiences of the learners. According to Darling-Hammond (2006), teacher qualities are determinant of student achievement. Furthermore, Selvi (2010) argued that teachers are expected to improve their knowledge and skills to enhance their teaching practices.

In recent studies, pedagogical practices (Abdullah, 2018; Alkouatli, 2018; Darling-Hammond, 2006; Memon, 2011; Rusthman et al., 2012; Sahin, 2013; Sabki & Hardaker, 2013, 2015, 2018; Shulman, 1987) of Madrasah teachers revealed some important factors to the development of pedagogical practices. Such factors primarily focus on self-efficacy (Alotaibi, 2014; Amri et al., 2017; Aqsa Lubis et al., 2011; Bandura, 1977; Edwards et al.,

2006; Faizuddin et al., 2016; Hussin et al., 2014; Magnusson et al., 1999; Memon, 2011; Sawyer 2012; Trigwell & Prosser, 2004), Islamic education and pedagogy (Halstead, 2004; Hasyim, 2016; Memon, 2011; Sabki & Hardaker, 2013, 2015, 2018), and teacher training (Ahmadzhai, 2015; Alwadai, 2014). These factors show development of teacher's pedagogical competence (Olsson & Roxă, 2013; Ormrod, 1998; Saevi, 2011; Suciū & Măță, 2015) to improve one's teaching skill for an effective teaching and learning process.

Despite years of program execution, there is dearth of references and research articles on the implementation of ALIVE program in public schools in the Philippines (Sali & Marasigan, 2020) and its enactment is something new in the society. As supported by Sali and Marasigan (2020), more research on Madrasah is required to examine important relationship of students, parents, teachers, and the overall improvement of the MEP implementation. Despite significant studies conducted to examine the ALIVE program, few studies initiated to document relevant Madrasah teachers' pedagogical practices and lived experiences particularly on their conceptualization of instructional process as main implementers of ALIVE program in public schools across the country.

Research Problem

This study sought to explore and analyze the pedagogical practices of the *Asatidz* who were implementing the ALIVE program on Arabic Language and Islamic Values Education (includes Religious and Citizenship) components in selected schools in Metro Manila.

More specifically, it attempts to answer the following questions:

1. How do *Asatidz* translate learning competencies of ALIVE program through pedagogical practices;
2. What are the factors affecting the pedagogical practices of *Asatidz* in terms of:
 - 2.1 Self-efficacy;
 - 2.2 Islamic Education;
 - 2.3 Teacher Training;
 - 2.4 Mentorship; and
3. What are the challenges experienced by the *Asatidz* on pedagogical practices in implementing ALIVE program?

Theoretical and Conceptual Framework

Conceptual Framework of the Study

The framework serves as a conceptual basis that guides through the analysis. In this study, the conceptual flow illustrated the different factors that affect the pedagogical practices of *Asatidz*. The figure shows how *Asatidz*' understanding, beliefs, perceptions on self-efficacy, Islamic education, and teacher training shape their pedagogical practices as apparent to their pedagogical competence. The three-way interaction influences to some degree the practices of the *Asatidz*. In addition, the correspondence of actual instructional strategies and pedagogical beliefs of selected Madrasah teachers bring in useful input on understanding *Asatidz*' pedagogical practices as the focus of this study. Furthermore, it serves as an input for understanding selected Madrasah teachers' general conceptualization of instructional process to include their beliefs, theories, conceptions, point of view, aims,

and objectives as a platform (Walker, 1971). Instructional process as defined in the study is the interplay of instructional models, strategies, methods, techniques, and tactics used in the educative process.

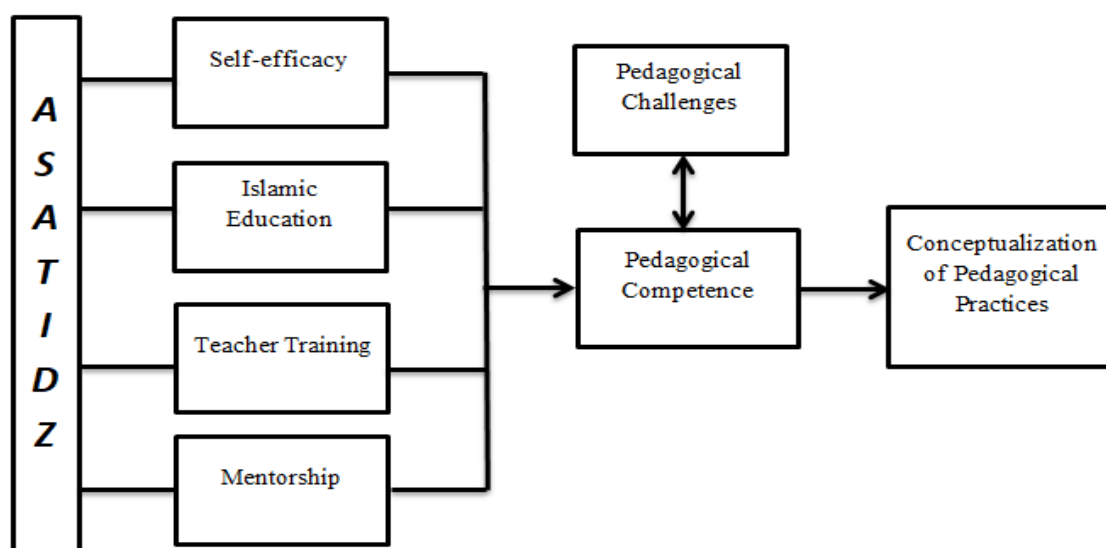


Figure 1. Conceptual Framework on Pedagogical Practices of Asatidz

Scope and Limitation

The study sought to explore and analyze the pedagogical practices of ten (10) *Asatidz* by employing purposive sampling (Creswell, 1998) through qualitative method of analysis (Miles & Huberman, 1994). The generalizability of these findings to the population was limited because the sample size may not be the representative of the *Asatidz* in the entire Metro Manila or elsewhere. The sample was described more fully on Chapter 2.

The Madrasah teacher must be an ALIVE educator and have implemented the Revised Elementary Madrasah Curriculum (REMC) for at least one (1) year in selected ALIVE schools in Metro Manila. Although there are several factors that affect the

pedagogical practices of *Asatidz*, this study focused on Madrasah teachers' self-efficacy, Islamic education background, and their attended teacher development training. The study utilized qualitative data collection tool employing semi-structure questionnaires, in-depth interview, artifacts, and classroom observation from February to March 2020.

Definition of Terms

Along with the operational definition of terminologies, the study adopted some of the definitions provided by the Department of Education through Department Order No. 41, series of 2017 - *Policy Guidelines on Madrasah Education in K to 12 Basic Education Program*:

Accelerated Teacher Education Program (ATEP) is a customized course approved by the Commission on Higher Education (CHED) and Professional Regulation Commission (PRC) to be delivered by HEI partners. In this study, ATEP is part of the pedagogical and teacher development training relevant to the pedagogical practices of *Asatidz*.

Arabic Emergent Reading (AER) is a training program for *Asatidz* to enhance their skills in teaching Arabic Language focused on reading. In this study, AER is part of the pedagogical and teacher development training relevant to the pedagogical practices of *Asatidz*.

Arabic Language and Islamic Values Education (ALIVE) is a program implemented in public schools, which aims to provide additional subjects on Arabic Language and Islamic Values in the regular basic education curriculum. In this study, ALIVE is a program implemented by *Asatidz* under Madrasah Education Program (MEP) of DepEd.

Asatidz or Madrasah teachers are the prime implementers of ALIVE program. The words Islamic teacher is also used interchangeably with Madrasah teacher, which serves as the subject of the study.

Educative Process refers to the interplay of the different elements and components in education including the teacher, the learner, the content/teaching strategies, learning environment, curriculum, and instructional materials.

Instructional Method refers to organized activities to help students attain instructional goals. In this study, it is categorized as teacher-centered, individual-centered, and interaction-centered (Fer, 2011, as cited in Akdeniz, 2016).

Instructional Model refers to deliberate, explicit, complete plans for teaching that can be fit to students and objectives (McNergney & McNergney 2009, as cited in Akdeniz, 2016) based on various learning theories with sequential steps being followed.

Instructional Process refers to the interplay of instructional model, strategies, methods, techniques, and tactics in the educative process.

Instructional Strategy pertains to the daily transactions that occur between teachers and students which lead to the attainment of the identified outcomes (Akdeniz, 2016). In this study, it was used interchangeably with the term teaching strategy.

Instructional Tactic refers to means to enhance learning which has a narrower scope than instructional strategies (Akdeniz, 2016).

Instructional Technique refers to rules, procedures, tools, and skills that teachers use for carrying out instruction effectively (Güneş, 2014, as cited in Akdeniz, 2016).

Islamic Education is the Islamic education background of the *Asatidz* relevant to their pedagogical practices.

Language Enhancement and Pedagogy (LEaP) is a training prototype which serves as a capacity building and induction program for *Asatidz*. In this study, LEaP is a part of the pedagogical and teacher development training relevant to the pedagogical practices of *Asatidz*.

Madaris is a plural form of the Arabic word “*Madrasah*” which means school. In this study, ‘*madaris*’ is referred to more than one Madrasah.

Pedagogical Competence is setting educational objectives, identifying and developing learning activities (Ormrod, 1998), content knowledge, and knowledge of pedagogical approaches (Madhavaram & Laverie, 2010). In this study, pedagogical competence is the ability of *Asatidz* to maximize their pedagogical practices effectively and efficiently.

Pedagogical Practices in this study refer to instruction. These are the actual teaching activities related to student learning, particularly the instructional strategies, methods, techniques, and tactics used in the educative process.

Qualifying Examination in Arabic Language and Islamic Studies (QEALIS) is an examination administered by Bureau of Educational Assessment (BEA) to individuals applying to be *Asatidz*. In this study, QEALIS is the entry level requirement for *Asatidz*.

Self-efficacy is the *Asatidz*’ beliefs on their ability to perform academic tasks to facilitate the teaching and learning process.

Teacher training refers to relevant teacher development programs that help develop Asatidz' pedagogical practices including workshops and in-service training.

CHAPTER II

METHODOLOGY

This chapter discusses the methodology that the researcher employed to answer the research questions posed in the study. This chapter also provides the discussion of the research design, selection of participants, data collection, analysis, role of the researcher, methods of validation, and ethical considerations.

Qualitative Design and Method

The study utilized qualitative research method with its framework anchored on Case Study Research Model using multiple case study analysis (Creswell, 2007; Merriam, 2009; Yin, 2014). A case study is an in-depth description and analysis of bounded system (Merriam, 2009). In this study, the researcher focused on the pedagogical practices of ten (10) Madrasah teachers or *Asatidz* as research participants across Metro Manila. According to Miles and Huberman (1994), the inclusion of multiple cases enhances the precision and validity of the research findings.

In the Philippines, the study of Madrasah Education Program especially in the implementation of ALIVE program in public school is something new in the society (Muhamat et al., 2015). Sali and Marasigan (2020) likewise pointed out the current dearth of research outputs especially on describing the lived experiences and in understanding the nature of reality and knowledge of *Asatidz as the* grassroot implementers of the ALIVE program. Therefore, a qualitative research design allowed the researcher to understand the meaning of a certain phenomenon from the participant's perspective or *emic* (Merriam, 2009) in a naturalistic setting without any manipulation of and in the environment. This

description suits the researcher's intention as it sought to explore and analyze the pedagogical practices of *Asatidz* in selected ALIVE schools in Metro Manila.

Specifically, this study as multicase in nature explored the multiple defined systems using a cross-case analysis (Miles & Huberman, 1994) of qualitative data gathered from the 10 (ten) research participants through their 35 to 45-minute interview which was audio recorded and 40 to 45-minute actual classroom teaching observation. Furthermore, triangulation of multiple sources of data based on the pertinent documents and information including journal articles, participants' profile, and artifacts (see Appendix N p. 177) such as lesson plan, budget of work, sample assessment, textbook, and researchers' observation notes were included. The results of the study provided essential information through an in-depth exploration of the research topic in various levels of data analysis.

Selection Criteria and Participants

This study examined the ten (10) participants who were selected based on inclusion criteria. As for the number of participants, Creswell (2002) suggested that the minimum size to be studied in case study research ranges from 3 to 5 participants; however, there were ten (10) *Asatidz* or Madrasah teachers in selected ALIVE schools in Metro Manila who participated willingly in the study.

The sampling technique used in this study was non-probability purposive. Purposive sampling enables the researcher to choose participants because they are expected to help the researcher in generating a theory or a concept elicited from an existing theory (Creswell, 2005). Furthermore, inclusion criteria were set as the 10 participants were qualified based on the following merit:

- (1) The *Asatidz* should be at least (1) one year in service or beyond;
- (2) The *Asatidz* may or may have not undergone QEALIS exam, ATEP, and LEaP training;
- (3) The *Asatidz* must have attended professional development training and seminars on pedagogy conducted by DepEd;
- (4) The *Asatidz* is currently employed in a DepEd recognized ALIVE school specifically in the Quezon City, Manila City, or Pasay City in the National Capital Region;
- (5) Lastly, *Asatidz* must be an ALIVE teacher implementing the program in a DepEd recognized school.

The researcher conducted the study inside the school premises, following the DepEd protocol of no class disruptions during the interview and actual classroom observation. Particularly, the study covered ALIVE schools under the three (3) DepEd Schools Divisions as the biggest implementers of ALIVE program in the National Capital Region. Hence, the following cities were selected in Metro Manila: (1) Quezon City; (2) City of Manila; and (3) Pasay City. Through this, the researcher was able to identify diverse participants during the conduct of the study. The schools are described briefly; but for anonymity and ethical considerations, these schools were labeled as School 1, School 2, School 3, School 4, and School 5 accordingly.

School 1 has around 40-50 ALIVE pupils with designated classrooms for their classes held twice every week. The pupils enrolled in the program were a mixture of different Muslim ethnolinguistic groups in the Philippines and most of the learners are Meranao. The class schedule for the ALIVE program varies from weekday to weekend.

Furthermore, classes were divided in three groups with pupils categorized according to their level of proficiency in Arabic Language and Islamic Values Education: (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively. The classes are composed of multi-grade learners with different age groups.

School 2 has around 50-60 ALIVE pupils with designated edifice for their classes held every weekend. The pupils enrolled in the program were a mixture of different Muslim ethnolinguistic groups in the Philippines, most of the learners are Meranao. The class schedule for the ALIVE program was pegged only on weekend. Furthermore, classes were divided in three groups with pupils categorized according to their level of proficiency in Arabic Language and Islamic Values Education: (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively. The classes are composed of multi-grade learners with different age groups.

School 3 has around 50-60 ALIVE pupils with no designated classrooms specifically for the program. The *Asatidz* utilized regular classrooms every weekend to facilitate learning. The pupils enrolled in the program were a mixture of different Muslim ethnolinguistic groups in the Philippines and most of the learners are Meranao and Tausog. The class schedule for the ALIVE program was held only on weekends. Furthermore, classes were divided in three groups with pupils categorized according to their level of proficiency in Arabic Language and Islamic Values Education: (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively. The classes are composed of multi-grade learners with different age groups.

School 4 has integrated ALIVE program in the regular classes. The *Asatidz* were given a designated time when to teach in the classroom on regular school days. The *Asatidz* utilized classrooms of regular teachers to facilitate learning. All pupils in the school are welcome to attend the class. The learners vary from different Muslim ethnolinguistic groups and interestingly, non-Muslim learners are enjoined to attend the class also without coercion, provided that parent's consent was presented. Furthermore, classes were segregated according to grade level. Most of the learners are Muslim.

School 5 has around 30-40 ALIVE pupils with no designated classrooms specifically for the program. The *Asatidz* utilized regular classrooms every weekend to facilitate learning. The pupils enrolled in the program were a mixture of different Muslim ethnolinguistic groups in the Philippines and most of the learners are Meranao. The class schedule for the ALIVE program was held only on weekends. Furthermore, classes were divided in two groups with pupils categorized according to their level of proficiency in Arabic Language and Islamic Values Education: (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively. The classes are composed of multi-grade learners with different age groups.

Initially, there were twelve (12) Madrasah teachers who met the inclusion criteria and decided to be part of the study. However, only 10 of them managed to complete the two phases of data collection. The qualified *Asatidz* who participated in the study are teaching in five ALIVE DepEd recognized schools in Metro Manila: three (3) schools in Quezon City with four (4) participants; one (1) school in the City of Manila with three (3) participants; and (1) school in Pasay City with three (3) participants.

Interestingly, 7 out of 10 participants have formal schooling in education. They either graduated with a Bachelor's degree or are currently pursuing the course in secular education. Most of the participants graduated *Thanawi* or high school in different Islamic schools both locally and internationally. Furthermore, two (2) out of 10 participants obtained a non-secular education degree in the Middle East. Most of the *Asatidz* had teaching experience either in secular or non-secular schools prior to joining the ALIVE program.

All of the participants are teaching the two component subjects: (1) the Arabic Language and (2) Islamic Values Education in different levels. Most of the participants taught the subjects in lower levels with learners ranging from Grades 1 to 3. The cohort has seven-year (7) group mean in years of teaching as program implementers. All of the participants have attended several DepEd-sponsored training and seminars in pedagogy and instruction in various levels in national, regional, and even school-based in-service training. However, all of the participants do not have teaching eligibility or license as professional teachers. Table 1 shows the summary of the participants according to their profile.

Table 1

Summary of Participants according to their Profile

Participant	Sex	Length of Service (years)	LET Passer	QEALIS Passer	Attended LeaP	Highest Educational Attainment (Secular)	Highest Educational Attainment (Non-Secular)	Previous Teaching Experience
P1	Male	15	No	Yes	Yes	Master's degree	Master's degree	Yes
P2	Female	5	No	Yes	Yes	2 nd year College	Thanawi	None
P4	Female	12	No	Yes	Yes	BSED	Kuliyah	Yes
P5	Female	4	No	No	No	BEED (1 st year)	Thanawi	None
P6	Female	1	No	No	No	BEED	Thanawi	Yes
P7	Female	5	No	No	No	BEED	Kuliyah	Yes
P8	Female	14	No	Yes	Yes	BEED	Thanawi	Yes
P9	Female	8	No	Yes	Yes	College Graduate	Thanawi	None
P10	Female	1	No	No	No	BSED	Thanawi	Yes
P12	Female	5	No	Yes	Yes	BEED	Kuliyah	None

Note: BEED=Bachelor of Elementary Education; BSED=Bachelor of Secondary Education; Thanawi=High School; Kuliyah=College.

Data Collection

Data collection started after the researcher secured the necessary approval from the Department of Education - National Capital Region (see Appendix J p. 169). Letters of approval from the different schools division in Metro Manila were secured also to conduct a study in the ALIVE schools. The three divisions were Quezon City Schools Division Office (see Appendix G p. 166), City of Manila Schools Division Office (see Appendix I p. 168), and (3) Pasay City Schools Division Office (see Appendix H p. 167). In addition, the

researcher was given the Universityt EPRDC Clearance to Proceed (REC Code: 112219-450; see Appendix K p. 170) for start the data gathering procedure, shown in Table 2 for the summary of activities the researcher conducted.

Table 2

Timeline of Data Gathering Procedure

Date	Locale	Activity during Data Gathering Procedure
November 22, 2019	-	Clearance to Proceed from EPRDC was approved
4 th week of January, 2020	Quezon City Schools Division Office	- Selected ALIVE schools in three schools division in Metro Manila were visited; - Pertinent documents and letters of approval from the DepEd Regional Office, DepEd Schools Division, and the University to conduct the study were presented; - Courtesy call was conducted with School Principals, Master Teachers, ALIVE Program Coordinators, and some Madrasah teachers or <i>Asatidz</i>; - Dates for interview and actual classroom observation as per <i>Asatidz</i>' availability were set.
4 th week of January, 2020	City of Manila Schools Division Office	
4 th week of January, 2020	Pasay City Schools Division Office	
1 st week of February, 2020	Quezon City Schools Division	- The purpose of the study was explained to the participants; - Consent form was explained and signature was secured; - Participants were informed of their rights during the course of the study, to participate willingly and withdraw anytime; 1st Phase: profiling form was answered, 40-50 minutes classroom observation was conducted, and collected lesson plan, formative assessment, and practice worksheets were collected; 2nd Phase: 35-45 minutes in-depth interview was employed and artifacts were collected.
2 nd week of February, 2020	City of Manila Schools Division	
2 nd to 3 rd week of February, 2020	Pasay City Schools Division	

The data collection for the study occurred in two phases. During the first phase, classroom teaching observation was initiated with the participant's consent to be observed and video recording was carried out upon permission. The researcher followed the

DepEd's no-disruption-of-classes policy during the whole process. After the classroom observation, interview was carried out using the semi-structured interview questions, which were general and reflective in nature in order to discover the participants' perceptions of the effectiveness of their lessons, the pedagogical practices they use, and the challenges they face. Meanwhile, during the second phase, semi-structured interviews with the participant prompted in-depth discussion and identification of nuances as per participant's validation. The interviews were recorded after the participant's permission was sought.

The documents and transcription of the interviews were coded for anonymity of the participants and schools, particularly designating pseudonym or code from the transcripts to final reports as part of confidentiality. The researcher provided a secured database for safekeeping of the collected documents for data storing and sharing security. These were kept in a secured location with user password. All the information gathered was treated with high confidentiality to the extent allowed by laws.

Data Validation and Instruments

This study gathered data from two major sources: (1) in-depth semi-structured interviews and (2) actual classroom observation. All gathered information through interviews and classroom observation were kept with utmost confidentiality. Interview tools that were used for this study were validated by three experts (see Appendix E p. 164) and pilot tested prior to actual data gathering. In addition, the classroom observation tool was adapted from Braskamp, L.A. and Ory J.C. (1994) and Jossey-Bass Classroom

Observation Worksheet of University of Minnesota Center for Teaching and Learning (see Appendix A p. 147).

For classroom observation, the study employed the University of Arizona Peer Classroom Observation Tool Learning (see Appendix A p. 147) with eight major areas of classroom teaching to be observed. The following key areas were observed during the classroom teaching of the Madrasah teachers: (1) Lesson Organization; (2) Content Knowledge and Relevance; (3) Presentation; (4) Instructor-Student Interactions; (5) Collaborative Learning Activities; (6) Lesson Implementation; (7) Instructional Materials; and (8) Student Response. The observation tool was chosen specifically to identify and explore the pedagogical practices of the *Asatidz* more than the expected teacher behavior for that matter. The observation tool captured the necessary areas needed to analyze and explore the pedagogical practices of the *Asatidz*. Particularly, how the participants implemented the planned competencies in actual practice during the teaching and learning process with their learners.

The semi-structured questions (see Appendix C p. 155) used during the in-depth interview were subjected to experts' validation (see Appendix E p. 160). The validators were chosen based on their expertise in Madrasah Education as accomplished scholars in the field of qualitative research with their research works already published. There were initially six semi-structured questions constructed judiciously to answer the research questions. The validators agreed with the initial interview questions with few changes made on the structure of the questions based on their feedback and recommendation.

Prior to the actual data gathering procedure, the validated interview questions were used in a pilot study (Tashakkori & Teddlie, 2003) with an *Asatidz* to determine the appropriateness and level of difficulty. The researcher revised the last question as it was considered vague during the initial conversation. These responses from the participant during the pilot study were not included in the data analysis. During the interview process, participants' validation was also initiated as part of the preliminary analysis to ensure reliability and validity of data interpretation to avoid nuisance and unclear statements.

Data Analysis

The study used multiple case studies analysis, which is primarily inductive and comparative (Merriam, 2009). Thematic analysis framework of Miles and Huberman (1994) was employed using the “three-concurrent flows of activity: (1) data reduction; (2) data display; and (3) verification/conclusion drawing” (p.10). In addition, cross-case analysis of the data was used to scrutinize the collected 35 to 45-minute audio-taped interview from the ten (10) participants with different responses and affiliations. The study was purely qualitative and statistical treatment to the data was not initiated.

During the data reduction activity which refers “to the process of selecting, focusing, simplifying, abstracting, and transforming the data” (Miles and Huberman, 1994, p. 10), data's transcriptions from all the participants were categorized using analytical coding that comes from the interpretation and reflection on meaning. In this phase, to ensure rightful thematic representation of words, the transcriptions from the research participants were analyzed using a computer-aided application for qualitative research called *Nvivo 12*. The interview transcription of the 10 participants was examined for initial

word frequency counts with representation of 50 most frequently recurring words (See Appendix D p. 157). The researcher was able to identify initial data from *NVivo 12* to consider for further coding method in search for relevant patterns.

Furthermore, through initial open coding process, the researcher chunked the data to “sharpen, sort, focus, discard, and organize the data” (Miles & Huberman, 1994, p. 11). Albeit the initial data codes were considered from *Nvivo 12*, further data reduction activity was initiated this time to categorize and generate relevant themes and patterns based on the following: (1) relationship between the codes; (2) code frequencies; and (3) underlying meaning across the codes (Saldana, 2009).

During the data display activity, which refers to an “organized compressed assembly of information that permits conclusion drawing and action” (Miles and Huberman, 1994, p. 11), the researcher employed content analysis, firstly, by organizing the data set through designing a display. The data display was in partially ordered meta-matrices, displaying descriptive data for each of several cases simultaneously (Onwuegbuzie & Weinbaum, 2017).

During the descriptive coding done in the first activity, data were organized, and similarly coded data were grouped into categories. This time, refinement of categories was initiated by developing a rule for inclusion in the form of proportional statement (Saldana, 2009) for emergent categories might evolve as conceptual processes.

Lastly, during the verification/drawing conclusion activity, the researcher was able to identify relevant themes (see Appendix L p. 171). However, Miles and Huberman

(1994) stated that the meanings emerging from the data have to be tested for “their plausibility, their sturdiness, their “confirmability” – that is, their validity” (p. 11).

The data collection of the study stemmed from multiple perspectives through different data source. This time, classroom observation analysis using the eight major areas of classroom teaching was incorporated and artifacts’ analysis using pertinent documents in teaching and learning such as lesson plan, assessment, and sample written practice, profile of the participants, observation notes, and journal articles were corroborated by triangulation of data. Through this holistic process, the researcher was able to achieve substantiated themes through triangulation of data to answer the research problems in this study. Also, the thematic analysis of data was reviewed by three (3) external validators for reliability and validity of the themes generated. The results of the study were intended to be presented to the schools and copies to be furnished to the different schools, schools division, and the regional office of DepEd.

Role of the Researcher

The researcher’s role in qualitative research is crucial in the collection and analysis of data (Creswell, 2005). As the primary instrument of data collection and in the analysis of gathered data, the role of the researcher in this study was an observer. In line with the research principles as stipulated in the preceding paragraphs of this chapter, the study was conducted to understand the experiences of the *Asatidz* in real-life setting without any human intervention or manipulation. The researcher further provided ample time to analyze the findings that accurately reflected the way in which the participants construct their meaning. The researcher as a Muslim educator was guarded consciously

against presenting his personal experiences and was aware of his own biases and experiences (Greenback, 2003).

The diagram below summarizes the research process that was used in this study.

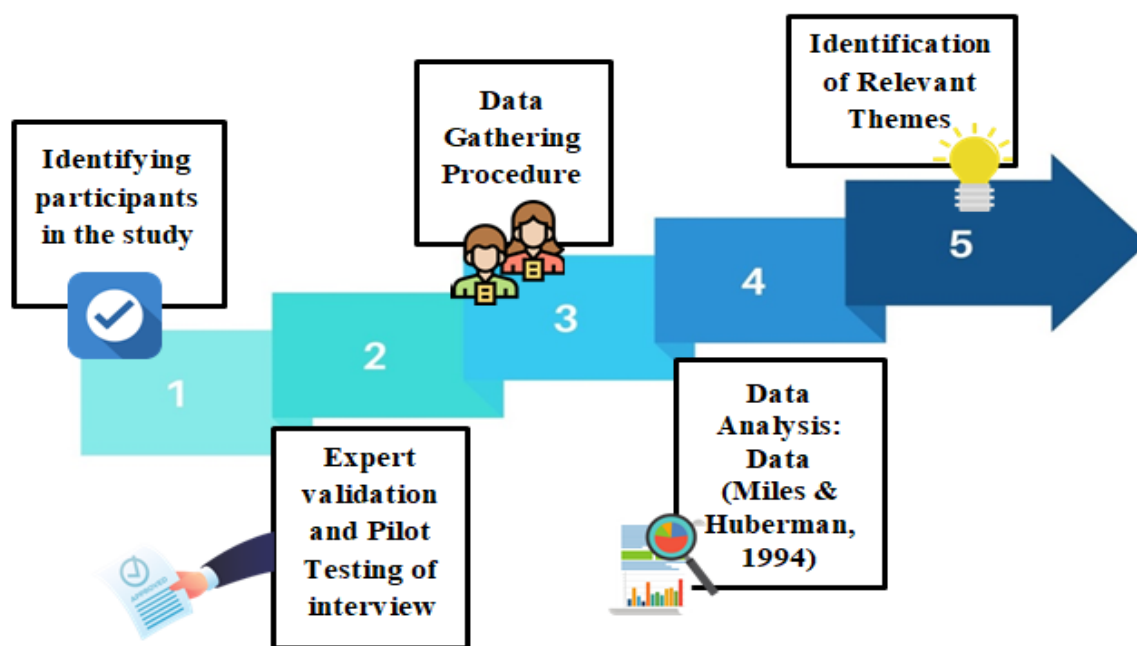


Figure 2. The Research Process

Ethical Considerations

Some of the ethical issues emerged in the study are the following: (1) full consent and information, (2) anonymity and confidentiality, (3) conflict of interest, and (4) scheduling.

The nature of the study was explained thoroughly to the participants including the purpose of the study, the kind of participation solicited from them, and their right to withdraw. Also, the researcher explained the research objectives, particularly exploring the pedagogical practices of *Asatidz*.

The researcher ensured that all salient documents such as informed consent, authority to conduct study, and other pertinent letters were secured from the university, Department of Education - National Capital Region, and selected division offices in Metro Manila. The researcher ensured to meet the Principal or School Head as courtesy before gathering data in the respective schools as part of research locale.

The manifestation of beneficence was explained also in any event the participants feel discomfort or hesitation in sharing their experiences. The researcher did not force them to share their thoughts as part of their participant's rights. The researcher preserved anonymity of the participants (using codes or pseudonym). As the researcher delved into the participants' beliefs, he made sure to protect the identity of the participants as human participants.

The researcher as a Muslim educator was guarded by his biases; thus, in order to ensure that there was no conflict of interest in the study and that his objectivity would not be compromised, personal beliefs and biases were highlighted through analytic memoing to ensure that these did not affect or distort the authenticity of the data. The schedule of the participants varied from weekday to weekend. The researcher made sure to find better time and options for the availability of both the researcher and the participants.

CHAPTER III

RESULTS AND DISCUSSION

This chapter presents the findings of this study which sought to explore and analyze the pedagogical practices of *Asatidz* in selected ALIVE schools in Metro Manila. A multiple case study was conducted to describe the general conceptualization of instructional process of ten (10) Madrasah teachers who were implementing the Arabic Language and Islamic Values Education (ALIVE) program through the analysis of: (1) the translation of ALIVE program's learning competencies through pedagogical practices of the *Asatidz*; (2) the factors affecting pedagogical practices of the *Asatidz* in terms of their (a.) self-efficacy, (b.) Islamic education, (c.) teacher training, and (d.) mentorship; and (3) the challenges that *Asatidz* experienced in their pedagogical practices during the implementation of ALIVE program.

Data were gathered through semi-structured individual interviews, actual classroom observations, and artifacts of 10 participants from selected ALIVE schools in Quezon City, City of Manila, and Pasay City in the National Capital Region, Philippines. A qualitative data analysis following Miles and Huberman (1994) was used and triangulation of multiple data sources was ensured for corroboration. For this chapter, each of the identified themes that emerged from the codes is discussed comprehensively including narratives, results of classroom observation, artifacts, and researcher's observation. Table 3 summarizes all the themes that emerged from the data gathered in the study.

Table 3*Summary of Relevant Themes*

RESEARCH QUESTION	THEMES
A.) Translation to actual instruction of ALIVE program's learning competencies through pedagogical practices of the <i>Asatidz</i>	Direct instruction Experiential learning Indirect instruction Interactive instruction Independent study
B.) Factors affecting the pedagogical practices of <i>Asatidz</i> (a) Self-efficacy (b) Islamic education (c) Teacher training (d) Mentoring	Teacher's teaching competence Teacher's motivation for self-development Student-oriented practices in the classroom Conception of traditional teaching methodologies and practices Foundation of Islamic knowledge Enhancement of teacher's instructional practices Professional collaborative practices
C.) Challenges that <i>Asatidz</i> experienced in their pedagogical practices during the implementation of ALIVE program	Multigrade class with diverse learners Delayed finance disbursement for support materials Technology-aided instruction

Research Question 1: How do Asatidz translate learning competencies of ALIVE program through pedagogical practices?

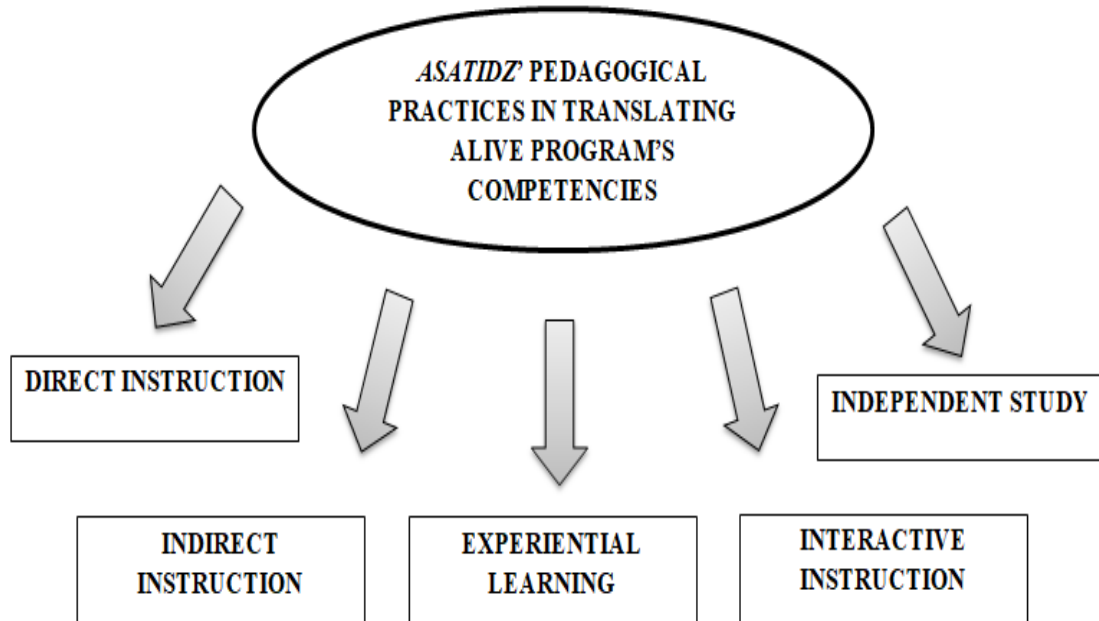


Figure 3. Asatidz' Instructional Strategies

According to Ornstein and Lasley II (2004), teaching is a combination of art and science. It is imperative for a good teacher to teach and explain why certain instructional models and strategies are used appropriately and what the ground of their practice is. Teaching as an art and science entails the comprehension of the learning process grounded on different learning theories. Kilbane and Milman (2014) defined models of teaching as “designed to promote specific learning outcomes related to required standards in the academic disciplines through the use of a specially-crafted set of activities” (p. 18).

In teaching, there are certain learning objectives and outcomes to consider following certain plans and set of activities to be performed by the teacher. A teacher might use different pedagogical practices such as instructional strategies, methods,

techniques, and tactics during the teaching and learning process. The progression of pedagogical practices of *Asatidz* can be attributed to various professional development programs, which are mostly seminars and workshops conducted by DepEd, aside from customized programs delivered by some higher education institutions to professionalize teaching among *Asatidz* who hold license as professional teachers. Furthermore, before deployment, *Asatidz* have to undergo several processes. In relation to this, a Qualifying Examination in Arabic Language and Islamic Studies (QEALIS) is administered by the Bureau of Educational Assessment (BEA) as an entry-level requirement for individuals applying. After passing the exam, *Asatidz* have to undergo a pre-service training such as Language Enhancement and Pedagogy (LEaP). As a training prototype, LEaP aims to build English Proficiency and beginning mastery of lesson planning, teaching, and assessment for pre-service *Asatidz* before deploying them to ALIVE school. In addition, it covers reading, writing, listening, speaking, teaching pedagogy, and immersion among others. Most of the *Asatidz* acquired their first-hand concept of pedagogy particularly in teaching and learning during this training. Remarkably, most of the *Asatidz* graduated from non-secular education both in local and international Islamic institutions. A handful of them does not have a sturdy background on teaching and not all of them have an education degree on secular education to start with.

Interestingly, in the Philippines, the pedagogical practices of the *Asatidz* are influenced both by secular and non-secular orientations. In this study, the pedagogical practices of the *Asatidz* are mostly a combination of traditional and contemporary approaches to teaching and learning based on the classroom observation. Albeit Islamic

pedagogies instituted in the traditional religious schools from where they graduated were mostly traditional, the *Asatidz* however, showed diversity in their pedagogical practices.

Table 4 summarizes the instructional methods performed by the *Asatidz* during the actual classroom observation and salient statements and responses during the in-depth interview which was judiciously analyzed using cross-case analyses. These instructional methods from different sources as part of triangulation were categorized into instructional strategies using the Saskatchewan Education's Quintet Classification (1985, 1991). Furthermore, the researcher's observation note and the participants' artifacts including lesson plan and assessment tool were also utilized to analyse and explore the pedagogical practices of the *Asatidz*.

The instructional strategies were executed by the *Asatidz* through their various pedagogical practices. Particularly, the instructional strategy was highlighted to comprehend the daily transactions that occurred between teachers and students to attain the identified outcomes (Akdeniz, 2016), in this case, the learning objectives implemented by the *Asatidz* during the actual classroom observation and in-depth interview. In this study, the term 'instructional strategy' is used interchangeably with teaching strategy.

In general, the *Asatidz* or Madrasah teachers in selected ALIVE schools in Metro Manila used a variety of pedagogical practices in translating ALIVE program's learning competencies. They do these through (1) classroom teaching practices allowing both teacher-directed and self-regulated learning, (2) collaborative learning activities for the learners, (3) and teacher-directed practices such as instructional tactics (e.g. classroom management) that provide structure to the class. These are best practices that the *Asatidz*

frequently performed during their classroom instruction. However, the instructional strategies (see Figure 3) of most *Asatidz* as observed during classroom instruction are generally following instructional methods from direct instruction. The most instructional methods used were guides for reading, listening, viewing, drill and practice, mastery lecture, reading for meaning, and didactic questions.

Direct instruction was performed mostly by the *Asatidz* handling lower years consistent with the premise of mastering competencies for younger learners who are still learning Arabic as a foreign language and Islamic Values Education. Despite employing traditional teaching practices in the classroom, some *Asatidz* performed contemporary teaching practices using technology-aided instruction and student-centered instruction such as indirect, experiential, interactive, and independent learning respectively. Notably, the *Asatidz* used a combination of instructional strategies on top of the other. For instance, an *Asatidz* taught through the lecture method (from the direct instruction strategy), then employed reflection discussion and asked learners to determine the significance of the lecture presented (from the indirect instruction strategy). Instructional flexibility in terms of strategies and methods was noted at some point during the classroom observation of some of the participants.

Consequently, socio-constructivist ideas have led also to the development of new forms of teachers' professional learning. In the 21st century, "socio-constructivist ideas became prominent in normative approaches to learning" (Vieluf et al., 2012, p. 13). In contemporary education, pedagogical approaches shifted from traditional process-product or direct instruction approaches to more socio-constructivist thinking anchored on differentiated practices, or the combination of two. In the case of the *Asatidz*, the

pedagogic amalgamation or the fusion of traditional and contemporary teaching practices is observed. The pedagogic amalgamation creates rich and diverse practices connote essential interplay of the *Asatidz*' pedagogical approaches resulted to relevant practices (see Figure 8). The findings suggested interplay in pedagogical theories and actual instructional practice which guides the *Asatidz* to choose what pedagogical practices to better execute in the classroom (e.g. mastery learning of Arabic alphabet using explicit teaching and employing technology-aided practices in classroom).

Table 4

Instructional Strategies of Asatidz in Translating Learning Competencies

INSTRUCTIONAL METHOD		INSTRUCTIONAL STRATEGY
CLASSROOM OBSERVATION	IN-DEPTH INTERVIEW	CATEGORY
• guides for reading, listening, viewing • drill and practice • mastery lecture • reading for meaning • didactic questions	• explicit teaching • mastery lecture • compare and contrast • guides for reading, listening, and viewing • drill and practice	Direct Instruction
• reflective discussion	• reading for meaning	Indirect Instruction
• games	• games • simulations (demonstration)	Experiential Learning
• discussion	• role playing • cooperative learning groups	Interactive Instruction
• homework	• homework	Independent Study

Direct Instruction. According to data analysis, most of the instructional strategies performed by the *Asatidz* in their classroom teaching were mainly direct instruction. Direct instruction is considered part of a traditional teaching model. Notably, most of the participants were teaching in lower levels. As expected, the learners should master certain learning competencies especially in building foundation for Arabic language proficiency and Islamic values education. However, in accordance with Meichenbaum and Biemiller (1998, as cited in Seidel et al., 2007), it is imperative for teachers to “use explicit direct instruction with clear instructional goals, modeling, independent practice, and appropriate feedback” (p. 35).

During the actual classroom observation, out of 10 participants, 6 *Asatidz* were able to prepare and present their lesson plan written in English language. The remaining 4 participants opted to teach without lesson plan. However, in direct instruction, setting clear instructional goals is unprecedented. Remarkably, in School 4, all of the *Asatidz* wrote achievable objectives in their lesson plan (see Appendix N p. 177). The objectives were written using an action word to state measurability after actual teaching. However, one participant wrote a lesson objective with incongruous assessment to measure the expected outcomes. The participant discussed word translation in Arabic particularly describing words or adjectives. However, the assessment given after the lesson was coloring Arabic alphabets on a work sheet.

In general, after actual classroom teaching, 6 out of 10 participants gave formative assessment to their learners. The rest of the *Asatidz* provided assessment tools incongruent to their learning outcomes. However, most of the participants provided traditional paper and pencil exam emphasizing more on the remembering and understanding of the lessons

taught. There were attempts from the participants to elevate the discussion particularly incorporating group activities to develop higher order thinking skills of the learners. Conversely, there is a need to elevate the actual teaching and learning process incorporating different formative assessment that will develop the learners' higher order thinking skills emphasizing on application, creation, evaluation, and analyzation of the lessons imparted.

Inevitably, the teacher is at the center of teaching and learning process. They actively transmit academic information to the students by using various instructional materials (Akdeniz, 2016). However, despite the teacher as the center of teaching and learning process, Moore (2009) stated that teacher-student interactions should also be involved, employed through “questions and answers, review and practice, and the correction of student errors” (p. 145). Furthermore, the *Asatidz* presented visual aids (picture, table, flowchart, and video) in order to make the content more comprehensible for the learners. Also, most of the participants who were teaching Arabic as foreign language provided feedback and corrections, compared and contrasted letters and words, read different statements for meaning, and used didactic questions. The learners then dynamically listened, wrote notes, and answered questions from their Madrasah teachers. From this perspective, learners were actively involved during the learning process “while they are practicing the presented and demonstrated skills by the teacher” (Akdeniz, 2016, p. 10). Some of the participants shared their pedagogical practices mostly associated to direct instruction:

“So ang ginagawa ko, bumabalik talaga kami sa una katulad nung nag aalif kami kanina. Level 3 na sila, nag aalif pa kami. ...tinuturuan ko sila, nirereview ko sila

every ano yan, every pasok namin yan. Nirereview namin yung pag aalif para makuha nung mga di pa nakakasunod, hindi pa nakakabasa.” (So what I do, we go back [learning competencies] like what we did, we started with aalif [first letter in the Arabic alphabet]. The learners are already in level 3 but we review aalif... I teach them by reviewing [learning competencies] every start of the class. We do the reviews [Arabic alphabet] so that those learners who had difficulty [in reading] can follow.) - **(P5)**

“Mahalaga. Kasi, ‘yon ang importante sa mga bata, ‘yong visual aids. Hindi sila matuto ‘pag wala silang makikita na mga halimbawa, mga picture ng mga ituturo sa kanila. Madali silang ...matatandaan ‘yong ...mga words.” (Very essential and important to the learners are the visual aids. They will not learn if they will not see examples, like pictures when you teach them. Through visual aids, they can recall words easily.) - **(P7)**

“Yun ang pinakaimportante sa akin bago mag end of the year lahat sila ay matutong magbasa ng Arabic. ...Para syempre matutunan nila paano magbasa ng Qur-an.” (It is important for me [to make sure] that at the end of the year, all of my learners can read Arabic. ... in order for them to eventually learn how to read the Qur-an.) - **(P12)**

Indirect Instruction. Although instructional strategies can be categorized, the distinctions are not always clear-cut (Akdeniz, 2016). For instance, a teacher may teach through the lecture method (from the direct instruction strategy) while using reflection discussion and ask learners to determine the significance of the lecture presented (from the

indirect instruction strategy). This approach was exactly how some *Asatidz* implemented their classroom teaching. Furthermore, they used a combination of instructional strategies on top of another. Instructional flexibility in terms of strategies and methods were noted at some point during the classroom observation. Indirect instruction is mainly student-centered where learners are guided during the teaching and learning process.

Fox (2014) pointed out that numerous studies supported this premise in teaching and learning that if “students have an opportunity to reflect on or summarize their learning at the end of a lesson, it significantly increases the odds that they will achieve the learning goal for the lesson” (p. 95). Some of the *Asatidz* initiated processes according to indirect instruction such as problem solving and reflective discussion during classroom observation. This kind of instructional strategy seeks a high level of student involvement especially in observing, drawing inferences, and forming hypothesis (Akdeniz, 2016), taking advantage of learners’ interests and curiosity. A participant explained the importance of classroom instruction planned according to learner’s interest and curiosity:

“Ako gusto ko kasi sa panahon ngayon na yung mga bata ay gusto nila karamihan technology mas kasi di ba noon parang walang technology. Sa ngayon kapag di ka gumamit ng technology parang ang mga bata nobo-bored. Kaya gusto ko pupil-centered.” (What I like about teaching today is that learners are acquainted to technology unlike before. Now, if you will not use technology [aided] instruction, they will get bored. That is why I like pupil-centered [instruction].) - (P12)

Furthermore, some of the *Asatidz* especially teaching in higher levels (Level 4 to 6) were using interaction-centered and individual-centered approaches to teaching as observed during classroom instruction. In addition, there were attempts by two (2) *Asatidz* to incorporate higher order thinking skills (HOTS) during the class instruction. Remarkably, a participant employed explicit teaching or inquiry-based learning to the class of almost 40 learners.

In addition, the *Asatidz* engaged learners using differentiated activities in an interactive setting. They also prepared four different types of activities in four (4) different groups. After the activity, the learners were given the chance to explain their work and create generalization out of their group reflection through guided inquiry (see Plate 4). After the group activity, learners were asked individually on few related questions about the topic for the day by using a flip board in Arabic language with “*La*” No and “*Na-am*” Yes for answers (see Plate 5).

Plate 4

Learners’ explaining their output through a group reflection



Plate 5

Learners individually using flip board to answer inquiry questions



Experiential Learning. Learning is experiential and not restrictive to learners. Nowadays, most of the educators propose to treat school as non-rational social organization. It portrays the concept that learning does not always have to be inside the four walls of the classroom. This is true in the present-day set-up where most educators are inculcating progressive approach to education. Furthermore, Pestalozzi's *How Gertrude Teaches Her Children* (1894) was a critique of conventional schooling and emphasized that education is the harmonious and progressive development of all the innate powers and faculties of man - physical, intellectual, and moral. It empowers learners to be active in learning. Some *Asatidz* actively performed activity-oriented through games and simulation or demonstration as part of their instructional methods. The goal of the activities conducted by some of the *Asatidz* was to create meaningful interaction between the teacher and the learners:

“Mas gusto ko yung ano... Yung may “interactive” or “interaction” (Interviewer: Group activities ba yun?) Oo, Gusto ko kasi may interaction between the students and teachers. Tapos yung questions pwede naman gumamit ka ng ano ng convergent question towards the student.” (I prefer [instruction] with interactive or interaction. (Interviewer: Like group activities?) Yes, I prefer interaction between the students and teachers. Also, in asking questions, you can use convergent questions.) - **(P6)**

“Ay hindi po dapat... may nanggagaling din sa mga bata parang interactive between you and the student.” (That should not always be the way [teacher-centered instruction]; there should also be interaction between you and the students.) - **(P10)**

In the early 19th century, creating meaningful experiences in the classroom was advocated by John Dewey. Known as a progressive educator, he explained that every experience is a moving force (Dewey, 1902) and teachers play an essential role to it. This premise has been supported by the DepEd which affirmed that the central role of teachers is to establish learning environments that are responsive to learner diversity (DepEd Order No. 35, s. 2016). Therefore, educational system should be encompassing, inclusive, progressive, and experiential. Evidently, a participant utilized experiential learning during classroom instruction. The *Asatidz* used video presentation and homework as springboard for the lesson and the activities (games) during the independent practice. Some of the learners were called to explain and share their assignment to the class while the entire class was welcomed to ask questions about the output presented by their classmates.

Through such strategy, the learners now had decent ideas on the concepts discussed during the day. The topic was “Animals in the Zoo”. During the activity, learners were engaged through a game. The *Asatidz* divided the class into four (4) heterogeneous groups. The group had to pick a leader and one member was chosen to present and share their observations and reactions to the class. Similarly, with the participant who performed inquiry-based learning, the *Asatidz* asked the pupils for generalization of the group learning activity anchored on their reflection. Consistent with Akdeniz’s (2016) idea, “Personalized reflection about an experience and the formulation of plans to apply learnings to other contexts are critical factors in effective experiential learning” (p. 70). The conversation below underlines the personalized reflections of the teacher and learners. The highlights were written on the observation note while the verbatim conversation was recorded using a video recorder during the classroom observation, then these were transcribed for data analysis:

Asatidz: “*Isipin ninyo naglalakad kayo sa Manila Zoo. Anong mga hayop ang nakikita ninyo?*” [Think that you are all in Manila Zoom. What animals do you see?] [*Uses visual imagery*]

Learners: (monkey, snake, lion, bird)

Asatidz: *Sino na nakapunta sa Manila Zoo? Nakita ba ninyo ang elepante?* [Who among you here have visited Manila Zoo? Have you seen the elephant?]

Learners: *Opo! Malaki po siya.* [*Yes! The elephant is huge.*] (learners giggled and laughed)

Asatidz: *Ang pangalan ng elephant ay Mali na galing pa ng Thailand! Ano nga sa Arabic ang elepante?* [The name of the elephant is Mali and he came from Thailand. Can anyone tell me what the Arabic word for elephant is?]

Learners: فيل (*Fil*)

Asatidz: *Ano nga sa Arabic ang crocodile? [What is the Arabic word for crocodile?] Horse? Lion?*

Learners: تمساح (*Timsahun*); نحصا (*Hisanun*); أسد (*Asadun*)

Asatidz: *Ano ang dapat nating gawin sa mga hayop? [What should we do with the animals?]*

Learners: “*Alagaan natin sila!*” [Take good care of them] “*Huwag natin silang saktan!*” [Let us not inflict pain to them] “*Bigyan ng pagkain.*” [Feed them.]

Asatidz: *Tama! Alagaan natin ang mga hayop! Kagaya ng sinabi ni Prophet Muhammad maging mabait kahit kanino at sa mga hayop! [That is true we should take good care of the animals! Like what the Prophet Muhammad said we should treat any animals well.]*

However, based on the observation note, despite few attempts to initiate learning reflections during classroom discussion and formative assessment, the *Asatidz* tend to ask general questions. In reflective learning it is imperative to ask ‘the right question’ to illicit good responses from the learners. The art of questioning especially on knowing students’ understanding is necessary. The educators should learn how to ask questions to solidify personalized reflections (Akdeniz, 2016) that will enhance experiential learning among learners. Also, when asking questions of their students, teachers should bear in mind the diverse learners in their classrooms. The clarity of the questions being asked is essential. When teachers ask questions, the learners translate those sentences into their own words. Most of the *Asatidz* only verbalized questions during class discussion. However, when posing questions for students to ponder, aside from oral inquiry, the question should also

be posted visually like writing it on the blackboard. The students will be guided by making the essential questions accessible in all types of learners.

Classical educator like Tyler (1976) accentuated the prominence of the learners' active role in the learning process. The learners should see the way that what is learned can be used and that opportunities should be provided to continue employing learned behaviors in various situations that a child encounters. According to Powell and Caseau (2008), in a diverse classroom, each student comes to the educational environment steeped in experiences, competencies, and beliefs.

Interactive Instruction. According to Akdeniz (2016), interactive instruction relies heavily on discussion and sharing among participants. Basically, learning is multifaceted which can be acquired from the students while learners learn from their peers and teachers as well. This will develop “social skills and abilities to organize their thoughts and to develop rational arguments” (p. 70). Furthermore, a classroom is a microcosm of the society. The learners are unique and their experiences can be an essential factor in the educative process. Vygotsky (1978) argued that “learning is a necessary and universal aspect of the process of developing culturally organized, specifically human psychological function” (p. 90). In addition, all cognitive functions originate as products of social interactions, and that learning is not simply the assimilation and accommodation of new knowledge by the learner. Hence, learners must be given a variety of classroom interventions and opportunities to learn from one another through different teaching strategies implemented by the teacher. Particularly, Participants 2, 8, 10, and 12 provided collaborative learning activities during classroom observation (see Plate 6). Most of them

provided different activities for learners to interact and platforms for communication through class discussion, small group conversations, and learner pairs.

Cooperative learning provides learners with opportunities for social and emotional growth including achievement in academics. Also, through interactive instruction, a space for learners to practice taking turns, listening, and providing feedback to their peers is provided. In the case of the *Asatidz*, they performed collaborative activities for two main reasons. First, the learners can practice and learn social skills through interaction. Second, they as teachers can provide emotional support for learners who are not adept or even shy to express themselves. Some of the *Asatidz* shared why they incorporate different collaborative activities in their classroom instruction:

“Tapos pinagawa sa kanila na work o dito yun sa by grouping. Kasi yung grouping, mahalaga yan. Parang sila ay nagtuturuan, ang bawat isa.” (Then I will let them [learners] work in groups. Grouping [the learners] is essential so that they can learn from one another.) - **(P1)**

“Kasi by doing that [group activity], mas ano mas nae-encourage yung mga bata, mas nade-develop kung ano yung mga skills nila. Kasi may mga napapansin kang mga bata naka ganon lang, nakatulala pero kapag tinanong mo nakakasagot.” (By doing [group activity], the learners are being encouraged to develop their skills [work in group] even more. You can observe that some of the learners are not responsive but if you ask them, they know the answer.) - **(P6)**

“Lagi kong ginawa ang group activity. Minsan may mga bata na mahiyain. Kapag pinagawa mo ang activity, sasali yan. Lalo na kapag may leader sila.

Masasabi nila at least hindi ako leader, pero sumasali din sila. Kaya gustong gusto ko ang group activity.” (I always incorporate group activity [in my instruction]. There are times, some of your learners are shy [to cooperate]. However, if you will let them join [group] activities, they will eventually participate; especially, when they have group leaders. They will tell themselves [shy learners] that at least I am not the leader but I can still join [the group]. That is why I like group activities.) - **(P12)**

According to Powell and Caseau (2008), cooperative learning groups are effective for increasing student interaction and mutual respect as students learn perspective on talking and problem-solving. These relevant experiences in the classroom through interaction are able to build student's sense of belonging and community in the classroom (Tyler, 1976; Dewey 1902; Vygotsky 1978; Akdeniz, 2016; Powell & Caseau, 2008; Seidel et al., 2007; Donker et al., 2013). Also, as stated by Seidel et al. (2007), pro-social skills are acquired through the process of social learning. The process of socialization or interaction with peers inside the classroom could facilitate learning. Sternberg (1988) defined socialization as “the interaction between the social environment and the way an individual develops as a person” (p. 250). Remarkably, some *Asatidz* facilitated classroom interaction in their instructional methods through role-playing and demonstration as part of the teaching and learning process:

“Tsaka ano pinapademo ko iyang mga bata sa pagkuwan. Kaiba nga dalawa, tatlo o di kaya by group. Oo, nagpapagroup ako. Halimbawa, yung prayer...” (I let my learners perform demonstration [prayers]. They are grouped in pair, in three, or in groups. I usually group them [learners]. Example, how to pray.) - **(P4)**

Plate 6

Learners Doing Collaborative Learning Activities in Small Groups



However, during the actual group activity, most of the *Asatidz* find it vigorous to execute the collaborative learning in small groups. In general, the participants were able to implement the group activities based on the planned instruction expect for one *Asatidz* who didn't have ample time to finish everything. Conversely, the *Asatidz* had to entertain many questions from the learners before and during the actual activity. As observed, most of the participants gave short instructions and without checking learner's understanding before conducting the collaborative activities. Time and effort could have been maximized during the teaching and learning process for essential class inquiries and reflections.

Independent Study. Independent study encourages learners to plan and pace their learning as their responsibility is deemed necessary to accomplish several tasks as expected outcomes. According to Akdeniz (2016), the independent study can be implemented either in conjunction with other methods or as a single instructional strategy during classroom instruction. However, teachers as facilitators of learning should set certain tasks to be performed by their learners as independent study. Remarkably, some of the *Asatidz* instigated independent study by assigning homework to their learners as well as reminding learners' responsibility to answer the given homework for the next topic.

During the classroom observation, the prepared learning activities started with a guided practice where both the learners and teacher worked together to perform certain tasks. After the guided activity, the *Asatidz* implemented independent practice among the learners to answer questions and perform tasks independently. Vygotsky (1978) argued that "learning is facilitated when learners are provided models and guidance until they are able to perform tasks alone" (Powell & Caseau, 2008, p. 212).

Without the guidance of the teacher in the early activity as a scaffold for learning, learners are overwhelmed often and do not know how to determine what is important. According to Seidel et al. (2007), instruction using teacher modeling, scaffolding, and coaching is valuable when directly explained, and knowing how and when to use them is a significant strategy to use and to develop. Moreover, factors of student maturity and independence are important to the teacher's planning (Akdeniz, 2016) when using independent study, which is very flexible.

One participant initiated a homework on the different animals found in the zoo to activate background knowledge for the day's lesson. The *Asatidz* advised the class to bring pictures of the animals for sharing. In addition, Guthrie et al. (2004) offered instructional recommendations on activating background knowledge enhanced by the amount of knowledge, given the premise that the learner has an exiting idea about the topic. This can be performed by using familiar topics relating to personal experiences and pictures that relate to students' experiences and mentioning interesting situations to avoid cognitive overload.

The *Asatidz* were able to use the learner's experiences and background on the animals found in the zoo as springboard to the topic through independent study:

“Magdala kayo ng mga hayop kung pwede ninyo hanapin ano sa Arabic ano tawag mo doon isulat ninyo din. (Interviewer: Kaya nagpresent sila kanina?) Gusto ko kasi sa kanila manggaling.” (Bring animals [pictures of animals in the zoo] and search for its Arabic meaning and you have to write it. (Interviewer: That's why they presented it in class.) I want [the information] to come from them.) - (P12)

Lastly, independent study entails careful planning of activities to execute in the teaching and learning process. For some *Asatidz*, they formulated an activity of mostly paper and pencil test during the independent practice part of their lesson plan. At this stage, the learners are given specific task to accomplish the activity alone. The tasks were based on the topic that the teacher and learners have discussed earlier. However, only four *Asatidz* executed the independent practice as part of their actual classroom teaching. Most

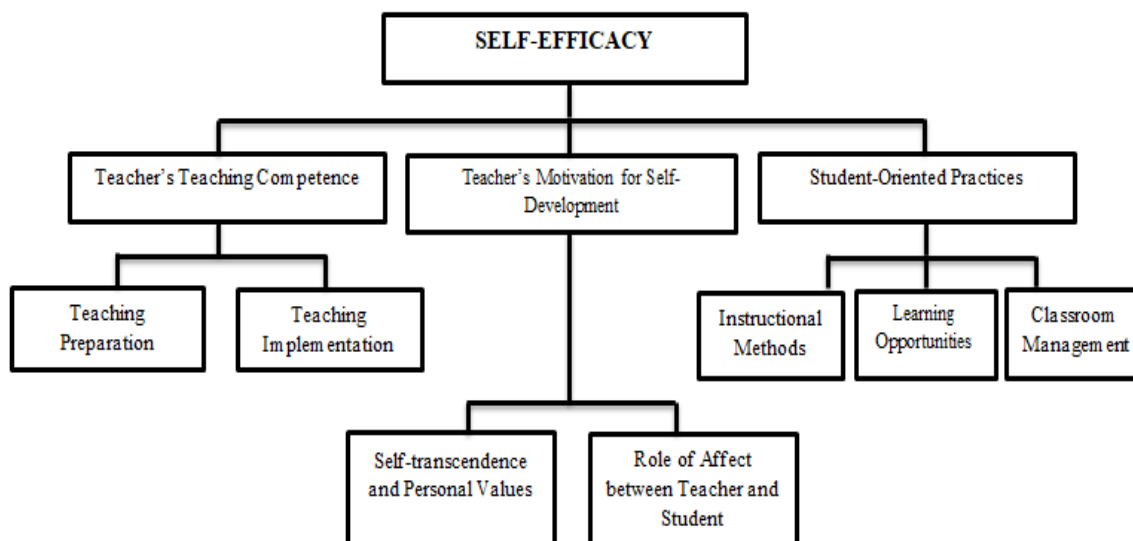
of the participants discussed the lesson of mostly guided activities. There is a need to explore other activities under independent study that will help enhance holistic learning.

Research Question 2: What are factors affecting pedagogical practices of the *Asatidz* in terms of:

Self-efficacy

Figure 7

Self-efficacy as a Factor Affecting Asatidz' Pedagogical Practices



Teacher's Teaching Competence. The *Asatidz* perceived teacher's teaching competence as the most essential factor in the concept of self-efficacy of a Madrasah teacher. The pedagogical competence comes along with teacher's effectiveness and efficiency in (1) teaching preparation and (2) teaching implementation. Consistent with the study of Tengku Kasim and Abdurajak (2018), the pedagogical practices of novice Islamic education teachers in Malaysia showed a diversity on teaching methodologies as they

employed 21st century teaching methods both in preparation and in actual teaching. Furthermore, part of the pedagogical competence during teaching and learning process is to set educational objectives, identify and develop learning activities, and continuously monitor student progress (Ormrod, 1998, as cited in Suciu & Măță, 2015). All of the participants agreed that preparedness in implementing classroom instruction is an important factor to consider in the educative process.

Teaching preparation posits readiness of the *Asatidz* in handling ALIVE classes through different strategies and methods of teaching and learning. According to Ní Ríordáin et al. (2019), it is essential to develop both specialized content knowledge and essential skills and practices that are necessary for competent teaching. The specialized content knowledge of the *Asatidz* is being enriched through various trainings and seminars conducted by the Department of Education (DepEd). It generally prepares Madrasah teachers on how to familiarize themselves with the curriculum and how to teach the competencies present in the Revised Elementary Madrasah Curriculum (REMC) by utilizing their Islamic background and instructional strategies. One of the participants explained:

“Unang-una po kailangan natin yung mga seminar or training sa pedagogy or others na training for strategies of mga Madrasah, Madrasah program of how to implement, classroom management.” (First, you need to attend seminar or training in pedagogy and other training on strategies of [teaching] the Madrasah program, how to implement it, and classroom management techniques.) – (P1)

Remarkably, seven (7) out of 10 participants have experienced formal education. They either graduated with a bachelor’s degree or are currently pursuing the course in

secular education. Most of the *Asatidz* were adept in explaining the different concepts in Arabic using local language translation and contextualization of knowledge for learners' easy understanding.

Moreover, efficacy beliefs may influence how a teacher manages and engages student's behavior in the classroom. Tschannen-Moran and Woolfolk Hoy (2001) identified three aspects of teaching beliefs for in-service teachers to be proven efficacious: (1) efficacy for instructional materials, (2) efficacy for classroom management, and (3) efficacy for student engagement. Based on the classroom observation, the *Asatidz* exercised different essential skills in their pedagogical practices before the planned implementation of instruction: (1) organizing physical set-up of learning environment, (2) practicing classroom management, (3) implementing techniques to motivate the learners, (4) preparing instructional materials and different learning devices, and (5) establishing rapport using classroom daily routine. Some *Asatidz* shared their best practices on teaching preparation:

“Kaya pinakaimportante iyong lesson plan. Kaya yung pagtuturo mo dapat ready tayo sa lesson plan before you enter the classroom, meron tayong lesson plan para iyon ang guideline natin ang gagawin sa araw na iyon ng pagtuturo kaya nandun na lahat.” (That is why lesson plan is very important. Before you enter the classroom and before you teach, you must prepare our lesson plan. It serves as guideline on what to teach.) – **(P1)**

“Bago kami papasok sa school, nakahanda na kami sa bahay. Pinaghahandaan namin lahat ng instructional materials namin, ‘yung lahat ng ipapakita namin

doon sa mga bata – sa harap ng mga bata na para doon sa pagtuturo namin, lahat namin ‘yon, pinaghahandaan. Para . . . bukas na papasok kami, dala namin ‘yon.’ (Before we go to school, we are preparing ourselves at home. We prepare all the instructional materials. Everything [instructional materials] that we will present in front of the class tomorrow, we prepare all of those and make sure to bring them tomorrow.) - **(P8)**

“So ang pagiging handa din preparedness hindi mo rin masasabi sa kanila na maging prepared all the time kung hindi ka prepared. So, yun ang mga unang dapat makikita sa guro na ALIVE.” (In being prepared, you cannot instruct the [learners] to be prepared all the time if you are not prepared [as a teacher]. So, that is the first thing to ensure being a teacher of ALIVE.) - **(P9)**

“Ang ginagawa ko ay syempre naman kailangan na, para makuha mo ang attention ng bata, kailangan, ‘wag ka muna magturo pag hindi sila handa o hindi sila prepared. Kailangan ay may daily routine ka sa kanila.”(What I do [as a teacher] to get the attention of the learners, I do not teach if they are not yet ready or prepared. You need to have a daily routine established for them [learners].) - **(P12)**

Teaching implementation entails carrying out the plan of activities set by the teacher for classroom instruction. The actual classroom teaching ideally provides meaningful experiential activities that support the learners’ growth and development. In general, the *Asatidz* performed variety of pedagogical practices that support the learners during the classroom instruction in order to achieve the desired objectives for the lesson

taught. Furthermore, instructional methods are organized activities that help students attain instructional goals. According to the data analysis, since most of the participants were teaching Arabic Language and Islamic Values Education in lower levels (Level 1 to 3), most of their instructional methods as observed in the classroom were teacher-centered.

The instructional methods were mostly teacher-aided since lower grade learners are oriented toward mastery of subject-matter and language proficiency especially learning Arabic as a foreign language. Two of the participants shared how essential mastery of lesson and competencies is to the learners:

“Kaya nga ni-rereview ko sila palagi. Yung pinakaimportante din yun eh. Yung bago ka magsimula sa presentation magreview ka muna. Kasi paano na lang mag-momove ka dito tapos yung dati di din nila maintindihan.” (That is why I always do review [previous topics]. It is also very important. Before you start your presentation, you need to review first. How will you move on [to the next topic] if they cannot understand [the previous lessons]) – **(P6)**

“Ang pinakagusto ko pagkatapos ng school year, gusto ko lahat sila makita na ang mga bata ay natutong magbasa ng Arabic. Yun ang pinakaimportante sa akin; bago mag end of the year lahat sila ay matutong magbasa ng Arabic. Yun lang. Para syempre matutunan nila paano magbasa ng Qur-an.” (I really aspire that at the end of school year, I want all of them [learners] to be readers in Arabic. That’s the most important for me before the year ends - that all of them [learners] know how to read Arabic so that they will learn how to read the Qur-an.) - **(P12)**

Based on the data analysis of classroom observation of the 10 participants, the most frequent instructional methods used by the *Asatidz* were (1) reading, (2) question and answer, (3) lecture using keywords, (4) lecture using graphic association, (4) drill, and (5) assessment. However, these instructional methods by the *Asatidz* were applied the least during the classroom observation: (6) compare and contrast, (7) games, (8) songs, (9) lecture using *Powerpoint* presentation, (10) story telling, and (11) video presentation.

In general, the learners were eager to learn and most of them participated during the classroom discussion. A summary is provided (see Table 5) below for relevant themes using cross-case analysis of teaching implementation of the *Asatidz* during the classroom observation (see Appendix M p. 174). The observation tool was adapted from Braskamp and Ory (1994) and Jossey-Bass Classroom Observation Worksheet of University of Minnesota Center for Teaching and Learning.

Table 5*Summary of Classroom Observation Analysis*

KEY AREAS	RELEVANT THEMES	PARTICIPANTS
I. Lesson and Organization		
Made clear statement of the purpose and learning outcomes of the lesson	Explained only the topic for the day	P1, P2, P4, P6, P7 (5)
	Explained the topic for the day and outcomes of the lesson	P5 (1)
	Explained the topic and outcomes of the lesson after activities	P8, P9, P10, P12 (4)
Provided opportunities for students to apply content e.g., problems, case study, practice	Independent practice (pupils)	P2, P10, P12 (3)
	Guided practice (teacher-pupil)	P1, P4, P5, P6 (4)
	Real-life context application	P7, P8, P9 (3)
Summarized major points of lesson	Summarized major points during the lesson	P1, P2 (2)
	Summarized major points after the lesson	P4, P5, P6, P10 (4)
	Summarized major points after an activity	P8, P9 (2)
	Summarized the lesson after the formative exam	P7, P12 (2)
II. Content Knowledge and Relevance		
Included material appropriate to student knowledge and background	Utilized the classroom board	P1 (1)

	Utilized instructional materials	P2, P4, P5, P6, P7, P9 (6)
Included material related to the learning outcomes of the lesson	Utilized technology	P8, P12 (2)
	Included materials and tasks for formative assessment	P1, P2, P5 (3)
	Included materials for differentiated activities	P7, P8, P12 (3)
	Included visual materials as supplementary materials	P4, P6, P9, P10 (4)
III. Presentation		
Presented examples to clarify points	Presented examples through written words	P1, P2, P5, P10 (4)
	Presented examples through verbal words	P3, P7, P8 (3)
	Presented examples with through activities	P6, P8, P12 (3)
Related new ideas to familiar concepts	Relate in real life	P1, P5, P8 (3)
	Related previous lesson Scenario	P2, P9, P10, P12 (4)
Restated important ideas at appropriate times	Restated important ideas during the lesson proper; teacher-initiated	P1, P2, P10, P12 (4)
	Restated important ideas based on a pupil's question	P5 (1)
	Restated important ideas after formative assessment	P9 (1)
	Restated important ideas when pupils were confused	P4, P6, P7, P8 (4)

IV. Instructor-Student Interactions		
Students appeared to follow established classroom procedures	Pupils were behaved and participative in the class	P1, P2, P4, P6 (4)
	Pupils raised their hands during the class	P5, P7, P9 (3)
	Pupils followed established routines in the class	P8, P10, P12 (3)
Responded appropriately to any student disruptions	The teacher called out pupils who were not listening	P1, P2, P4, P5, P6, P7, P8 (7)
	The teacher established classroom routines	P10 (1)
	The teacher practiced positive reinforcement	P9, P12 (2)
V. Collaborative Learning Activities		
Provided clear tasks for student groups	No collaborative learning activities	P1, P4, P5, P6, P7, P9 (6)
	Group activity through worksheet	P2, P10 (2)
	Group activity through differentiated activities	P8, P12 (2)
Provided group tasks that were related to the lesson's learning outcomes	No group tasks were made.	P1, P4, P4, P6, P7, P9 (6)
	Group task not related to the learning outcomes	P2 (1)
	Group task related to the learning outcomes	P8, P10, P12 (3)

Provided group tasks that promoted higher-level thinking	Group task promoted HOTS in the lesson	P8, P12 (2)
	None observed	P1, P2, P4, P5, P6, P7, P9, P10 (8)
Synthesized group work at conclusion of collaborative activity	Teacher synthesized the group work	P8, P10, P12 (3)
	None observed	P1, P2, P4, P5, P6 P7, P9, (7)
VI. Lesson Implementation		
Elicited students' ideas about the lesson topic	Elicited pupil's idea through asking questions	P1, P2, P4, P5, P9, P10 (6)
	Elicited pupil's idea through one-on-one question and answer	P7, P12 (2)
	Elicited pupil's idea through classroom routine using card board	P8 (1)
Promoted critical thinking (comprehensive exploration of issues, ideas, artifacts, and events)	None observed	P1, P2, P4, P6, P9, P10 (6)
	Promoted critical thinking	P5, P7, P8, P12 (4)
	None observed	P2, P4, P6, P7 (4)
Asked students to generate their own explanations and justify their thinking	Asked pupils to generate own explanations	P1, P5, P8, P9, P10, P12 (6)
Promoted students' reflection on their own learning or performance	Promoted pupil's reflection through their errors	P1, P2, P4, P5, P6, P7 (6)
	Promoted pupil's reflection through group activities	P8, P9, P12 (3)
	None observed	P10 (1)

VII. Instructional Materials		
Wrote clearly and legibly on board, overhead projector, or other technology	Teacher used the board and visual aids	P1, P2, P4, P5, P6, P7, P9 (7)
	Teacher used projector and laptop	P8, P10, P12 (3)
VIII. Student Response		
Most students were engaged in the lesson throughout the class time	Pupils were engaged throughout the lesson	P1-P12 (10)

Teacher's Motivation for Self-Development. Teacher's motivation for self-development plays an important role in the formation process of teachers' professional autonomy (Liu et al., 2018). Professional autonomy is essential for educators to act independently and to provide the necessary roles inside the classroom at the same time. It gives the teacher more confidence in teaching and increases their self-worth as part of the school community. However, self-development is more than the results of teaching as what teachers are expected to perform. Furthermore, motivation acts as a reflection of teachers' conditions and levels for growth and improvement.

According to Bandura (1977), self-efficacy beliefs determine how people feel, think, motivate, and behave themselves; therefore, a motivated teacher with high perception of self-efficacy does well in the learning and teaching process. In general, the participants' perceived motivation was more intrinsic rather than extrinsic. The concepts of self-transcendence and personal values were evident during the in-depth interview. Self-transcendence as defined by Capra (1988) is "the ability to reach out creatively beyond physical and mental boundaries in the processes of learning, development, and evolution" (p. 291).

The *Asatidz* recognized the importance of teaching being more than just a profession but an upright obligation to God and a responsibility to share Islamic knowledge to others. Most of the participants believed that teaching Islamic knowledge serves a higher purpose more than just the teaching and learning process. Therefore, performing the duties and responsibilities of ALIVE teachers is tantamount to carrying out their Islamic faith and fulfilling their obligation as learned Muslims. As one of the participants shared:

“Simula noon, yun ah kasi di ba may kasabihan na kung ano iyong alam mo ay dapat ituro mo. Yun yung pinakamabuti sa inyo ay yung may alam, at kanyang binabahagi. Yun yung Hadith na nasabi, so yun. Simula nung nalaman ko yung hadit na iyon, di na yun nawala sa akin, hinanda ko na sarili ko na magturo.”

(Ever since, there is a saying that if you have something, you have to teach it.

That is the best; when you know something, you have to share it. That is also part of [Prophet Muhammad narration]. Ever since I learned about it, I have prepared myself to become a teacher.) - **(P5)**

“...As a teacher dapat lagi tayong handa. Kasi iyon din ang sinabi sa atin ng Propeta Muhammad.... lahat tayo ay obligado rin tayo na ipamahagi ang ating kaalaman natin natutunan. So dapat palagi tayong ready.” (As a teacher, we need to be prepared [during classroom teaching]. It was the advice of our Prophet Muhammad... all of us are obliged to share the knowledge that we have learned.

That is why we should always be ready [for teaching and learning]. - **(P12)**

In addition, personal values of *Asatidz* play an important role in teacher's efficacy. The teacher's conscientiousness makes the *Asatidz* aware of the roles and obligations

expected of them as part of the school community in general. Barni et al. (2019) argued that “values, under certain motivational conditions, are precious resources to improve the quality of teaching experience for teachers and indirectly for their students” (p. 5).

According to Liu et al. (2018), teaching practice on a ‘deep level’ initiates teachers to modify or reconstruct their values of development. Therefore, it makes teaching more meaningful, which can facilitate teachers’ positive feelings about the teaching process. On the words of Barni et al. (2019), “Teachers for whom values such as novelty, freedom, and choosing one’s own goals are important for their perception of efficiency actually feel more efficient in their teaching activities when they feel independent from external conditions” (p. 5).

Furthermore, the role of affect in the relationship between teachers and students plays an important part in the teaching and learning process. Nias (1989, as cited in Zembylas, 2003) in using symbolic interactionism as a framework argued that teaching, “especially in primary schools, called for a massive investment of the self ” (p. 108). The participants had discussed how they invested in upholding personal identity in their workplace. Being the main program implementers of Madrasah Education, they are constantly aware of their responsibility in school and the nature of their work. Some participants shared their personal values and practices performed in school:

Ang unang-una dapat maging fresh. Yung wala kang problema, positive lahat, kasi syempre ang kaharap mo ay mga bata, mga maliliit na bata. Eh kung may problem, baka hindi nila ma-handle. So dapat bago ka pumasok, positive muna.

(First thing to do is to look fresh [physical outlook]. You have to appear as if you

do not have any problem; stay positive [mindset], because you will be in front of your learners. If you have a problem, children might not handle that. Therefore, before you enter [the classroom], stay positive first. - (P12)

Kahit uh hindi pa mag alas siete, kailangan pumasok na ako. Kahit hindi ako nasabihan ni Sir na [Interviewer laughs] bakit ka late? Mas gusto kong mauna ako na— na dito ako. (Even if it's not yet 7:00 in the morning, [I] need to be at school. Regardless if Sir [Principal] does not ask me why I am late, I need to be there early – at school] - (P8)

Student-Oriented Practices in the Classroom. Teacher's efficacy or belief, in particular, has the ability to influence the general learning of the students and to create “a positive, nonthreatening social climate in which they learn frequently” (Pritchard & Honeycutt, 2007, p. 31). The teacher has the abilities and skills to overcome students' difficulties in learning during the teaching and learning process. Fostering a harmonious relationship and a positive environment for learning can increase the likeness of student's self-efficacy towards accomplishing certain tasks during classroom instruction.

Interestingly, 6 out of 10 *Asatidz* believed that self-efficacious Madrasah teacher should recognize and consider the needs, differences, and the level of the learner's knowledge in their instruction and teaching implementation. Consistent with the study of Faizuddin et al. (2016) in a private secondary Islamic school in Malaysia, Islamic teachers who showed creative instructional strategies during the teaching and learning process enable students to experience a variety of classroom activities. Teachers' creativity serves

as a crucial factor in translating competencies through instruction. With this, two of the participants shared some of their best practices inside the classroom:

Kaya kailangan kilalanin mo muna ‘yong bata . . . bago mo ‘yon . . . aahh . . . turuan ‘yong bata. Pag bago— bago lang na estudyante mo, o papasok ka pa lang doon sa class mo, kailangan kilalanin mo ‘yong bata pati ‘yong magulang niya. (We have to know our learners before you teach them. If you have new students, or you are about to teach the class, you have to know them and their parents also.) - (P8)

Always put your smile kasi‘ pinaka syempre ‘pag nakita ka ng mga bata kung first kang magtuturo tapos sasabihin ng mga bata hindi ka naka smile or kung hindi ka nag say hi sa kanila parang mafe-feel nila na ano ba ‘tong ano namin teacher naming masungit ba ‘to kasi ganyan talaga yung ano ijujudge ka talaga ng mga bata. (Always put your smile because if the learners will see you and they will notice you are not smiling or even greet them, they will feel kind of indifferent to their teacher. They will think you are snobbish and they will judge you eventually.) - (P6)

Teacher’s classroom practices that give emphasis on both the learning process and the learning outcomes have become the main difference from teaching in the past. It is believed that teachers should facilitate learning rather than dispensers of knowledge. Along with these changes, teaching has progressed from a process-output structure. As defined by Moore (2007, as cited by Akdeniz, 2016), teaching in contemporary times should “focus on assisting students to gain their highest level development in physical, social, emotional,

and cognitive aspects” (p. 6). Therefore, teachers should not solely focus on the cognitive aspect of learning but observe the holistic approach in the educative process.

The *Asatidz* shared their beliefs in creating a conducive environment for their learners by focusing on student-oriented practices such as establishing instructional tactics in the classroom. Instructional tactic refers to a way on how to enhance learning which has a narrower scope than instructional strategies (Akdeniz, 2016). Most of the participants were aware of their learner’s own learning styles and strategies to cope with different subjects in the ALIVE program implementation. Moreover, in order to establish student-oriented practices, the *Asatidz*’ implement the following: (1) choosing of instructional methods and materials suited for the learner’s needs, (2) providing learning opportunities, and (3) managing their classroom. According to Bishop and Berryman (2009), “Relationships and interactions between teachers and students in the classroom are keys to effective teaching of students” (p. 27).

The participants shared that choosing instructional methods and materials suited for the learners is a humungous task but is essential. Most of the *Asatidz* were aware of the concept of learners’ different learning styles and some of them ascribe to do more interactive and collaborative activities rather than to be complaisant in following traditional teaching practices in their instruction.

At least (3) three participants utilized technology-aided instructions such as using a video presentation as an anchor for the day’s topic and utilizing a projector for more visual presentation. More diversified pedagogical practices were noted during the classroom observation. These findings support the study conducted by Sali and Marasigan (2020) in

selected ALIVE schools in Quezon City, Metro Manila where they found out that “seminars and enrichment activities held showed diversity on their *[Asatidz]* teaching strategies and understanding of the concepts in pedagogy” (p. 10). Three of the participants shared their thoughts about choosing instructional materials for their learners:

“...kung hindi ka naghanda, kung hindi ka nag plan kung anong strategies na ituturo, kung paano gagamitin mo para sa mga bata eh paano maabsorb ng bata kung wala inihandang strategies di ba?. Syempre importante yung ganon pinagplanuhan mo ng mabuti.” (...if you did not prepare and plan your strategies in teaching on how you will execute it with the learners, how will the learners absorb [the lesson]? It is very important because you have to plan [instruction] very carefully. - **(P6)**

“Kailangan talaga alam natin ang kakayahan ng estudyante at kung anong ituturo sa kanya para yung pagtuturo mo hindi ka mahirapan masyado.” (We need to know the learners’ ability and what [competencies] you will teach, so that it will not be hard for you.) - **(P1)**

“So inaano ko naghahanap ako ng paraan para parehas lang sila. So pag recess nila, iyong mga maliliit, tinuturuan naming... Oo, parang coach. Paisa-isa. Atsaka may remedial pa kami. Mahirap.” (I am looking for ways to explain [competencies] equally to them [different age group and ability]. So during our recess, those little ones, we teach them... Like being a coach to them, one-on-one, and we do remedial [lessons]. It is hard. - **(P4)**

Dewey (1902) in his written work titled ‘Children and Curriculum’, placed teachers, not content experts, at the center of the process on designing powerful classroom experiences. As such, the teacher gives the proper emphasis on the learning experiences as opposed to teachers as mere consumers of curriculum knowledge. The teacher has the ability to provide learning opportunities to the learners through interaction in the environment and exchange of ideas and interests among the learners’ classmates and peers. Four (4) out of 10 *Asatidz* emphasized the importance of providing learning opportunities by creating objectives that would seek meaningful learning. As one of the participants explained:

“Sa tingin mo ba ano kaya ang magiging results tama ba tong ituro sa mga bata. Ma-achieve ko bang tong objectives na to? Kung ganong istilo na gagawin ko. Yung parang ganon.” (You must think about the result [outcome of instruction] if it is correctly taught [competencies] to the learners. Can I achieve these objectives if that [teaching] style will be used? Stuff like that.) - **(P6)**

Furthermore, from a cognitivist perspective, proponents see knowledge as actively constructed by learners in response to interactions with environmental stimuli since child cognitive faculties are unprecedented. Therefore, it was also possible to separate learning from its social context. According to Piaget (1936), children construct an understanding of the world around them and then experience discrepancies between what they already know and what they discover in their environment.

More recently, several theorists have argued that for knowledge to be active, it should be learned (1) in a meaningful context and (2) through active learning. Similarly,

situated learning proponents also reasoned that knowledge cannot be taught in an abstract manner; and for it to be useful, it must be situated in a relevant or authentic context.

Gaining the attention of the learners to focus on the day's lesson is crucial to the teaching and learning process. Therefore, the teacher should be ready to get the attention of the learners, especially during classroom instruction. Most of the *Asatidz* discussed the importance of classroom management especially with diverse learners enrolled in the ALIVE program. According to Akdeniz (2016), "Effective teaching and learning cannot take place if classroom management is not applied sufficiently" (p. 249). The classroom management of the *Asatidz* helps provide structure to the class in order to create a non-threatening democratic learning environment where learners can feel that their ideas, beliefs, and opinions are validated with respect to each other.

One of the participants explained the importance of classroom management:

"Ahhh. Ako sa part ko, ang istilo ko, unang una kasi classroom management so yun yun. Ang classroom management pag wala yan sa loob ng classroom hindi ka makakapagconcentrate." (Ahhh. In my part, my [teaching] style focuses first on the classroom management. If you do not have classroom management inside your classroom, you will not be able to concentrate [during classroom teaching]. - **(P9)**

Notably, during the classroom observation, the *Asatidz* performed different instructional tactics such as different approaches in classroom management to facilitate meaningful learning. Based on the researcher's observation notes, some of the *Asatidz'* established rules and routines in the classroom were (1) learners using meta-cards to

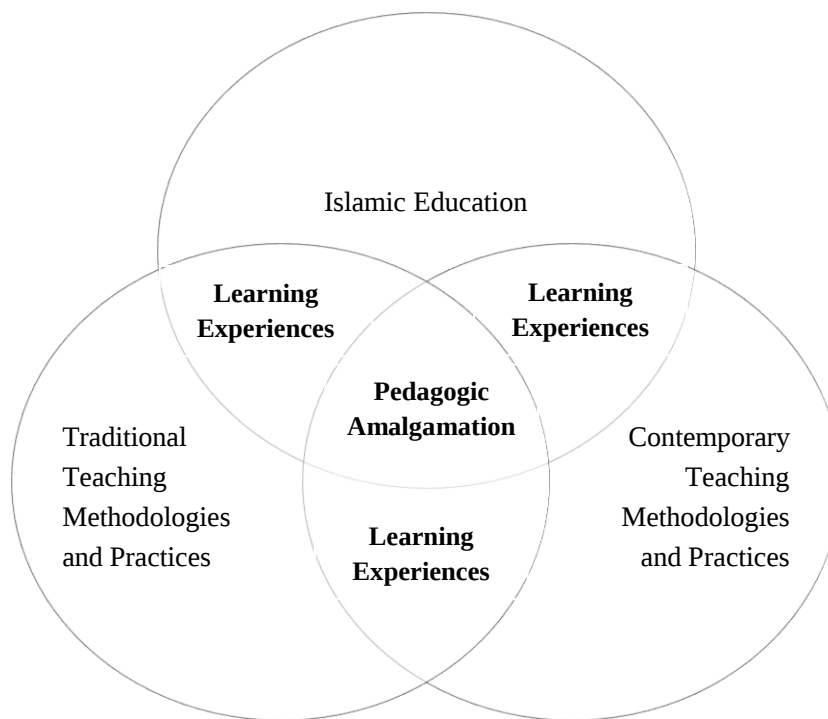
answer relevant questions; (2) during group activities, a leader acts responsibly to the team especially during collaborative learning; (3) the use of teacher's cues such as greetings and songs as an indication to start formally the classroom instruction; (4) reinforcement of positive behavior through motivation; (5) raising of hands if the learner wants to answer or raise a question; and (6) separation of male and female learners in the classroom. Interestingly, eight (8) out of 10 *Asatidz* follow sex segregation for male and female learners. It is attributed mostly to the religious belief that males and females should not be placed close to one another.

The concept of self-efficacy among *Asatidz* has progressively gained an important role in the development of Madrasah teachers' pedagogical practices. The analysis of data showed that self-efficacy among selected *Asatidz* in Metro Manila revolves around three (3) essential themes: (1) Teacher's Teaching Competence, (2) Teacher's Motivation for Self-Development, and (3) Student-Oriented Practices. In general, the concept of self-efficacy among the *Asatidz* provides implications for teaching effectiveness by developing their pedagogical competence, increasing their intrinsic motivation for self-development, performing instructional practices for different types of learners, and employing student-oriented practices in the classroom toward learners' academic achievement. (See Figure 7)

Islamic education

Figure 8

Islamic Education Affecting Asatidz' Pedagogical Practices



The analysis of data showed that Islamic background as a factor in developing the pedagogical practices among selected *Asatidz* in Metro Manila revolves around two (2) essential themes: (1) Conceptualization of Traditional Teaching Methodologies and Practices, and (2) Foundation of Islamic Knowledge. In general, the Refined Elementary Madrasah Curriculum (REMC) necessitates Arabic language proficiency and mastery of Islamic concepts among *Asatidz*. Therefore, the background and foundation of Islamic education among Madrasah teachers is essential for carrying out the important competencies in the curriculum during classroom instruction. Nevertheless, the pedagogical practices of the *Asatidz* are mostly a combination of traditional and

contemporary approaches to teaching and learning based on the classroom observation. Reflections of these qualities and practices connote understanding of the essential interplay of Islamic knowledge and the two pedagogical approaches suggesting a ‘pedagogic amalgamation’ among different relevant practices of the *Asatidz* in the implementation of ALIVE program. (See Figure 8)

Conception of Traditional Teaching Methodologies and Practices. The ALIVE teacher applicants must be at least a graduate of high school “*Thanawi*” or college “*Kulliyah*” level in Islamic Education (Sali & Marasigan, 2020). Islamic education is a major requirement to be considered among *Asatidz* who will be teaching in public schools across the country as the Islamic knowledge of Madrasah teachers is essential for teaching preparation and implementation. The learning competencies in the Refined Elementary Madrasah Curriculum (REMC) necessitate proficiency in Arabic language and mastery of Islamic concepts among *Asatidz*. Therefore, background in Islamic education among Madrasah teachers is essential for carrying out the curriculum during classroom instruction.

Interestingly, the Islamic educational background of the participants varies from local to international schools. In addition, six (6) out of 10 participants were high school graduates in Islamic education, while two (2) of them were trained in Metro Manila and the remaining two (2) graduated in international universities in the Arabian Peninsula one of whom is a master’s degree holder. All of the participants have a deep understanding of Islam and are adept in teaching Arabic language and Islamic values education. Moreover, most of the *Asatidz* obtained their Islamic education in the Southern part of the Philippines. Remarkably, all of the participants were from Mindanao. Albeit the remaining *Asatidz*

were trained in local Madrasah in Metro Manila and few in international institutions, all of them agreed that Islamic educational background must be a pre-requisite of being a competent Madrasah teacher. Unlike Western education, Islamic education is not based on the credibility of the institution, “rather it relies on the teacher’s scientific reputation” (Arjmand, 2017, p. 22). Therefore, competent Madrasah teacher with an excellent foundation of Islamic knowledge is indispensable. All participants agreed that their Islamic background is imperative to the implementation of ALIVE Program.

Furthermore, distinct shared pedagogic qualities and practices have persisted in diverse sites of Islamic education around the world (Alkouatli, 2018). Islamic education especially the ALIVE program imparts knowledge to the learners through different pedagogical practices using different instructional strategies, methods, techniques, and tactics performed by Madrasah teachers. Seven (7) out of 10 *Asatidz* described the traditional teaching methodologies and practices of their previous mentors or Islamic teachers. Most of them expounded the different pedagogical practices of their Islamic teachers as somewhat ‘traditional’ in their approaches in transmitting knowledge to the learners. Based on data analysis, most of the *Asatidz*’ previous Islamic teachers performed direct instruction. These findings support the study of Sabki and Hardaker (2003) that “Teacher’s pedagogical strategy facilitates the interplay between orality, memorization, and the sacred text in spiritually forming the human person” (p.77). A few of the participants shared their thoughts:

“Oo. Magsusulat ka lang, kailangan . . . isusulat mo lahat ng nakikita mo d’on sa blackboard. Kung sabihin ni Teacher o kaya si Ustadz na, “Magme-memorize kayo nito,” “Ah, bukas? Sige po.” Hmm. Magbabasa ka lang nang basa,

ga'non.” (Yes. You will only write. You need to write everything written on the blackboard. If my teacher will say, my *Ustadz* [teacher or mentor], “You need to memorize this” “For tomorrow?” [asking the teacher]. Okay. Hmm. You have to read and read.” - **(P8)**

“Ang strategy ng mga Ustadz dati, pinupuno yung blackboard talaga sulat... Pero name-memorize namin, kung ano ang sinusulat sa blackboard name-memorize namin. (Parang rote learning more on memorization?) Yes, memorization.” (The strategy of *Ustadz* [teacher or mentor], he would fill the blackboard with writings... However, you need to memorize everything written on the board (Like rote learning more on memorization?) “Yes, memorization.” - **(P12)**

Ishomuddin and Bin Mokhtar (2017) conducted a study on the teaching methods of 20 Singapore-based Islamic teachers who graduated from Middle Eastern countries. The results showed that the traditional method of teaching such as lectures is a way to provide more knowledge than using other methods. The statements of the *Asatidz* support the findings of this study on the preferred instructional strategies of their previous Islamic teachers who were mostly graduates from the Middle East. In addition, Madrasah teachers who were graduates from the Middle East were reluctant to use other teaching methods because of their experience gained during schooling, when their lesson was taught also through the lecture method (Ishomuddin & Bin Mokhtar, 2017; and Rusthman et al., 2012). Lastly, the authors argued that the traditional method of teaching Islam is more precise than other teaching methods as “the practices of memorization and recitation, question and

response, are taught from the very early years of Islamic education” (Sabki & Hardaker, 2018, p. 77).

In addition, every humanly attainable truth can be found in the revealed text (Arjmand, 2017). The Qur’an and the Prophet Muḥammad and his manner of living (Sunnah) and narratives or *Hadith* (Baiza, 2017) are the original sources for all things Islamic (Abdullah, 2018); therefore, pedagogical practices are also attributed to primary-source principles coming from the foremost bases of the Islamic religion. As mentioned, the traditional methods of teaching including memorization, orality, and didactic approach towards sacred text were performed by prolific Arab poets and Islamic scholars especially preserving important recitations, narratives, and proverbs among others. For instance, memorization plays an essential role in some of the religious practices of Islam including memorization of the Qur’ān, *Hadith*, and other sacred text, and recitation of prayers in daily worship practices of Muslims as part of the pillars of Islam.

Since studying Islam entails synchronizing with primary-sources, teaching Islamic education should be objective rather than subjective. This premise influenced the early *kuttab* (elementary) teachers to separate Qur-an and non-Qur-an education during the early Abbasid (750-1258) times (Landau, 1986, p. 567). Apparently, *kuttab* teachers were afraid of making mistakes in teaching the Qur’ān, for which “they had a great religious devotion and personal respect” (Baiza, 2017, p. 5). Consequently, orality and didactic approach towards sacred text were performed mostly through a direct lecture of the learned scholars during the early years of Islam as effective methods to teach Qur-an, *Hadith*, and other sacred text without changing their meaning. These pedagogical practices can be attributed somehow to the teaching approaches of the *Ustadz* or male learned scholars who were

trained mostly in the Middle East as mentors and teachers of the *Asatidz* during the formative years of their Islamic education. Some participants responded to the other traditional teaching methodologies they have experienced:

“...babasahin yung books, minsan yung iba, di nagsusulat. Salita lang nang salita so bahala ka na kumuha ng mga... kapag di ka nakakuha, may squat pa. [smiled]” (He [teacher/mentor] will read the book, sometimes, others [teacher/mentor] did not write anything [lecture]. They will keep on talking continuously, it is up to you to take note of what they said... If you cannot catch up, you will have to squat [smiled]. - **(P4)**

“Ah yung parang nakaupo lang siya, kasi yung sa amin kasi matanda na yun. Kumbaga, ulama na siya. Tapos nakaupo lang siya, tapos babasahin niya sa amin yung ituturo niya tapos kapag may hindi kami maintindihan, isusulat niya sa board, ipapaliwanag niya.” (He [teacher/mentor] will just sit since he [former teacher/mentor] was old already. I mean, he is an *ulama* [Muslim scholar specializes in knowledge of Islam]. He will just sit and read the lessons to be learned and then if there was someone who did not understand the lesson, he will write in on the board and explain it after.) - **(P5)**

“Malaki ang pagkakaiba po. Yung pagtuturo dati ay gumagamit lang sila ng chalk at board. Tapos salita, buksan ninyo itong libro.” (There was a big difference [pedagogical practices]. The way teachers taught way back was through chalk and board. Then they will direct [the learners] to open the book.” - **(P10)**

The *Asatidz* understood the differences of the pedagogical practices or instruction used by their former Islamic teachers or mentors which are traditionalist in orientation vis-à-vis the current teaching strategies performed in a contemporary classroom. The conceptualization of the traditional teaching methodologies and practices of their previous teachers provided them with clear distinctions between traditional and contemporary pedagogical approaches.

In contemporary education, pedagogical approaches shifted from a traditional process-product or direct instruction approaches to more socio-constructivist thinking anchored on differentiated practices or the combination of two. This premise was supported by a participant who thought of mixing these two approaches:

“Oo pinaghahalo eto pinaka the best way kung mayroon ka (traditional and contemporary teaching).” (“Yes, the combination [of the two approaches] is the best way to use [application to teaching].”) - **(P9)**

The *Asatidz* used different instructional strategies during the classroom observation. These findings support the study conducted by Sali and Marasigan (2020) in selected ALIVE schools in Quezon City, Metro Manila where they argued that “seminars and enrichment activities [conducted by DepEd] held showed diversity on their [*Asatidz*] teaching strategies and understanding of the concepts in pedagogy” (p. 10). Alkouatli (2018) likewise pointed out that distinct shared pedagogic qualities and practices have continued in diverse sites of Islamic education around the world.

In the Philippines, the orientations of the pedagogical training were congruent to the Philippine education and were a mix of philosophical tenets from realism

(essentialism), progressivism (pragmatism), existential humanism, and social reconstructionism (Wiles & Bondi, 1999; Ornstein & Levine, 2006, as cited in 2014 Final Report of Muslim Education Initiatives). Interestingly, the pedagogical practices of the *Asatidz* are influenced both by secular and non-secular orientation.

Based on the data analysis, the pedagogical practices of the *Asatidz* are mostly a combination of traditional and contemporary approaches to teaching and learning. Reflections of these qualities and practices connote understanding of the essential interplay of these pedagogical approaches to suggest a ‘pedagogic amalgamation’ among different relevant practices of the *Asatidz*. The conceptualization of the traditional teaching methodologies and practices of their previous teachers provided them with clear distinctions between traditional and contemporary pedagogical approaches. The findings suggested interplay in pedagogical theories and actual instructional practice which guides the *Asatidz* to choose what pedagogical practices to employ and how to better execute these practices in the classroom. In relation to a praxis-oriented educators as discussed in the four disposition-action couplings of Edwards-Groves et al. (2018) as adapted from Kemmis (2012), these dispositions were evident in *Asatidz*’ pedagogical amalgamation which directs them “to the interplay, reciprocity, and delineation” (p. 142) of their pedagogical practices. The term ‘amalgamation’ was used to describe not just the simple fusion but the dynamic interplay of the different pedagogical reasonings, approaches, theories, and practices of the *Asatidz* in teaching and learning.

Foundation of Islamic Knowledge. The concept of knowledge or *Ilm* is an integral part of Islamic education. It was emphasized in the Holy Qur-an with repeated injunctions, “*God will exalt those of you who believe and those who have knowledge to high degrees*”

(58:11); and “*Oh my Lord! Increase me in knowledge*” (20:114). In general, religious education is categorized based on Arabic as *al-’ulum al-naqliyya* (lit. the ‘transmitted sciences’), such as the Qur’ānic sciences, the Hadith sciences, and Jurisprudence (*fiqh*). Furthermore, in the ‘transmitted’ or religious sciences, supplementary subjects are taught, *al-’ulum al-’aqliyya* (lit. ‘the rational sciences’), which include problem-solving, philosophy, mathematics, computing, and languages (Baiza, 2017; Sabki & Hardaker, 2018).

The concept of education is essential to all Muslims especially for their obligation to acquire Islamic concepts from learned scholars, either in transmitted sciences or in rational sciences. Therefore, in teaching transmitted or religious sciences, it is imperative for a learned scholar or a Madrasah teacher to understand the basics and the foundation of Islamic knowledge beforehand. There were five (5) out of 10 *Asatidz* who identified the foundation of Islamic knowledge as an essential factor in determining the desired competencies to teach and in translating the said competencies in classroom instruction. Their foundations of Islamic knowledge were obtained during their Islamic education in different Islamic institutions both in local and international schools and/or universities. Furthermore, Halstead (2004) suggested that Muslim education has three possible analysis pointing out the word ‘*Tarbiya*’ and its epistemology (1). Its Arabic root ‘*raba*’ or to grow and increase aids individual development;(2) ‘*Ta’dib*’ comes from the root word *aduba* which means to be refined, disciplined, and cultured as increasing understanding of society and its social and moral rules; and (3) ‘*ta’lim*’ or ‘*alima*’ which means to impart and receive knowledge as transmitting of divine teachings. Remarkably, Islamic education is

deemed holistic as it teaches individual development and influences learners' understanding of the society and its social and moral context simultaneously.

“Unique historical circumstances shape interpretations of knowledge” (Alkouatli, 2018, p. 4). Therefore, there may be no singular concept of knowledge in Islam as Muslim in different places has varying concepts, yet they still interact, change, and build upon one another (Panjwani, 2004, as cited in Alkouatli, 2018). The Madrasah Education program such as the ALIVE program of DepEd gives appropriate and relevant educational opportunities within the context of accepted cultures, customs, traditions, and interests of Muslim learners (Sali & Marasigan, 2020).

Arguably, the Qur'ān and Hadith primarily serve as the two vehicles of knowledge as primary-sources anchored on Islamic education for most Muslim communities across the world. With this, seeking knowledge and education in Islam is therefore a religious obligation and a central part of belief (Baiza, 2017). Given these imperative reasons, *Asatidz* considered their background in Islamic education as a bulwark of their religious obligation as learned Muslims who hold the credibility to teach the authenticity of Islam. As some of the participants shared their belief:

“So iyon yung ineexplain sa mga bata, paisa-isa yung mga batas ng Islam na ang nandun summary lang. So hindi alam ng mga bata, ano ba yan, paano mo eexplain so iyon ang ineexplain namin sa kanila. Kaya yung ano namin iyong Kulliyah namin, syempre dun namin nakuha iyon.” (You will have to explain to the learners about the concepts of Islam in summary. If the learners do not know,

how will you explain [Islamic concepts] to them? That is why our *Kulliyyah* [high school education], of course, gave us that [knowledge] - (P4)

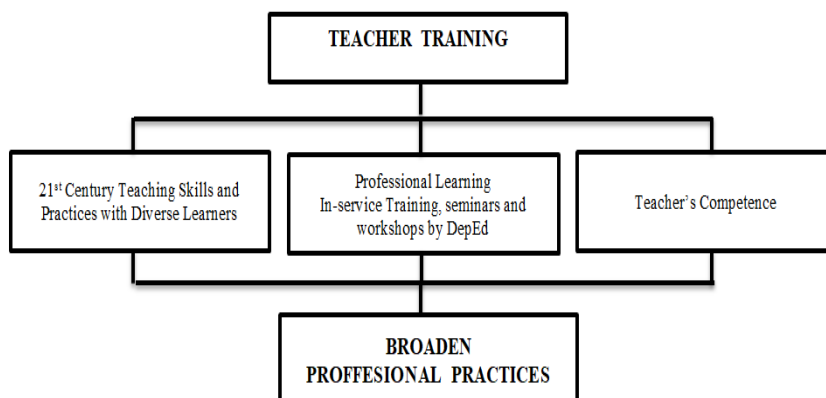
“Ah, syempre, ‘yong handle namin na Arabic, Islamic, minsan napapaisip ka, “O siguro, kung hindi ako nag-aral ng Arabic, paano ko maituturo ‘yong Islamic Values? E, ‘yong Islamic Values, hindi lang ‘yon isang subject, Sir. Nand’on ‘yong Tariq, nand’on yong Fiq-uh...” (“Of course, when you handle Arabic [language] and Islamic [values] sometimes you will think *“Oh, I wasn’t able to study Arabic [concepts], how I will teach these Islamic values?”* An Islamic values does not fall to only one subject, sir. There are *Tarikh* [History] and *Fiqh* [Islamic Jurisprudence] also.” - (P8)

The Islamic educational background among *Asatidz* is imperative to the implementation of the ALIVE Program. The applicability of Madrasah teachers’ pedagogical practices depends on the content knowledge in the Arabic language and should be based on the Qur-an and Hadith of Prophet Muhammad as primary sources.

Teacher Training

Figure 9

Teacher Training Affecting Asatidz’ Pedagogical Practices



In general, according to the study conducted by Vieluf et al. (2012) on the ‘Teaching Practices and Pedagogical Innovation’ of different teachers across the world, one of the highlights on teacher’s professional practices as part of teacher’s pedagogical competence of Madrasah teachers is the premise of instructional quality as complex. They claimed that “there is no single best way of teaching and teachers continually must adapt their practices to serve the needs of the specific context, class, and students” (p.25). Furthermore, despite the challenges in the 21st century education, the *Asatidz* practiced a combination of a constructivist and of a more direct approach to instruction as what most participants were doing during their classroom observation. Consequently, *Asatidz*’ different exposures through various teacher training conducted by DepEd and ALIVE schools showed that “seminars and enrichment activities held showed diversity on their [*Asatidz*] teaching strategies and understanding of the concepts in pedagogy” (Sali & Marasigan, 2020, p. 10). These important components learned or experienced by the *Asatidz* during their teacher training involvements broaden Madrasah teacher’s professional practices. (See Figure 5.0)

Enhancement of Teacher’s Instructional Practices. Remarkably, all of the participants agreed that teacher training is an essential factor in the development of their pedagogical practices. This is consistent with the study of Alwadai (2014) in his dissertation about Islamic teachers’ perceptions on improving critical thinking skills in Saudi Arabian elementary schools. Apparently, more research on the pre-service and in-service professional training program for Islamic teachers are recommended as the changing educational landscape in a contemporary period demands for a deeper and more complex student learning in order to systematically improve the teachers’ learning through

varied approaches in professional development. 21st century learners call for the development of certain competencies, such as deep mastery of challenging content, critical thinking, complex problem solving, effective communication and collaboration, and self-direction (Darling-Hammond et al., 2017). Inevitably, teachers have to refine their pedagogies to be able to teach these skills. One of the participants explained her thoughts about contemporary education:

“So yun nga, sa last training ko sa Davao, ang ginawa naman namin ay tungkol sa 21st century skills more on technology. Lahat ng ginawa namin doon ay sa computer pati ang evaluation, sa ano kami nage-evaluate sa cellphone. Kaya nga eh. Gustong gusto ko yun. At saka kung ako ang teacher of 21st century na-eexcite ako sa ganong strategy, how much more pa sa bata.” (Our last training was held in Davao. What we did [studied] was the 21st century skills and more on technology. All of our [worksheets] were computer-aided and even in the evaluation, we used our cellphone. That is why I appreciate it so much and as a teacher in the 21st century, I feel so excited to use those strategy[ies], how much more the learners?) - (P12)

The *Asatidz* explained the importance of teacher training on their pedagogical practices. Most of them highlighted the enhancement made on their instructional practices especially on how to teach in the classroom considering they have diverse learners. Four (4) out of five ALIVE schools divided their classes into three groups with learners being categorized according to their level of proficiency in Arabic Language and Islamic Values Education: (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively. The classes are composed of multi-grade

learners with different age groups. Table 6.0 summarizes the various training and seminars attended by the participants including their awards and distinction based on their demographic profile. Most of the sessions were conducted by DepEd during their in-service training (INSET) in selected ALIVE schools.

Table 6.0

Summary of Training and Seminars Attended and Awards Received

	TRAINING ATTENDED	AWARD & DISTINCTIONS
P1	• Workshop Orientation for School Head and Training of <i>Asatidz</i> on the use of REMC • Arabic Emergent Reading • INSET • ALIVE seminar-workshop on Interactive Teaching	• Most Outstanding <i>Asatidz</i> Teacher (Division) • Outstanding ALIVE teacher (NCR)
P2	• Summer Enhancement Training Workshop for <i>Asatidz</i> • 5-day Capability Building Program for Muslim Teachers • INSET	• Mentorship: Spelling, Hard Touch, Arabic, Best in Arabic
P4	• Workshop Orientation for School Head and Training of <i>Asatidz</i> on the use of REMC • 5-day Capability Building Program for Muslim Teachers • INSET	• Mentorship Islamic Values
P5	• INSET	• Mentorship: Arabic Spelling, Hard Touch, Arabic Reading, Quiz Bee
P6	• INSET • Basic Teaching Strategies	• Mentorship: Hard Touch
P7	• INSET	• Mentorship: Arabic Spelling, Hard Touch, Arabic Reading,
P8	• Certificate of Recognition Pedagogy • ALIVE teachers workshop • INSET	• <i>Asatidz</i> of the year (2008) • Best Demonstration teacher (2013) • Outstanding ALIVE teacher

P9	• INSET • Training workshop for <i>Asatidz</i> • Division INSET	• With Distinction in LeaP Training • Mentorship: Best in Demo teaching Regional Qur-an Reading
P10	• Summer INSET • Training workshop for <i>Asatidz</i>	
P12	• LeaP Training • INSET • Training Workshop of <i>Asatidz</i> on Culturally Responsive Teaching Pedagogy • 5-days Capacity Building program for Muslim Teachers • Teaching the 21st century skills	• National Demonstration Teacher

A participant shared her thoughts about how crucial instructional strategies and methods are in the teaching and learning process. Participant nine (9) explained the importance of utilizing different instructional strategies in a class full of diverse learners, which she learned during the INSET conducted by DepEd. P9 eventually related the concept of ‘Multiple Intelligences’ of Howard Gardner to the pedagogical practices or instruction she uses in the classroom.

Una, ang tiningnan ko muna. Kasi dapat tayo mga teachers multi ano tayo eh.. ang inaappply natin ay ‘multiple intelligence’. Yun ang pinakamalaki sir. Ang pinakamalaking tulong ng INSET sa summer, yan mga seminars sir. (First, you have to assess [the learners]. As teachers, we should be multi [multi-tasking] that we need to apply the concept of ‘multiple intelligence’. That’s the most important, sir. That’s the biggest help [learned] from the INSET during summer, such kinds of seminar sir.) – P9

In addition, the INSET for most of the participants was helpful in molding their pedagogical practices as Madrasah teachers. Some of the *Asatidz* diversified their

approaches in instruction to implement better their planned instruction with ease and effectiveness. Since the pedagogical background of most *Asatidz* is more on traditional teaching methodologies and practices, the different training and seminars funded by DepEd were helpful in enhancing their instructional practices. Some of the participants shared their relevant experiences:

“Ay malaki. Nakukuha namin dun yung paano gumawa ng devices, mga visual aids. Ayan kung papaano, ideddeliver sa kanila kasi nasanay nga kami ng wala e. ...yung university na pinagtapusan namin, wala talaga. Walang devices na gumagamit dun.” (It is a big help. We learned how to create [learning] devices such as visual aids and how to deliver instruction [using the devices and visual aids] to the learners... In the university I have graduated from, there was none. There were no devices.) - **(P4)**

“Kasi natututo kayo paano gumawa ng mga visual aids at kung paano magturo sa mga walang classroom. Marunong na kayo mag-lesson plan at group activities. Nagpapacontest ako. Nagga—nag-a-ano na ko ng mga prize, ‘Sige maa-ano kayo, galingan ninyo para makakuha kayo ng prize.’ ([I] learned how to create visual aids and how to teach even without classroom. [I] have learned how to write lesson plan and do group activities.) - **(P7)**

Certainly, professional development is about teachers’ learning: learning how to learn, and transforming their knowledge into practice for the benefit of their students’ growth (Avalos, 2011). According to Organization for Economic Co-operation and Development (OECD, as cited by Vieluf et al., 2012), teaching quality is especially

important for improving education outcomes. There are empirical studies about the association of quality teaching and instruction and its influence in achieving students' outcomes.

“Natuto talaga kami sa Arabic letter at number sa Islamic readings. Dun talaga ako... Halimbawa, subject ko ay Islamic greeting, ginu-group ko sila ng two groups, bale para makapag-conversation sila.” (We really learned [how to teach] Arabic letter and number in Islamic readings. I really [learned]... For example, the [topic] is about Islamic greeting, I grouped them into two so that they can converse to each other.) - **(P2)**

“Diyan natin nalaman o nadagdagan ang kaalaman natin paano ang istrategiya sa pagtuturo, para maimprove. For example, iyong mga strategies na classroom management, sa instruction. ...Tapos paano mo iyong grading system” ([INSET] increased [my] knowledge on how to use strategies in teaching and how to improve it. For example, the strategies on classroom management and instruction and the grading system also.) - **(P1)**

According to Pekkarinen and Hirsto (2017), the conduct of pedagogical training has resulted in significant development in teacher's pedagogical competence. Thus, developing pedagogical competence through teacher training development is vital to the *Asatidz* as program implementers of Madrasah Education Program. The INSET gave the *Asatidz* a platform to assess and evaluate the relevance of their different pedagogical practices. There were attempts to emphasize the contemporary teaching strategies and practices to *Asatidz*. However, according to Avalos (2011), in-service teacher training (INSET) is considered a

traditional approach to professional development. As argued, there are several approaches to professional development made for teachers, at least for 10 years (2000-2010) such as reflection process, teacher co-learning, workplace learning, and school-university partnership among others. Furthermore, Avalos (2011) asserted that “not every form of professional development, even with those greatest evidence of positive impact is of itself relevant to all teachers” (p. 1).

Teacher professional practices include both teaching practices inside the classroom and the humungous task to shape school learning environment through all-encompassing professional practices. In general, teacher training conducted by DepEd and INSET at ALIVE schools taught the participants on what were expected of them as *Asatidz* or Madrasah teachers in implementing the program in public schools in Metro Manila. In addition, teachers’ training assisted the *Asatidz* on familiarizing different instructional strategies and methods that enrich their pedagogical practices including effective classroom management techniques.

“Galit ka lang nang galit sa mga bata, wala kang techniques. ...Kasi mga seminar, marami silang binibigay sa ‘min na mga techniques, ganito ‘yong gawin niyo.” (If you will constantly get mad at your learners and you do not have [instructional] techniques, [you will just get frustrated]... In our seminar, we have learned a lot especially on how to implement the techniques [inside the classroom]) - (P8)

“Ah, at tsaka yung mga pinakadabest talaga yung tinuruan kami kung papaano namin i-manage yung mga bata.” (Also, the most important lesson [taught during

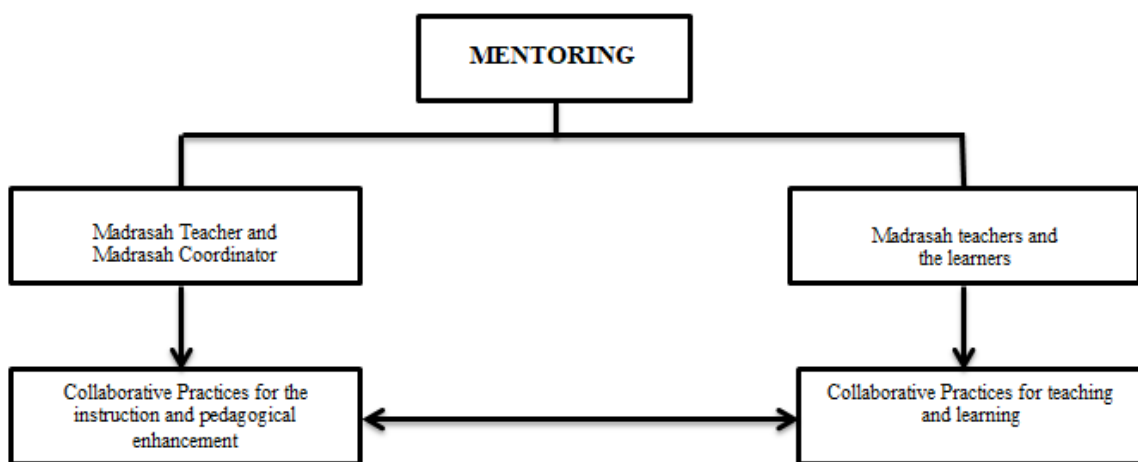
the training] was how to manage the learners. - (P2)

“Naka-apekto siya kasi mas nalaman ko yung mga bawal, na may mga bawal pala sa pagtuturo, may mga bawal pala. May mga karapatan pala yung mga bata lalo na yung mga, yung ano bang tawag dun, yung child policy.” (It has an effect [training] because I have learned that there are things in teaching that are prohibited to the learners. The learners have their rights and that is what they call child policy.) - (P5)

Mentoring

Figure 10

Mentoring Affecting Asatidz' Pedagogical Practices



Professional collaborative practice among their school head, their Madrasah coordinator, and other teaching personnel in school can further establish “strong professional development communities as important contributors to instructional improvement and school reform” (Little, 2006, p. 936). According to Struyve et al., (2016), the task of the mentor is to facilitate socialization processes of early career teachers in

order to develop better connection with others in the school. In addition, feedback and reflection are two other powerful tools found in effective professional development (Darling-Hammond et al., 2017) (see Figure 10). In emphasis, these approaches are employed often during mentoring and coaching but are not limited to these spaces. Also, this collaborative practice with learners enhances the motivation of the *Asatidz* for self-development to improve their self-efficacy in teaching and learning. Barni et al. (2019) similarly argued that “under certain motivational conditions are precious resources to improve the quality of teaching experience for teachers and indirectly for their students” (p. 5).

Professional Collaborative Practices. Mentoring teachers is part of professional learning which refers to any activity that equips teacher with tools and resources for high-quality instruction (Vieluf et al., 2012). There were several documented benefits to novice teachers’ participation in well-designed and well-funded programs with carefully selected qualified mentors (Darling-Hammond, 2003, as cited in Fantilli & McDougall, 2009). Mentor is defined as the person who assists students by being their guides, advisors, leaders, or tutors (Evans, 1992, as cited in Akdeniz, 2016). The relationship between mentor and mentee in the context of the *Asatidz* applies to both Madrasah coordinator and Madrasah teachers including Madrasah teachers and their learners.

According to Hylan and Postlethwaite (1998), provision to such mentorship opportunity has significant benefits for those who participate including the teachers and learners. Most of the *Asatidz* agreed that mentoring as part of professional collaborative practices is essential to the overall development of being an ALIVE teacher. The *Asatidz* as part of the teaching personnel of the school under contract of service is directly under

the supervision of the school principal. The Madrasah teachers report to their Madrasah coordinator for instructional matters such as teaching and learning process, test construction, lesson planning, budget of work, and other expected roles of the *Asatidz* in the school community. Therefore, the Madrasah coordinator and Madrasah teacher relationship is essential to the overall continuous development of the *Asatidz*' pedagogical practices as program implementers. To consider, none of the participants passed the licensure examination for teachers. One of the participants explained:

“Nga-ano . . . Weekly ‘yong mga . . . [Interviewer: Aah, lesson plan] lesson plan namin. Kailangan makita na may materials ka sa pagtuturo. Kailangan nga hindi ka late sa pagtuturo. ‘Yon. Tinitignan ni Ma’am.” (That. . . It should be weekly...

[Interviewer: Aah, the lesson plan] our lesson plan. You should have [instructional] materials in your teaching. Also, you must not be late during your teaching hours. Those things will be checked by Ma’am [Madrasah coordinator])

- (P8)

The school principal assigned a teacher as ALIVE program coordinator in the implementing school following a process for selection such as years of experience and commitment to the program, among others. Remarkably, all of the Madrasah coordinators in the participating schools are non-Muslim. However, cultural and religious differences are evident as none of the ALIVE coordinators is Muslim. None of them has in-depth knowledge of Islam or even the Arabic language in particular (Sali & Marasigan, 2020). Despite the challenges, *Asatidz* find mentoring process helpful in developing their pedagogical practices especially in instruction. Some of the *Asatidz* shared their experiences:

“Kasi kung wala yun anong silbi ng ano sir, itong grupo o society namin kung walang nagga-guide? Wala talaga. Watak-watak kami ng ano. Kaya dahil may nagme-mentor nandyan kami. One way kami.” (If there is no [mentoring], what is the value of this group [Asatidz] or of our society if there is no one to guide you? There is none. We will be disunited. However, because of mentoring we are here. We are one.) - **(P9)**

“Pinakaimportante po. Kasi syempre mayroon din kaming hindi alam na alam nila. Madami silang alam tungkol sa pagtuturo na dapat nilang i-share sa amin. Tsaka kulang, kumbaga kulang na kulang ang kaalaman namin kaysa kaalaman nila.” (It is the most important [Mentoring]. There are things that we do not know but they know. They [mentors] have ample knowledge in teaching that they [mentors] need to share with us. Also, we somehow lack knowledge [teaching]) - **(P10)**

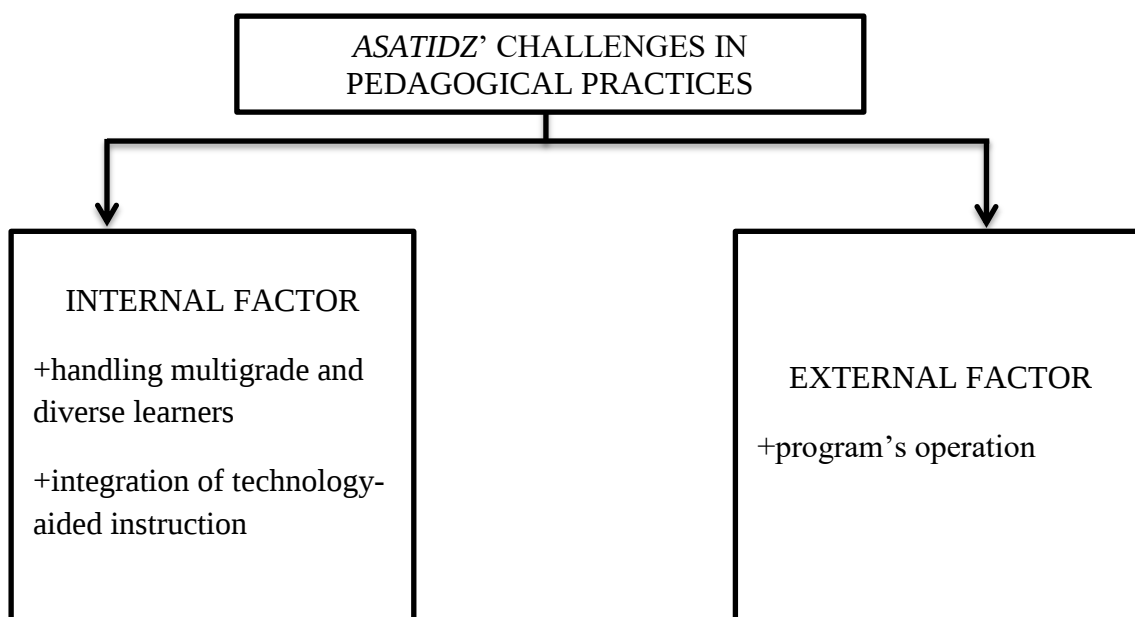
The study conducted by Yaumi et al. (2018) on instructional approach on performance improvement of Indonesian elementary Madrasah teachers illustrated the importance of mentoring system as it improved teacher's performance greater than those of training and instructional designs. Likewise, Solaiman (2017) in his descriptive research conducted in Marawi City, Philippines pointed out the importance of monitoring the performance of the *Asatidz* in different ALIVE schools, particularly noting that mentoring session and classroom observation by the program supervisor were not evident to most schools implementing ALIVE program. In spite of this, at least in the case of five (5) ALIVE schools visited, an assigned Madrasah coordinator who is working with the *Asatidz* and who is under the direct supervision of the school head was present.

Furthermore, in fostering quality of Madrasah teachers and their learners, most of the *Asatidz* had coached and mentored students who won several ALIVE competitions in division, regional, and even national levels, which were conducted by DepEd. Aside from the school competition, the following merits were likewise achieved by some of the participants: two (2) of the *Asatidz* were awarded as Outstanding ALIVE teachers in their respective division; One (1) was awarded regional (National Capital Region) distinction for Outstanding ALIVE teacher; while two (2) were awarded as the Best National Demonstration Teacher. (See Table 6)

Research Question 3: What are the challenges affecting pedagogical practices of the *Asatidz*?

Figure 11

Asatidz' Challenges in Pedagogical Practices



Teaching preparation for the *Asatidz* postulates efficacy in handling ALIVE classes through the different instructional strategies and methods. According to Ní Ríordáin et al. (2019), it is essential to develop both specialized content knowledge and essential skills and practices that are necessary for competent teaching. In general, developing and improving the pedagogical practices of the ALIVE teachers are influenced greatly by the relationship of (1) sound program implementation by the major stakeholders, policymakers, and institutions; more so the (2) willingness and readiness of *Asatidz* to learn towards improvement of teacher's pedagogical practices, and (3) deeper understanding of ones' conceptualization of instructional process.

Multigrade class with diverse learners. Schools 1, 2, 3, and 5 implemented multigrade classes with different age groups. The classes were divided into three groups with Muslim pupils categorized according to their level of proficiency in Arabic Language and Islamic Values Education. The categories are (1) Class with level 1 and 2 learners; (2) Class with level 3 and 4 learners; and (3) Class with level 5 and 6 learners respectively.

However, School 4 has integrated ALIVE program in the regular classes. The *Asatidz* were given a designated time when to teach in the classroom on regular school days. The *Asatidz* utilized classrooms of regular teachers to facilitate learning. All pupils in the school are welcome to attend the class. The learners vary from different Muslim tribes and interestingly, non-Muslim learners are enjoined also to attend the class without coercion, provided that parents' consent was presented. Furthermore, classes were segregated according to the grade level; most of the learners are Muslim. Likewise, most of the ALIVE schools visited were implementing multigrade classes with different age groups. Most of the *Asatidz* find it hard to teach and facilitate learning inside the classroom

because of the learners' various differences in terms of age and cultural diversity. Some of the *Asatidz* shared their experiences on the difficulty of establishing classroom management as an essential instructional tactic to implement planned instruction.

“So kapag ginamit natin ang Multiple Intelligences there are many students na iba’t iba yung side, mga pinagmulan, mga ugali, mga ano.” (When we use Multiple Intelligences, there are many students with different sides [backgrounds] and attitude.) - (P9)

“Ayon, sa Grade 1, Sir [both laugh], kasi . . . minsan marami kang na-experienced na . . . ‘Yon nga ‘yong kanina . . . ‘yong may malaki ang edad, [Interviewer: Ah, so—] may six years old, tapos, ‘yong isa, binibiro niya o kaya inaasar niya.” (In Grade 1, Sir [both laugh], you have a lot of experience [in learning]. Just like earlier, I have older learners [Interviewer: Ah, so—], he is six years old, then the other one [younger classmate], teased him.) - (P8)

“Sa ngayon, yan ang pinakamahirap sa akin as a teacher ang pag discipline sa bata. Kasi bina-balance mo baka magalit itong nanay niya at magsumbong.” (For now, the most difficult role for me is to discipline the learners. I have to balance my anger since the learner might let his/her mother know about it [aversion]). - (P12)

According to Little (2006) in research undertaken regarding different multigrade classrooms, “Many teachers regarded multigrade teaching as the poor relation” (p. 8). In the case of the ALIVE schools in Metro Manila, most of the schools visited implemented multigrade classes due to some factors. (1) They have inadequate teachers responsible for

all grades, and (2) learners are organized in multigrade rather than monograde groups for pedagogic reasons, often as part of a more general curriculum. These two factors were mentioned by Little (2006) as identified in the research studies conducted across educational institutions in the world.

Based on the previous training attended by the *Asatidz*, most of the seminars and workshops emphasized the implementation of REMC, lesson planning, differentiated instruction, and enhancement of language and pedagogy. However, there was little emphasis on the multigrade pedagogy, which is one of the challenges of the *Asatidz* in the teaching and learning process. According to Benveniste and McEwan (2000), multigrade teaching may require more work than single-grade instruction as demands on teachers, both cognitively and emotionally, are higher. One of the participants shared her teaching experience in dealing with the multigrade classroom:

“Kaya nga po. Kaya nga, Kinder at tsaka level 1 ang handle ko po kasi. Mahirap po kasi, tingnan mo kanina may sobrang maliit. Hindi yun makaka-catch up kasi yung iba naman na malaki alam na kung paano alam na nila basahin ito tig-isa-isang letter. Pero ang malilit na bata ay hindi talaga maka-catch up.

(Interviewer: So challenge po ito?) Opo. Mahirap po kasi.” (Indeed. I am handling Kinder and Level 1 [learners] and it is really hard, just like what you have observed earlier. There are very small learners [different age groups]. They can hardly catch up [with the lesson] because it is different since bigger [older learners] already know how to read each letter. However, younger learners cannot really catch up [with the lessons] (Researcher: Is it a challenge?) Yes. It is difficult.) - (P6)

However, in terms of student achievement, several studies suggested that multi-age groupings are more aligned to children's natural groupings and learning tendencies (Ong et al., 2000, as cited in Mariano & Kibry, 2009). In the case of Los Angeles Unified School District (LAUSD) for students in grades 2 through 5 for six consecutive school years from 2002 to 2007, Mariano and Kirby (2009) found that in multigrade classrooms, there were "consistently small and negative effects on student achievement, regardless of grade or subject, even controlling for teacher characteristics" (p. 11). Remarkably, in the case of School 4, the ALIVE program was integrated in their regular classes with learners varying from different Muslim tribes; and interestingly, non-Muslim learners were attending the class also. In all of the five (5) ALIVE schools, only School 4 has a unique set-up in class scheduling since classes were held everyday, and most classes were monograde with the exemption of few classes.

ALIVE program teaches universal values that are found in the Holy Qur-an and the Sunnah (tradition) of the Prophet Muhammad. The lessons on universal values of spirituality (God-fearing), truthfulness, purification, cleanliness, environmental care, and sanitation to mention a few are likewise included in the REMC. One of the *Asatidz* elaborated his approach in teaching Islamic Values Education when handling diverse learners:

"Ang na-experiece ko sir dito, one time, sinasabi ko na si Allah ay Panginoon ng mga Muslim. So may nagsabi sa akin, Ustadz si Jesus Christ ang panginoon namin. So inexplain ko siya in the right way, ang sabi ko , ay oo nga, anak, si Allah ang tawag ng mga Muslim sa aming Panginoon. Kayo ang inyong Panginoon ay si Jesus Christ, walang pagkakaiba na iisa ang sinasamba,

magkaiba lang ang ating [pananampalataya].” (What I have experienced here [as ALIVE teacher], one time, I taught that Allah is the God of Muslim. However, there was someone [non-Muslim learner] who told me, Ustadz, Jesus Christ is our God. So I explained it in the right way, I told the class, yes, my dear children, Allah is the God of Muslims. Some of you believe that Jesus Christ is your God, there is no difference at all. We worship God of different faith.) - (P9)

According to Guo and Jamal (2007), the multicultural curriculum design should have the aim of raising democratic individuals who have awareness and acceptance level of differences, can emphasize, know human rights, and respect other cultures. A multicultural structure prevents learners from being marginalized in the education setting and promotes equity (Banks, 1999). Thus, more collaboration and social structure affect their learning, positively turning their cultural differences into advantages to teaching and appreciating human rights, citizenship, and social responsibility with a wider context in the curriculum. The challenge is how to incorporate more of these approaches in the implementation of the Madrasah Education Program. In accordance with Marasigan (2019b), implementation and sustainability of MEP policies remain ambiguous for many Madrasah Education stakeholders, most especially for students and school teachers who are directly deployed in diverse difficult contexts.

Program Operations. In the data analysis, the participants considered two (2) challenges on some salient program operations that affect their pedagogical practices: (1) delayed finance disbursement for support materials and (2) lack of physical facilities. In 2008, a study conducted to review the implementation of ALIVE Program, three years after ALIVE program’s inception, emphasized the challenge on the delayed allowance of

ALIVE teachers in public elementary school, saying it was a “major concern” (p. 8). Furthermore, compensation ranged from below Php 5,000 to Php 5,000 monthly and very few in some regions receive above Php 5,000. According to the study, “While the salary range is already low, it is not even received on time” (p. 8). Consistent with the findings of Marasigan (2019b) and 2014 Final Report of Muslim Education Initiatives, the delayed allowances still remain a big challenge in the implementation of MEP in ALIVE schools in the country. During the course of study, the participants also expressed concern about the release of their previous allowances, which were delayed for several months albeit some Local Government Units (LGUs) provide additional allowances to the ALIVE teachers on top of the stipend they receive from DepEd. However, despite these incentives, the main reason as cited by one of the participants why their DepEd stipends was delayed was due to the tedious government processes (Sali & Marasigan, 2020).

Some of the *Asatidz* preferred to use instructional materials in their classroom teaching as part of their pedagogical practices. The Ausubel’s Meaningful Learning Theory emphasizes that “most general ideas of a subject should be presented first and then progressively differentiated in terms of detail and specificity” (Akdeniz, 2016, p. 67). Furthermore, instructional materials should attempt to integrate previously presented information with new material by employing comparisons and cross-referencing of new and old ideas. With this, the participants believed that with these devices on hand, the learners would be more engaged in the lesson and that they would be more able to comply with the teaching role, especially on instruction. However, most of the *Asatidz* spent more on the instructional materials from their own despite the delay of their stipend. As narrated by one participant:

“Kapag dating namin dito, doon magastos na nga, kokonti lamang ang sweldo namin dito... Pati kailangan mo devices talaga, maggagawa ka kasi kapag hindi ka gumawa, i-check ka ng principal mo.” (When I was assigned here [ALIVE school], it was costly. We only have small amount [stipend] here. However, you really need devices [instructional materials], you need to create one because if you do not, it will be checked by your principal [classroom observation].) - **(P4)**

“Ahhhm. Bumubili kami ng ano kapag ginagamitan ng instructional materials. Yun ang kung saan kukunin ang budget. Eh kami ang kusang bumibili. Yung sa printing, ako naman ang ginawa ko, na malaki ang nagagastos ko kasi nagpri-print pa ako sa labas. Bumili na lang ako ng sarili kong printer.” (Ahhhm. We bought [materials] in order to create instructional materials. However, I am thinking [at first] where to get a budget. We voluntarily bought one for us. Like in printing materials, if I will do it outside [computer shop], it is costly so I decided to buy one [printer] for myself.) - **(P12)**

Most of the participants agreed that operating at physical facilities such as classrooms would maximize the teaching and learning process. Some participants explained the implications of scarcity of rooms especially when the edifice is used for meeting and activities during their sessions. One *Asatidz* explained the importance and challenges of physical facility on the implementation of the ALIVE program:

“Doon mismo kami, sobrang ingay kasi may mga court pa dun tapos pag nagpa-practice yung mga bata, grabe. Buti ngayon, inakyat na nila kami tapos nabigyan na ng classroom. Yun yung pinakachallenge namin sa pagtuturo....” (We were

holding classes within the court yet it was noisy since there were pupils who were practicing. Thankfully, we were provided a classroom now. That was the greatest challenge in our teaching. - (P5)

*“So katulad ang ahhh kahit ibat ibang classroom ang pinapasukan namin. Kasi dito sa ***** is wala naman kaming sariling room so nakikipasok lang kami.”*

(We were assigned on different classrooms. In our school, we do not have our own [classroom], we tend to borrow one [from regular teachers]. - (P9)

Among the five (5) schools visited, only two (2) have a building with rooms and devices such as projectors utilized for the ALIVE program, which helps accommodate more learners. The remaining schools have to either borrow a classroom to facilitate their classes over the weekend or designate a classroom when available. According to Sali and Marasigan (2020), the Madrasah coordinators and school administrators agreed with the Asatidz on the importance of having a designated room or edifice for the program implementation. Even with facilities on hand, challenges on resource mobilization come along with it.

Technology-aided Instruction. In contemporary education, teaching methodologies are important in the educative process especially in translating the needed competencies during the teaching and learning process. Ishomuddin and Bin Mokhtar (2017) conducted a study in Madrasah based in a mosque. They argued that traditional method of teaching such as lecture is a way to provide more knowledge than using other methods. In addition, Madrasah teachers who were graduates from the Middle East were reluctant to use other teaching methods because their academic experiences and lessons were delivered through

lectures. Finally, the authors argued that the traditional method of teaching Islam is more precise than other methods.

In the case of the selected *Asatidz* in Metro Manila, the participants understood the importance of both traditional and contemporary teaching methodologies in classroom teaching. One challenge that they encountered is how to maximize their pedagogical skills in utilizing technology-aided instruction. In the classroom observation, there were three (3) *Asatidz* who employed technology in their respective classroom instruction such as using laptop and projector for video presentation.

In the data analysis, most of the participants used direct instruction as their main instructional strategy. Remarkably, half of the participants were not used or not adept at using technology for teaching which was one of the challenges in enriching their pedagogical practices. However, some *Asatidz* expressed their intent to learn and integrate technology-aided instruction in their pedagogical practices:

“Oo, hindi ako marunong mag-ano [computer] . . . ’Yong anak ko.” (Yes. I do not know how to use [computer]... Only my child.) - **(P7)**

“As my part sir, meron din. Kasi ang una sa generation ngayon, ano tayo high-tech... Hindi pwede naman makasabay naman tayo pero ang nakasanayan is traditional way. Ah ako sir ito nakita mo sir nag Powerpoint ako so mas maganda yun kung talaga may provided ka ng DepEd. Sa totoo lang ito ay hiniram, mas mabilis yun kung yun ang gagamitin mong istilo.” (As [for] my part sir, I do. Our generation, nowadays, they are high-tech [learners]. We need to adapt also to the situation although the most common [teaching methodology] is traditional way.

You know sir, you have observed, I am using Powerpoint and it would be better if it [materials] will be provided by DepEd. To be honest, I just borrowed this [laptop]. It is efficient if you will use it as your teaching material.) - **(P9)**

“Alam mo naman ang ICT sir sa oras na yun alam mo pero kung hindi ka na nakakagamit nang matagal, nakakalimutan mo na siya.” (You know sir using ICT, at that very moment you know how to operate, although, if you are not using it for the long period of time, you will eventually forget it [how to operate]). - **(P10)**

*“So ang problema namin dito sa Madrasah dito sa *****, wala kaming projector ahhh konti lang yung Ustadz na may laptop. So iyun. Dapat ang ano ngayon projector, laptop, basta more of technology na sa ngayon.”* (The problem here in Madrasah school, we do not have projector. Only few Ustadz [Asatidz] own a laptop. But it is better to use projector, laptop, and more technology nowadays [teaching strategies]). - **(P12)**

Consistent with the study of Aqsa Lubis et al. (2011) on the effectiveness of the techniques and strategies in teaching Islamic education from African teacher's perception in Nigeria, there were two effective education strategies identified. One of them was the use of Information Communication Technology (ICT) in instruction. According to Vieluf et al. (2012), “Teacher professional practices encompass both teaching practices in the classroom and broader professional practices that shape the school learning environment” (p.26). Instructional quality is indeed multifaceted. There is no single best way of teaching and teachers continually must adapt their practices to serve the needs of the specific

context, class, and students (Vieluf et al., 2012). The challenges faced by the *Asatidz* in developing and improving their pedagogical practices are influenced by both internal and external factors.

Internal factor includes the teachers' motivation to learn and integrate technology-aided instruction as part of their pedagogical practices and means to handle and diversify instructional strategies and methods among multigrade learners with different age groups in the classroom. Furthermore, external factors were observed also such as the operations of the ALIVE program particularly on (1) delayed finance disbursement for support materials and (2) lack of physical facilities (See Figure 11).

The study conducted by Shulhan (2018) with the principals of a state senior high school in Indonesia revealed that leadership styles are imperative to the success of the overall implementation of schools' dynamic and student's academic attainments. In particular, implementation of leadership styles is specified as 1) Motivating: intensive communications, incentives, and transparent administrative management; 2) Mobilizing: giving opportunities to study for higher degrees, workshops, internet facilities, and rewards; 3) Directing: additional teaching hours, scholarships, briefings, and cooperation with other agencies; and 4) Evaluating: class visits, personal meetings, encouraging participation, communicating with Madrasah committees, collaborating with foreign universities, and conducting research to improve learning. In a broader concept, as argued by Sali and Marasigan (2020), the lack of congruence to educational goals causes resistance and change in relation to the role of teacher and school respectively. Inevitably, pedagogical practices anchored on socio-constructivist ideas have led also to the development of new forms of teachers' professional learning.

CHAPTER IV

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents the summary of findings, the conclusion derived from the study, and the recommendations.

Summary of the Study

This study aimed to explore and analyze the pedagogical practices of the *Asatidz* implementing the ALIVE program on Arabic Language and Islamic Values Education in selected schools in Metro Manila. A multiple case study was conducted to describe the general conceptualization of instructional process of ten (10) Madrasah teachers who were implementing the Arabic Language and Islamic Values Education (ALIVE) program through the analysis of (1) the factors affecting pedagogical practices of the *Asatidz* in terms of their (a.) self-efficacy, (b.) Islamic education, (c.) teacher training, and (d.) mentorship; (2) the translation of ALIVE program's learning competencies through pedagogical practices of the *Asatidz*; and (3) the challenges that *Asatidz* experienced in their pedagogical practices during the implementation of ALIVE program; hence, an in-depth understanding of the *Asatidz*' conceptualization of instructional process, in general, was provided also.

Data were gathered through semi-structured individual interviews, actual classroom observations, researcher observation notes, and artifacts of 10 participants from selected ALIVE schools in Quezon City, City of Manila, and Pasay City in the National Capital Region, Philippines. A qualitative data analysis following Miles and Huberman (1994) was used and triangulation of multiple data sources was ensured for corroboration.

The results could benefit major stakeholders, particularly the DepEd (National, Regional, Schools Division, Principal, and Head Teacher) and policymakers who have jurisdiction to create or revise sound policies upon understanding the general conceptualization of Madrasah teachers' instructional process based on empirical results but not limited to the enrichment of pedagogical training and enhancement of pedagogical practices through teacher development. In addition, the results could help ALIVE schools to provide more enhancement programs toward quality education through teacher development to ensure the continuity and relevance of Madrasah Education Program implementation. As mentioned, it is imperative to consider the significance of *Asatidz* as the prime implementers of Madrasah Education in ALIVE schools within their respective communities. Lastly, the study could provide additional knowledge and its enrichment to the existing literature on pedagogical practices and a general conceptualization of the instructional process of selected Madrasah teachers as grassroots implementers of the ALIVE program in the Philippines.

Summary of Findings

The data analysis revealed relevant themes analyzed from the rich sources of data. The factors affecting the pedagogical practices of *Asatidz* in terms of (a.) self-efficacy, such as teacher's teaching competence, teacher's motivation for self-development, and student-oriented practices in the classroom; (b.) Islamic education, such as conception of traditional teaching methodologies and practices, and foundation of Islamic knowledge; (c) teacher training, such as enhancement of teacher's instructional practices; and (d) mentoring, like professional collaborative practices.

In addition, relevant themes on the translation of ALIVE program's learning competencies through pedagogical practices of the *Asatidz* revealed that in general, the participants performed several instructional strategies such as (a) direct instruction as their main instructional strategies; (b) indirect instruction; (c) experiential learning; (d) interactive instruction; and (e) independent study. Reflections of these qualities and practices connote understanding of the essential interplay of Islamic knowledge and the two pedagogical approaches suggesting a 'pedagogic amalgamation' among different relevant practices of the *Asatidz* in the implementation of ALIVE program.

The challenges faced by the *Asatidz* in developing and improving their pedagogical practices are influenced by both internal and external factors as revealed in the themes. Internal factors such as the teachers' motivation to learn and integrate (a) technology-aided instruction as part of their pedagogical practices and methods to handle and diversify instructional strategies and methods among; and (b) strategies for multigrade learners with different age groups in the classroom. On the other hand, external factors such as the (c) program operations of the ALIVE particularly on (1) delayed finance disbursement for support materials and (2) lack of physical facilities have been noted as well.

Limitations of the study

This study was limited to five (5) ALIVE schools and the sample size of ten (10) participants during the course of the study conducted in three schools division including cities of Manila, Quezon, and Pasay in the National Capital Region. Other limitations are enumerated in the succeeding discussion.

First, the emergent themes may be applied only to selected ALIVE schools in Metro Manila and not to any private or traditional *madaris* since the respondent schools were all accredited as DepEd-affiliated schools. Second, ALIVE schools in the country may have different program implementation and practices depending on the region, province, and district. In addition, *Asatidz* from different places in the country may have different educational backgrounds, self-efficacy, professional development, and mentoring that affect their pedagogical practices compared to the selected participants. Third, the researcher used purely qualitative design and methods in data collection through in-depth interviews, classroom observation, artifacts, and researcher observation notes because he believed that these methods are the best way to explore and analyze the pedagogical practices of the *Asatidz*. Lastly, there are other areas which were not captured in the research design and methodology. These include the leadership styles of school heads or administrators for program implementation, insights of Madrasah coordinators, and learner's involvement in the research, which are for further study in the future.

Conclusions

Based on the findings of the study, the following conclusions are drawn:

1. There are several factors that affect the pedagogical practice of the *Asatidz*:
 - a.) The concept of self-efficacy among *Asatidz* provides implications for teaching effectiveness through developing their pedagogical competence and teaching practices toward learners' academic achievement.

- b.) The pedagogical practices of the *Asatidz* are mostly a combination of traditional and contemporary approaches to teaching. These practices connote essential interplay of Islamic knowledge and the two pedagogical approaches suggesting a ‘pedagogic amalgamation’.
 - c.) The *Asatidz*’ different exposure to various teacher training conducted by DepEd and ALIVE schools resulted in diversity on their teaching strategies and understanding of the concepts in pedagogy.
 - d.) The professional collaborative practices among teachers and their learners enhance their motivation for self-development to improve their self-efficacy in teaching and learning.
2. The instructional strategies of most *Asatidz* as observed during classroom instruction generally follow instructional methods from direct instruction.
 3. The challenges faced by the *Asatidz* in developing and improving their pedagogical practices are influenced both by internal factors (how to enhance their pedagogical skills) and external factors (how to improve program operations).

In general, the *Asatidz* in selected ALIVE schools in Metro Manila performed various pedagogical practices during the teaching and learning process. Their instructional approaches showed diversity and mostly a combination of traditional and contemporary teaching practices. However, despite performing variation in instruction, there is a dire need to explore profoundly the interplay of pedagogic theories and pedagogical practices of madrasah teachers. Consequently, the study provides teacher’s perspective as an important factor in the achievement of the over-all goals of ALIVE program. With this,

Fang (1994) discussed the significance in understanding the “missing paradigm” (p. 50) in line with teacher’s conceptualization that focuses on teacher’s perspective in teaching and learning. The professional literature commonly focuses on the learner’s perspective towards learning rather than the latter. Furthermore, despite showing diversity in teaching practices, there is also a need to examine the alignment between curriculum and assessment vis-à-vis to instruction or pedagogy of the *Asatidz*. Based on the actual observation, a significant number of the *Asatidz* showed disconnect between the lesson objective and the formative assessment chosen to evaluate if the lesson objectives were met. Significantly, most of the participants had teaching experiences prior to their deployment as ALIVE teachers. Also, most of the *Asatidz* have education degree in college but are not LET passers. However, despite their remarkable background, based on the observation, the participants find it challenging to create a coherent lesson plan with proper alignment where English language is being used for the written output.

Therefore, in terms of teacher development for Madrasah teachers, seeking to create comprehensive and well-thought pedagogical programs that better suit and compliment their pedagogical praxis is unprecedented. The teacher’s perspective as empirical data serves as a baseline for further instructional and educational enrichment for the madrasah teachers. Considerably, a significant number of ALIVE teachers being hired to implement the ALIVE program in public schools are high school graduates in secular education. However, the *Asatidz* are expected to be curriculum planners, designers, implementers, and evaluators with awareness of pedagogical practices and content knowledge just like the regular teachers (Sali & Marasigan, 2020).

Recommendations

From the conclusions, the following recommendations are given;

1. Provide enhancement program for the *Asatidz* on high-quality instruction with a variety of classroom teaching practices, allowing for both teacher-directed and self-regulated learning.
2. Provide enrichment activities on mentoring by strengthening professional learning community in schools and collaborative practices among groups of teachers, especially in reflective inquiry and cooperation in performing professional activities to foster a sense of community in implementing schools.
3. Strengthen feedback mechanism and appraisal on *Asatidz*' instruction and be more involved in professional development especially in enhancing their pedagogical practices.
4. Consider incorporating concepts for enhancement regarding *Asatidz*' professional development programs [e.g. Language Enhancement and Pedagogy (LEaP) and in-service training (INSET)]. Such concepts could include self-efficacy in teaching, multigrade instruction and teaching approaches, handling diverse learners, models of teaching, higher-order thinking skills, comprehensive discussion on the different instructional strategies and methods, and research-based instruction in teaching Arabic as a foreign language and other subjects.
5. Strengthen the implementation of the program's operations by delivering on-time the *Asatidz*' stipend, providing technology-aided materials for instruction [e.g. projector, audio, and laptop if possible], and providing conducive and decent

learning environment such as classrooms for teaching and learning process intended for ALIVE learners.

6. Develop training for *Asatidz'* enhancement on using common operating systems in the development of their skills in writing, preparing teaching presentation, performing research for supplemental materials, and familiarizing themselves with technology-aided approach in teaching.
7. Consider tailoring the Accelerated Teacher Education Program (ATEP) as a customized course approved by the Commission on Higher Education (CHED) and Professional Regulation Commission (PRC) to be delivered by HEI partners as part of *Asatidz'* professional development grounded in a needs assessment.
8. Strengthen baseline research and collaboration in graduate teacher education to better understand the grassroots implementation of ALIVE program in public schools. In addition, for Teacher Education Institutions (TEIs) consider conceptualizing an extension program or build partnership with ALIVE schools that focuses on assisting ALIVE teachers in enhancing their pedagogical practices.
9. Conduct future studies on the effect of *Asatidz'* pedagogical practices in pupils' behavior, pupil's learning style, and pupil's proficiency in Arabic as a foreign language. Future researchers may also conduct studies in schools with the integration of ALIVE program in regular classes catering to both Muslim and non-Muslim learners. They may include also a deeper understanding of *Asatidz'* pedagogical reflections and the implication of self-transcendence in their teaching practices. In terms of sustainability and quality education assurance, a feasibility

study on creating a curricular program for pre-service teachers in higher education institutions specializing in religious studies vis-à-vis Islamic education for professional augmentation in ALIVE schools is recommended also.

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APPENDICES

Appendix A

SAMPLE - Pre-Observation Worksheet

The University of Arizona Customized Classroom Observation Tool Suite

Course, Section, Date, and Participant Information

Observer: Abdul Haiy A. Sali

Observed: Madrasah Teachers in Metro Manila

Observation Date: 2019-06-20

Categories and Items	
I. Lesson Organization	
1. Made clear statement of the purpose and learning outcomes of the lesson.	
2. Provided opportunities for students to apply content; e.g., problems, case study, practice.	
3. Summarized major points of lesson.	
II. Content Knowledge and Relevance	
4. Included material appropriate to student knowledge and background.	
5. Included material related to the learning outcomes of the lesson.	
III. Presentation	
6. Presented examples to clarify points.	
7. Related new ideas to familiar concepts.	
8. Restated important ideas at appropriate times.	

IV. Instructor-Student Interactions	
9. Students appeared to follow established classroom procedures; e.g., for arriving late, asking questions, turning in assignments, working in small groups, class dismissal.	
10. Responded appropriately to any student disruptions.	
V. Collaborative Learning Activities	
11. Provided clear tasks for student groups.	
12. Provided group tasks that were related to the lesson's learning outcomes.	
13. Provided group tasks that promoted higher-level thinking.	
14. Synthesized group work at conclusion of collaborative activity.	
VI. Lesson Implementation	
15. Elicited students' ideas about the lesson topic.	
16. Promoted critical thinking (comprehensive exploration of issues, ideas, artifacts, and events before accepting or formulating an opinion or conclusion)	
17. Asked students to generate their own explanations and justify their thinking.	
18. Promoted students' reflection on their own learning or performance.	
VII. Instructional Materials	
19. Wrote clearly and legibly on	

board, overhead projector, or other technology.	
VIII. Student Response	
20. Most students were engaged in the lesson throughout the class time	
Remarks:	
What do you think the students learned from this lesson?	
What were the instructor's major strengths as demonstrated in this class session?	
What suggestions do you have for improving this instructor's teaching?	

Items adapted from:

Braskamp, L.A. & Ory J.C. (1994). Assessing faculty work: Enhancing individual and institutional performance. Jossey-Bass: San Francisco.

Classroom Observation Worksheet, Univ. of Minnesota Center for Teaching and Learning: <http://www1.umn.edu/ohr/teachlearn/resources/peer/index.html>

13/2020

Gmail - Observation of Madrasah Teachers in Metro Manila on 2019-06-20



Abdul Haiy Sali <abduhaiysali@gmail.com>

Observation of Madrasah Teachers in Metro Manila on 2019-06-20

1 message

oia-template@email.arizona.edu <oia-template@email.arizona.edu>

Mon, Apr 15, 2019 at 11:37 AM

To: abduhaiysali@gmail.com

Cc: abdul.a-sali15@teachforthephilippines.org

Pre-Observation Worksheet**Course, Section, Date, and Participant Information**

Course: ASATIDZ Section: III Semester: 2019 Summer

Observer: Abdul Haiy A. Sali (abduhaiysali@gmail.com)

Observed: Madrasah Teachers in Metro Manila (abdul.a-sali15@teachforthephilippines.org)

Observation Date: 2019-06-20

Categories and Items**Lesson Organization**

Made clear statement of the purpose and learning outcomes of the lesson.

Provided opportunities for students to apply content; e.g., problems, case study, practice.

Summarized major points of lesson.

Content Knowledge and Relevance

Included material appropriate to student knowledge and background.

Included material related to the learning outcomes of the lesson.

Presentation
<https://mail.google.com/mail/u/1/?ik=bc850b5367&view=pt&search=all&permthid=thread-f%3A1630840800556519135&siml=msg-f%3A16308408005...> 1/1

6/13/2020

Gmail - Observation of Madrasah Teachers in Metro Manila on 2019-06-20

Presented examples to clarify points.

Related new ideas to familiar concepts.

Restated important ideas at appropriate times.

Instructor-Student Interactions

Students appeared to follow established classroom procedures; e.g., for arriving late, asking questions, turning in assignments, working in small groups, class dismissal.

Responded appropriately to any student disruptions.

Responded appropriately to any nonverbal cues of confusion, boredom, and curiosity.

Collaborative Learning Activities

Provided clear tasks for student groups.

Provided group tasks that were related to the lesson's learning outcomes.

Provided group tasks that promoted higher-level thinking.

Synthesized group work at conclusion of collaborative activity.

3/13/2020

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Lesson Implementation

Elicited students' ideas about the lesson topic.

Promoted critical thinking (comprehensive exploration of issues, ideas, artifacts, and events before accepting or formulating an opinion or conclusion).

Asked students to generate their own explanations and justify their thinking.

Promoted students' reflection on their own learning or performance.

Instructional Materials

Wrote clearly and legibly on board, overhead projector, or other technology.

Open Ended

What do you think the students learned from this lesson?

What were the instructor's major strengths as demonstrated in this class session?

What suggestions do you have for improving this instructor's teaching?

Appendix B

SAMPLE *Asatidz*' Demographic Profile

Name (optional): _____ Age: _____ Gender: _____
Tribe _____

Pseudoname (preferred): _____

Educational Background:

Highest Educational Attainment
(**secular**): _____

Name and Address of
School/College/University: _____

Highest Education Attainment (**non-secular**): _____

Name and Address of
School/College/University: _____

Previous Teaching
experience: _____

***Asatidz*' ALIVE Profile**

School: _____

Address: _____

Length of Service: _____ Grade and Section
Handle: _____

Subject Handle: _____

Eligibility: _____ QEALIS Passer: Yes____ No____

Attended LEaP training: Yes____ No____ Attended ATEP: Yes____

No____

Pedagogical and Language trainings attended:

1. _____
2. _____
3. _____
4. _____
5. _____

Awards and Distinctions:

1. _____
2. _____
3. _____
4. _____
5. _____

Mentorship Activities/Sessions:

1. _____
2. _____
3. _____
4. _____
5. _____

Appendix C

SAMPLE - CONSENT FORM and QUESTIONNAIRE

Dear *Asatidz*,

Greetings of Peace! I am Abdul Haiy A. Sali, a Master of Arst in Education Candidate in Curriculum and Instruction at the National Center for Teacher Education, Philippine Normal University - Manila.

I am on the process of writing my thesis which intends to explore the pedagogical practices of *Asatidz* or Madrasah teachers who are currently implementing the Arabic Language and Islamic Values Education (ALIVE) Program in Metro Manila. This will help in understanding pedagogical practices of Madrasah teachers as input for curriculum and instruction towards teacher development.

Your response will be a valuable contribution in understanding and analysing pedagogical practices of *Asatidz*. It involves classroom observation on the first day and individual interview on the 1st and 2nd day (40-90 minutes) as part of data gathering procedure. As we start with the interview, you are free to refuse any questions that might distress you. With your permission, I would like to take an audio record of the interview for document purposes.

Rest assured that all information you give will be treated with high confidentiality to the extent allowed by laws. Also, be assured, that the audio recording, as well as the transcription will be kept in secured locations. This study is voluntary; which means you have the right to withdraw anytime. Lastly, there will be no monetary collection nor make you responsible for the reproduction cost of any documents.

Thank you for your cooperation and I appreciate your shared time and effort on this undertaking.

I understand the statement above and agree to participate.

Signature: _____

Date: _____

General Directions:

1. Write your answer and your story on the space provided (box)

2. You can use English, Taglish or other languages to express you thoughts and experiences

Questions/Tanong:

(1) How do you perceive your effectiveness as *Asatidz* in the teaching and learning process? What are your styles and techniques in teaching?

Gaano kayo kahanda magturo bilang isang Asatidz o Madrasah teacher? Anu-ano ang inyong mga istilo sa pagtuturo?

(2) How does your Islamic education background influence your pedagogical practices?

Paano naiimpluwensiyahan ng iyong Islamic education background ang inyong istilo sa pagtuturo?

(3) How does your pedagogical training and teacher development influence your pedagogical practices?

Paano naiimpluwensiyahan ng iyong training at teacher development ang inyong istilo sa pagtuturo?

(4) What are the challenges *Asatidz* experienced in developing their pedagogical practices?

Anu-ano ang mga hamon ang iyong naranasan sa pagpapaunlad ng inyong istilo sa pagtuturo?

(5) What are the pedagogical practices of the *Asatidz* that facilitate the implementation of Madrasah Curriculum?

Anu-ano ang mga istilo sa pagtuturo na iyong ginagamit ang nakatutulong sa pagpapatupad ng Madrasah Curriculum?

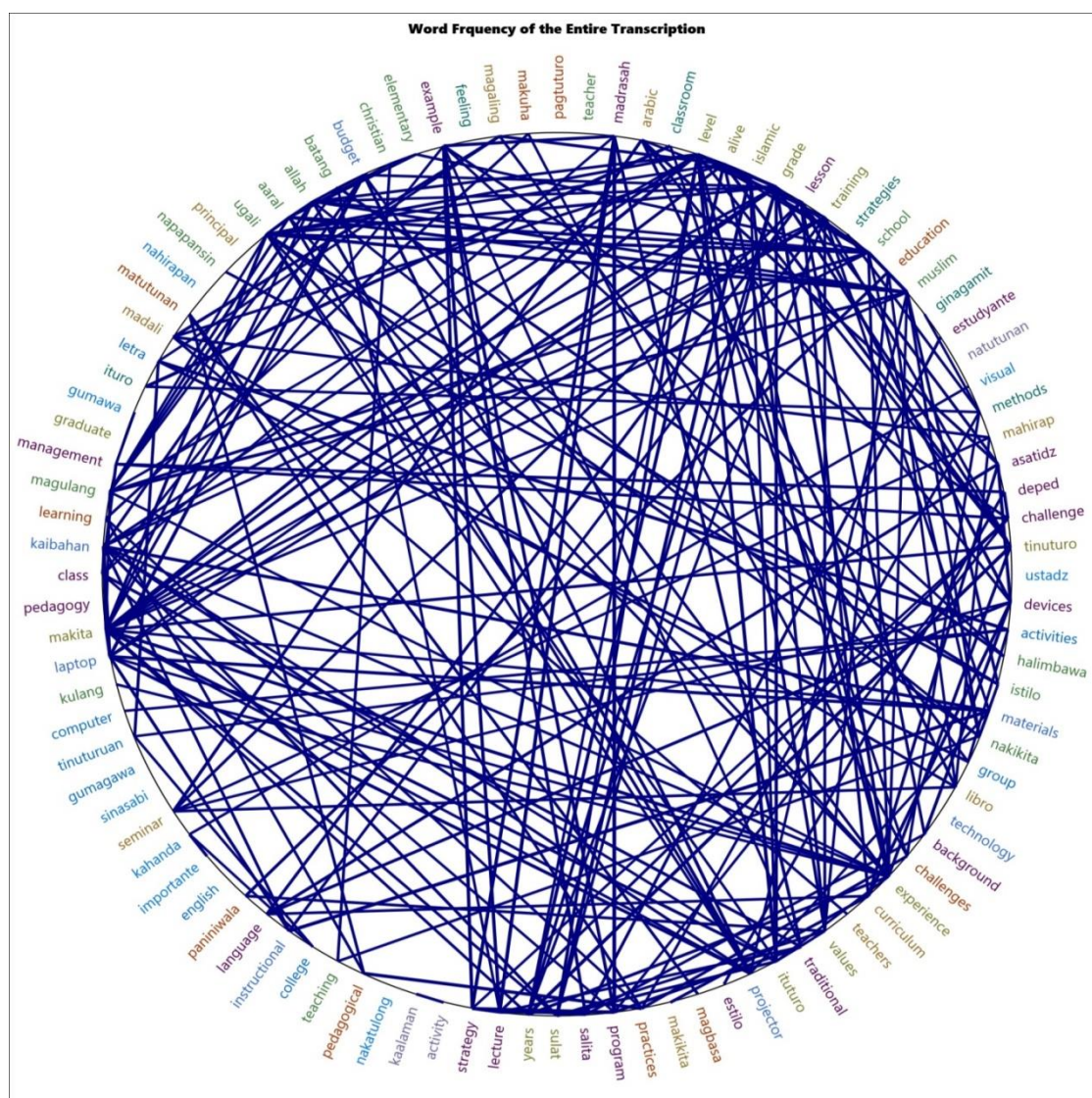
(6) What are your general beliefs about teaching and learning?

Maari mo bang ibahagi ang iyong kabuuang paniniwala sa pagtuturo at pagkatuto?

Appendix D

Nvivo Word Frequency (Top 50 words in 11-letter)

Word	Length	Count	Weighted Percentage (%)
pagtuturo	9	142	0.52
teacher	7	117	0.43
madrasah	8	113	0.42
arabic	6	105	0.39
classroom	9	78	0.29
level	5	76	0.28
alive	5	72	0.27
islamic	7	69	0.25
grade	5	68	0.25
Lesson	6	68	0.25
training	8	66	0.24
strategies	10	65	0.24
School	6	50	0.18
education	9	44	0.16
Muslim	6	40	0.15
ginagamit	9	38	0.14
estudyante	10	37	0.14
natutunan	9	37	0.14
Visual	6	36	0.13
methods	7	34	0.13
mahirap	7	32	0.12
<i>Asatidz</i>	7	30	0.11
Deped	5	30	0.11
challenge	9	29	0.11
tinuturo	8	29	0.11
Ustadz	6	29	0.11
devices	7	28	0.10
activities	10	26	0.10
halimbawa	9	26	0.10
Istilo	6	26	0.10
materials	9	25	0.09
nakikita	8	25	0.09
Group	5	24	0.09
Libro	5	24	0.09
technology	10	24	0.09



Appendix E



Republic of the Philippines
Philippine Normal University
The National Center in Teacher Education
College of Graduate Studies and Teacher Education Research
Graduate Research Office
Taft Avenue, Manila City



7 December 2019

Dr. NASSEF MANABILANG ADIONG

University of the Philippines
Institute of Islamic Studies
Diliman, Quezon City

Dear Dr. Adiong,

Greetings!

I am Abdul Haiy A. Sali, a Master of Arts in Education Candidate in Curriculum and Instruction at Philippine Normal University, Manila. Currently, I am in my final year of thesis writing and presently conducting a study entitled *"Pedagogical Practices of Asatids in Selected ALIVE Schools in Metro Manila"*. The thesis aims to provide valuable contribution in understanding the pedagogy of Madrasah teachers vis-a-vis teacher development as input to curriculum and instruction.

With this, as part of my qualitative research design, I have constructed questions for in-depth interview and profiling survey questionnaires to be used by the researcher. With your expertise, I would like to request for your feedback on refinement and validation of the guide questions that will be utilized during the data gathering procedure.

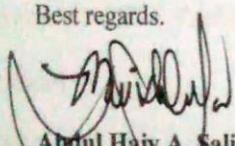
Enclosed in the table below, I have written the research objective and research questions ready for your reference. In addition, attached in this letter are the documents for validation ready for your perusal.

Research Objective	Research Questions
<i>The study will explore and analyse pedagogical practices of the Asatids who are implementing ALIVE program in Metro Manila.</i>	The study attempts to answer the following questions: <i>What are the factors affecting the pedagogical practices of Asatids in terms of:</i> <i>Self-efficacy;</i>

	b. <i>Islamic Education;</i> c. <i>Teacher Training;</i> d. <i>Mentorship;</i> 2. <i>How do Asatidz translate learning competencies of ALIVE program through pedagogical practices;</i> 3. <i>What are the challenges experienced by the Asatidz on pedagogical practices in implementing ALIVE program?</i>
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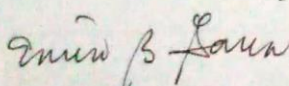
If you have any questions, kindly contact me through my phone number 09559665664 and e-mail address: abdulhaivsali@gmail.com.

Best regards.



Abdul Haiy A. Sali
MA in Education Candidate

Noted by:



Enrico Omael Khalil Sharif Garcia, PhD
Adviser

CONSENT FORM and QUESTIONNAIRE

Dear *Asatidz*,

Greetings of Peace! I am Abdul Haiy A. Sali, a Master of Arst in Education Candidate in Curriculum and Instruction at the National Center for Teacher Education, Philippine Normal University - Manila.

I am on the process of writing my thesis which intends to explore the pedagogical practices of *Asatidz* or Madrasah teachers who are currently implementing the Arabic Language and Islamic Values Education (ALIVE) Program in Metro Manila. This will help in understanding pedagogical practices of Madrasah teachers as input for curriculum and instruction towards teacher development.

Your response will be a valuable contribution in understanding and analysing pedagogical practices of *Asatidz*. It involves classroom observation on the first day and individual interview on the 1st and 2nd day (40-90 minutes) as part of data gathering procedure. As we start with the interview, you are free to refuse any questions that might distress you. With your permission, I would like to take an audio record of the interview for document purposes.

Rest assured that all information you give will be treated with high confidentiality to the extent allowed by laws. Also, be assured, that the audio recording, as well as the transcription will be kept in secured locations. This study is voluntary; which means you have the right to withdraw anytime. Lastly, there will be no monetary collection nor make you responsible for the reproduction cost of any documents.

Thank you for your cooperation and I appreciate your shared time and effort on this undertaking.
I understand the statement above and agree to participate.

Signature: _____

Date: _____

General Directions:

1. Write your answer and your story on the space provided (box)
 2. You can use English, Taglish or other languages to express you thoughts and experiences
-

Questions/Tanong:

- (1) How do you perceive your effectiveness as *Asatidz* in teaching and learning process?
Gaano kayo kahanda magturo bilang isang Asatidz o Madrasah teacher? Anu-ano ang inyong mga istilo sa pagtuturo?

- (2) How does your Islamic education background influence your pedagogical practices?
Paano po nakaapekto ang inyong Islamic education background sa inyong istilo sa pagtuturo?
- (3) How does your pedagogical training and teacher development influence your pedagogical practices?
Paano po nakaapekto ang inyong training at teacher development sa inyong istilo sa pagtuturo?
- (4) What are the challenges Asatidz experienced in developing their pedagogical practices?
Anu-ano ang mga hamon na inyong na-experience sa pagpapaunlad ng inyong istilo sa pagtuturo?
- (5) What are the pedagogical practices of the Asatidz that facilitate the implementation of Madrasah Curriculum?
Ilahad ninyo anu-ano ang mga istilo sa pagtuturo ang inyong ginagamit sa pagpapatupad ng Madrasah Curriculum?
- (6) What are the assumptions, beliefs, values, and theories underpin these practices of the Asatidz?
Maari ninyo bang ibahagi ang agam-agam, paniniwala, kabuluhan, at teoryang pinagbabatayan ng inyong istilo sa pagtuturo?

General Feedback:

It's good to go!

Reviewed by:

Nazif Odio

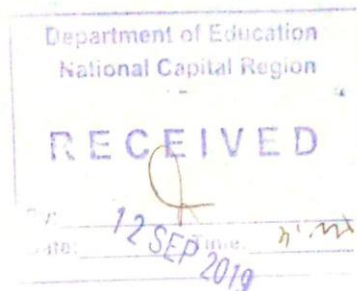
Appendix F



Republic of the Philippines
 Philippine Normal University
The National Center in Teacher Education
 College of Graduate Studies and Teacher Education Research
 Graduate Research Office
 Taft Avenue, Manila City



9 September 2019



Greetings!

I am Abdul Haiy A. Sali, a Master of Arts in Education Candidate in Curriculum and Instruction at Philippine Normal University, Manila. Currently, I am in my final year of thesis writing and presently conducting a study entitled "*Pedagogical Practices of Asatidz in Selected ALIVE Schools in Metro Manila*". The thesis aims to provide valuable contribution in understanding the pedagogy of Madrasah teachers *vis-a-vis* teacher development as input to curriculum and instruction.

With this, I would like to ask permission from your good office to allow the undersigned to conduct a research on Madrasah Education Program particularly the ALIVE teachers in different parts of Metro Manila. As part of research locale, the researcher identified the following schools in three different divisions as possible research participants based on the criteria set in the study:

Division of Manila City



Division of Pasay



Division of Quezon City

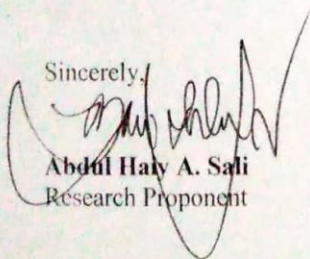


Rest assured, the researcher will follow standards on research to include the confidentiality clause and the gathered information will solely be used to the research purposes.

Should there be any queries about the study, I am willing to answer your concern. I am including my contact number **09559665664** ready for your reference.

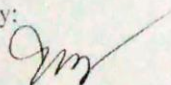
With this, I am hoping for your kind consideration.

Sincerely,



Abdul Halil A. Sali
Research Proponent

Noted by:



Enrico Omael Khalil Sharif Garcia, Ph.D.
Thesis Adviser

Approved by:



Appendix G



Republic of the Philippines
DEPARTMENT OF EDUCATION
 National Capital Region
SCHOOLS DIVISION OFFICE, QUEZON CITY
 www.depedqc.ph



October 24, 2019

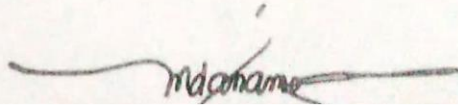
MR. ABDUL HAIY A. SALI
 Graduate Student/Researcher
 Philippine Normal University

Mr. Sali:

This is in reference to your communication dated October 14, 2019, re: conduct of study entitled **"Pedagogical Practices of Asatidz in Selected ALIVE Schools in Metro Manila"** in selected schools, interposing no objection to the said request provided that:

1. necessary arrangements shall be made with the school principal and personnel concerned;
2. the conduct of the study shall not interfere with the regular program of the school;
3. no disruption of classes. No interview should be done during class hours;
4. participation of any student/school personnel is voluntary;
5. derogatory/ demeaning/ offensive terms in the research tools are not allowed;
6. result of the study should not be used for other purposes other than stated in the letter and allowed by this Office;
7. taking of photographs shall only be allowed with permission from the school principal and the subject/person concerned;
8. anonymity of the respondents shall be preserved; and
9. **this office shall be furnished with a copy of the results/findings of the study for future reference.**

Attention is invited to the provision of DepEd Order No. 9, s. 2005 entitled: "Instituting Measures to Increase Engaged Time-on-Task and Ensuring Compliance Therewith".



[Redacted]
 Officer-in-Charge
 Office of the Assistant Schools Division Superintendent
 Chair, Schools Division Research Committee

sgod/pai/lan
 Tracking No. 140405

Nueva Ecija St., Bagumbayan, Quezon City ☎ (02) 352-78-91 (02) 352-68-09 (02) 352-68-06 ✉ sdo.quezoncity@deped.gov.ph

"It is easier to build strong children than to repair broken men."
 - Frederick Douglass

Appendix H



Republic of the Philippines
Department of Education
National Capital Region
SCHOOLS DIVISION OFFICE
PASAY CITY
P. Zamora St., Pasay City
831-6660 831-7948 831-7933
www.depedpasay.ph



1st Indorsement
October 30, 2019

Respectfully referred to the School Principals of Cuneta Elementary School, Don Carlos Village Elementary School, Jose Rizal Elementary School, Timoteo Paez Elementary School, and Apelo Cruz Elementary School, with the information that this Office interposes no objection to the attached letter-request of **Mr. Abdul Haiy A. Sali**, researcher, Philippine Normal University, to conduct a research with the ALIVE Teachers of the aforementioned schools. The schedule of which shall be determined by the School Principals concerned to complete the required information needed, on conditions that:

- no school/office materials shall be used for the purpose; and
- facilitation of any research-related activity shall be subject to "No Disruption of Classes" policy stipulated in the DepEd Order No. 9 s. 2005 entitled "Instituting Measure to Increase Time-On-Task and Ensuring Compliance Therewith" nor interfere with the normal day-to-day operations of the school.

In this regard, please be guided of DepEd Order No. 16 s. 2017 – **Research Management Guidelines** with regards to the implementation, facilitation and ethical standards to be observed during the conduct of any research undertakings as prescribed by the Department.

Likewise, this Office be furnished a copy of the research findings/output after the completion of the study.

Schools Division Superintendent

MJD8/archia

ISO 9001:2015 CERTIFIED

Quality Management System
ISO Certification Code: AJA19-0240



Appendix I



Republic of the Philippines
Department of Education
National Capital Region
DIVISION OF CITY SCHOOLS
Manila

October 22, 2019

THE PRINCIPALS CONCERNED
Manila

Sirs/Mesdames,

Permission to visit school this Division is hereby granted to:

Name of Researcher
Abdul Haiy A. Sali

Philippine Normal University
School/University

To conduct study "Pedagogical Practices of Asatidz in Selected ALIVE Schools in Metro Manila"

Purpose

Note: 1. The conduct of the study shall be in consultation with the Principal/s concerned.
(Proper scheduling is requested.)

2. Time-on-Task policy of DepEd shall be adhered to.
3. Resources of the school shall not be used for this purpose.
4. Confidentiality of the respondents is ensured.
5. This Office requests a copy of the final research output at the end of the term of study.

Kindly extend to him the usual cooperation and hospitality.

Thank you.

Very truly yours,

For the Superintendent:

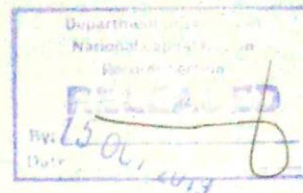
Assistant Schools Division Superintendent

Schools Concerned:

Appendix J



Republic of the Philippines
Department of Education
 NATIONAL CAPITAL REGION



October 14, 2019

MR. ABDUL HAIY A. SALI
 Graduate Student
 University of Caloocan City
 Caloocan City

Dear Mr. Sali:

In reference to your request letter RE: CONDUCT OF RESEARCH entitled "**PEDAGOGICAL PRACTICES OF ASATIDZ IN SELECTED ALIVE SCHOOLS IN METRO MANILA**", such was referred to the Schools Divisions Superintendents of Manila, Quezon City, and Pasay City, this Region, however you are advised to observe/comply with the following:

1. No disruption of classes. No interview should be undertaken during class hours.
2. Priority is given to school activities and functions.
3. Participation of any student/ school personnel is voluntary.
4. The Region and the Division concerned shall be furnished a hard and soft copies/ copies of the final and signed paper.
5. The result should not be used for the purpose than as stated in the letter and allowed by this Office.

Very truly yours,

Director IV

pprd



A legacy as rich as excellence!

Misamis St, Bago Bantay, Quezon City
 Tel. Nos.: 920-5824; 926-2213 loc. 801
 Email Address: ncr@deped.gov.ph
 Website: <http://www.deped.gov.ph/regions/ncr/>



Appendix K

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines Telephone: +63 2 317-3268 loc. 750/751 eprdc@pnu.edu.ph www.pnu.edu.ph	EPRDC		CLEARANCE TO PROCEED	
	Index No.	PNU-MN-2016-EPR-FM-016		
	Issue No.	01		
	Rev. No.	01		
	Date:	09-24-2018		
Page	1 of 1			
	QAC No.	CC-09242018-023		

BASIC INFORMATION

REC Code:	112219-450
Research Proposal Title:	Pedagogical Practices of Asatidz in Selected ALIVE Schools in Metro Manila
Researcher / Project Leader and Designation/Affiliation:	Abdul Haiy A. Sali

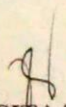
The following items [✓] have been received and reviewed in connection with the above study to be conducted by the above researcher.

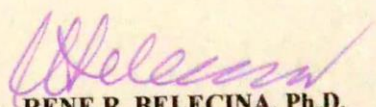
- ☒ Research Proposal in prescribed format
- ☒ Informed Consent Form/s /Assent Form
- ☒ Data Collection Tools

and hereby approved:

- ☒ To proceed to the validation of the data gathering tools
- ☒ To proceed to data collection, organization and write-up

Date of Issuance: **November 22, 2019**


TERESITA T. RUNGDUIN, Ph.D.
 Secretary
 Research Ethics Committee


RENE R. BELECINA, Ph.D.
 Chair
 Research Ethics Committee

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

Appendix L

SAMPLE THEMATIC ANALYSIS

Appendix L

OBJECTIVE	QUESTION	STATEMENT OF THE PARTICIPANTS	CODE/ CATEGORY	FREQUENCY	THEME
The study aims to analyze and explore the pedagogical practices of <i>Asatid</i> in Metro Manila.	Gaano kayo kahanda magturo bilang isang <i>Asatid</i> o Madrasah teacher? Anu-ano ang inyong istilo sa pagtuturo?	Unang-una po kailangan natin yung mga seminar or training sa pedagogy or others na training for strategies of mga Madrasah, Madrasah program of how to implement, classroom management (P1)	TEACHER'S EFFECTIVENESS	14	TEACHER'S TEACHING COMPETENCE
		Kaya pinakaimportante iyong lesson plan. Kaya yung pagtuturo mo dapat ready tayo sa lesson plan before you enter the classroom, meron tayong lesson plan para iyon ang guideline natin ang gagawin sa araw na iyon ng pagtuturo kaya nandun na lahat. Kailangan talaga ang lesson plan. (P1)	TEACHING PREPARATION	11	TEACHER'S MOTIVATION FOR SELF-DEVELOPMENT
		Depende sa strategy ng pagtuturo at titingnan ang bata kung ano ang pwede sa kanya kasi iba-iba ang bata. Di ba? Yun talaga ang technique ng teaching ko. (P1)	BUILDING QUALITY RELATIONSHIP WITH PUPILS	6	STUDENT-ORIENTED PRACTICES IN THE CLASSROOM
		Maalam mo ang bata ang status mo kasi iba iba yung mga bata e. May batang makulit, may batang tahimik, may batang matalino pero hindi na masyado maglalita. (P1)	SELF-MANAGEMENT	9	
		Kailangan talaga alam natin ang kakayahan ng estudyante at kung anong ituturo sa kanya para yung pagtuturo mo hindi ka mahirapan masyado. (P1)	ROLE MODEL	4	
		Yes po. Kaya ko sinabing gamun para kasi kung parang sulat lang. Parang gamun yung dati. Ngayon, meron tayong mga bago. Meron tayong mga pinagawa sa kanila. Sa classroom po, halimbawa kung ano sa after the lectures ko, ginagawan natin ng by group. (P1)			
		Ah syempre pinapakita ko sa kanila na mahal ko sila. Di ba kapag mahal mo ang pupils mo medyo may ano ka na may confidence ka na atsaka mo pa. (P2)			
		Pressure din yun kasi minsan e kasi sa probinsya natin kahit walang devices, mayroon ka lang textbook pwede na. E dito, kailangan mo ng textbooks, kailangan mo ng mga devices, visual aids, so yun. (P4)			
		Oo mahirap kasi nag-inspection pa ang division office, NCR, minsan Central pa. Kaya kailangan mo talaga nakaprepared ka na. (P4)			

		E yung mga ganitong bata, maliliit, 6 years old, talagang gagamun sila oh. Mabubully lang nung malalaki so ang hirap talaga ibalanse Grabe. (P4) So inasano ko naghahanap ako ng paraan para parehas lang sila. So pag recess nila, iyong mga maliliit, timuturan naming. (P4) Oo, parang coach. Paiba-iba. Atsaka may remedial pa kami. Mahirap. (P4) Yun, yung parang kailangan makuha mo yung attention ng mga bata. Tapos kailangan makikipag usap ka sa kanila palagi. Tapos ah, yun. (P5) Siyempre kailangan kasi kung paano ka kahanda kailangan mo din 'yung ano "time management" ano kasi first kasi syempre ano eh kailangan eh syempre as a teacher din kailangan maganda kang tingnan ng mga bata. (P6) Always put your smile kasi 'yun talaga 'yung ano eh pinaka syempre 'pag nakita ka ng mga bata kung first kang magtuturo tapos sasabihin ng mga bata ay kung ano kung naka ano ka lang hindi ka naka smile or kung hindi ka nag say hi sa kanila parang maffeel nila na ano ba 'tong ano namin teacher naming masungit ba 'to kasi ganyan talaga yung ano ijudge ka talaga ng mga bata. (P6) Kaya kailangan ano yun talaga yung dapat na ano magready ka muna yung sarili mo tapos yung ano sa kanila. (P6) Naka ready na 'yung instructional materials ko lahat ng gagawing mga quizzes nila kasi actually nakasulat naman sa manila paper. Tapos ano pagnadikit ko na diyan tapos pag nagsusulat na sila pwedeng ano idiscuss na kung tapos na sila lahat. (P6) Kaya nga ni-review ko sila palagi. Yung pinakaimportante din yun eh. Yung bago ka magsimula sa presentation magreview ka muna. Kasi paano na lang mag-move ka dito tapos yung dati di din nila maintindihan. (P6) Sempre kasi kung ano dati kasi kung paano naman kung hindi ka naghanda, kung hindi ka nag plan kung among strategies na ituturo, kung paano gagamitin mo para sa mga bata eh paano masasabot ng			
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		bata kung wala inihandang strategies di ba?, Sempre importante yung ganon pinaglamuhan mo ng mabuti. (P6) Sa tingi mo ba ano kaya ang magiging results tama ba tong ituro sa mga bata. Maschieve ko bang tong objectives na to. Kung ganong istilo na gagawin ko. Yung parang ganon. (Researcher: So importante siya para sayo?) Opo. (P6) I Ano, finil—inaano ko 'yong ano, 'yong—kaalaman ko sa... Arabic. Inituro ko sa mga bata... para ano, para matuto sila. Alhamdulillah, 'yong mga bata, na... konti lang ang hindi marunong... ngayon, konti lang ang... hindi nakak... mga nakakabasa. Marunong na sila sa mga letra... (P7) Bago kami papasok sa school, nakahanda na kami sa bahay. Pinaghahandaan namin lahat ng instructional materials namin, 'yung lahat ng ipapakita namin doon sa mga bata—sa harap ng mga bata na para doon sa pagtuturo namin, lahat namin 'yon, pinaghahandaan. Para... bukas na papasok kami, dala namin 'yon. (P8) Tulad po ng... kailangan paghandaan mo 'yong mga bata, pag kaharap ka nila, kung sakaling hindi sila makikinig sa 'yo—Ano 'yong gagawin mo sa kanila? (P8) Kaya kailangan kilalanin mo muna 'yong bata... bago mo 'yon... sahh... turuan 'yong bata. Pag bago—bago lang na estudyante mo, o papasok ka pa lang doon sa class mo, kailangan kilalanin mo 'yong bata pati 'yong magulang niya. (P8) Kahit uh hindi pa mag alas sieta, kailangan pumasok na ako. Kahit hindi ako sabihan ni Sir na [Interviewer laughs] bakit ka late? Mas gusto kong mauna ako na—na dito ako. (P8) Unang una sir, ang ALIVE teacher dapat bago mo ituro o bago ka pumasok sa school, sa bahay pa lang ginagawa mo na yung ang mga devices mo. (P9) So dapat naoblig ka hindi lang naoblig, inoblig mo ang sarili mo. Kasi part of the job yun eh. (P9) Kasi sahh ikaw ang sahhh ano eh, sahhh ang model na magpapakita sa kanila ng punctuality. So, yung pagiging punctuality mo dapat ipakita mo yun. (P9)		
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Appendix M

Appendix 1.0

Pre-Observation Worksheet

The University of Arizona Customized Classroom Observation Tool Suite

Course, Section, Date, and Participant Information Topic: THE WONDER^s OF ALLAH'S CREATION

Observer: Abdul Haiy A. Sali

Observed: Madrasah Teachers in Metro Manila

Observation Date: 2019-06-20

Categories and Items	
I. Lesson Organization	
1. Made clear statement of the purpose and learning outcomes of the lesson.	The teacher introduced the topic after the review & prayer.
2. Provided opportunities for students to apply content; e.g., problems, case study, practice.	The teacher relate the topic on the real-life context especially on the examples if it's man-made or God-made wonders.
3. Summarized major points of lesson.	The teacher summarize the lesson after the short exercise of the pupils. That there are man-made & God-made things.
II. Content Knowledge and Relevance	
4. Included material appropriate to student knowledge and background.	The teacher used instructional material (visual aid) with pictures translated in English.
5. Included material related to the learning outcomes of the lesson.	The teacher prepared activities/drama on a Manila paper where pupils answered the questions of the teacher.
III. Presentation	
6. Presented examples to clarify points.	The teacher told the class that God created things that man can't do it by him self. Provided example: "Sino ang gumawa sa mundo?"
7. Related new ideas to familiar concepts.	The teacher relate familiar concepts in science (planet, stars, water) in the lesson.
8. Restated important ideas at appropriate times.	The teacher pointed out correct answers after she checked the paper of her pupils. She provided prompt responses to questions especially on the earth & the sun.

IV. Instructor-Student Interactions	
9. Students appeared to follow established classroom procedures; e.g., for arriving late, asking questions, turning in assignments, working in small groups, class dismissal.	"The teacher called out pupils who were not engaged in the class. 'Wake up.' 'Mosha Hiba' as appreciation to the pupils who did good during the class. Raised hands when answering questions."
10. Responded appropriately to any student disruptions.	The teacher would call out pupils who were misbehaving
V. Collaborative Learning Activities	
11. Provided clear tasks for student groups.	none seen
12. Provided group tasks that were related to the lesson's learning outcomes.	none seen
13. Provided group tasks that promoted higher-level thinking.	none seen
14. Synthesized group work at conclusion of collaborative activity.	none seen
VI. Lesson Implementation	
15. Elicited students' ideas about the lesson topic.	The teacher relate the topic that the pupils would understand best the lesson.
16. Promoted critical thinking (comprehensive exploration of issues, ideas, artifacts, and events before accepting or formulating an opinion or conclusion)	More critical thinking / HOTS activities should be incorporated.
17. Asked students to generate their own explanations and justify their thinking.	The teacher asked pupils to justify their answers when in doubt.
18. Promoted students' reflection on their own learning or performance.	The last activity gave the pupils part of reflection especially asking them to justify their answers through reflection.
VII. Instructional Materials	
19. Wrote clearly and legibly on board, overhead projector, or other technology.	The teacher wrote the lesson both on blackboard & Manila paper.

VIII. Student Response	
20. Most students were engaged in the lesson throughout the class time	The pupils generally were engaged especially during the guided practice.
Remarks:	
What do you think the students learned from this lesson?	The pupils learned about the different words of John's vision.
What were the instructor's major strengths as demonstrated in this class session?	The teacher has good grasp of the lesson.
What suggestions do you have for improving this instructor's teaching?	The teacher should create more collaborative games & HOTS.

Items adapted from:

Braskamp, L.A. & Ory J.C. (1994). Assessing faculty work: Enhancing individual and institutional performance. Jossey-Bass: San Francisco.

Classroom Observation Worksheet, Univ. of Minnesota Center for Teaching and Learning: <http://www1.umn.edu/ohr/teachlearn/resources/peer/index.html>

PEDAGOGICAL PRACTICES OBSERVED:-

1. Reading
2. Lecture using visual aids
3. Question & Answer
4. Compare & Contrast
5. Quiz

Appendix N

SAMPLE LESSON PLAN

- What can you say about the plant?
- Can you name its part?
- Do you like the fruit?

2. Modeling

- The teacher will discuss the different parts of the plant using pictures



- Generalization:
 - What are the parts of the plant?

3. Guided practice/ Group Practice

Group 1: "Color Me"

Color the (زهرة بالأحمر) red and (ورقة) by the green.



Group 2: "Puzzle"

Group 3: "Write My Name"

What is in the picture?

جذور ثمرة ساق ورقة زهرة



Group 4: "Who Am I"

Match column A to column B.

A	B
	* جذور
	* زهرة
	* ورقة
	* ثمرة

4. Independent practice

Direction: Write the letter of correct name for each picture:



جذور ب ا ورق



ساق ب زهرة

ورقة ب ثمرة



زهرة ب ساق



جذور ب ثمرة

IV. Evaluation:

Directions: Show the word الصحيح if the statement is correct and الخطاء if the statement is wrong.



Is this a ورقة?



Is this a ساق?



Is this a ثمرة?



Is this a زهرة?



Is this a جذور?

V. Assignment:

Label the different parts of the plant.

Prepared by:

Teacher of Alive

February 13, 2020

Lesson plan in Arabic Language 1

I- OBJECTIVES:

At the end of the lesson the pupil should be able to;

- Recognize the Arabic letters for BILABIAL HOROF ب م و ف With vowel sounds fatha, kasra, damma and sukun.

II- SUBJECT MATTER:

- TOPIC: The BILABIAL LETTERS ب م و ف with right pronunciation of the Arabic letters.
- SKILLS: Listening, reading, and writing Arabic alphabet.
- VALUE: Patience and perseverance.
- MATERIALS: Powerpoint, flash card and letters.
- REFERENCE: REMC Arabic Language 1

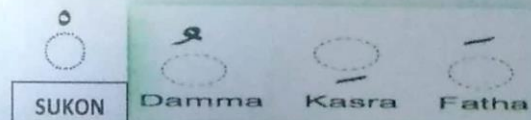
III- PROCEDURE:

A- Preliminary Activities

- Greetings (Islamic greetings).
- Prayer (Islamic prayer).
- Song (Arabic alphabet).
- Attendance.

B- Drill

- What is the first letter in Arabic alphabet? ا
- What is the last letter in Arabic alphabet? ي
- Give the four HARAKAT (vowels) in Arabic.



C- Review

- How many letters of Arabic alphabet?

28 Arabic letters

D- Lesson proper

- Presentation

Showing a picture begins with the bilabial letter م ب



- Ask the pupils about the names of the pictures.
- Let the pupils read the name of the pictures with vowel sound fatha, kasra, damma, and sukun.

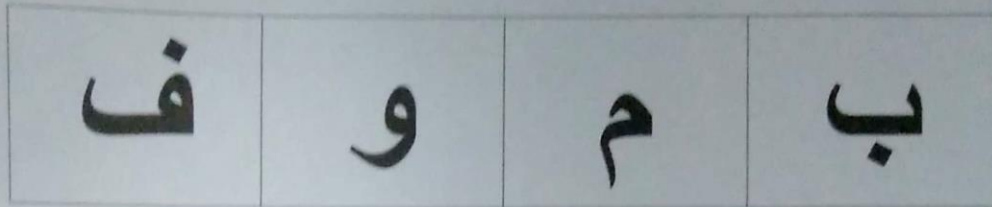
E-Analysis:

- What is the beginning letter of the following?



F-Generalization

- Identify the Arabic Alphabet letters.



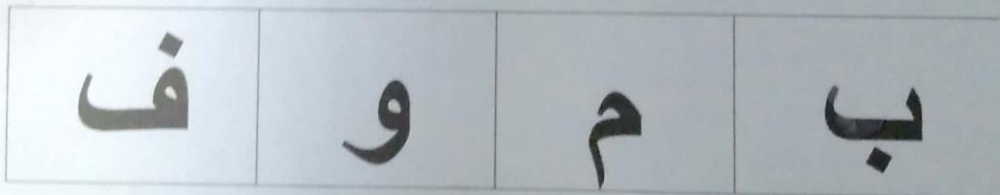
G-Application

- Ask the pupils to paste the following Arabic letters with vowels on the board.

IV- Evaluation

A- Formative test

Rewrite the bilabial letters correctly.



V- Assignment

- Memorize the bilabial horof with vowels fatha, kasra, damma, and sukon.

Prepared By :

Alive Teacher

NAME : _____

SCORE :

A. Match column A with column B:

COLUMN ACOLUMN B

أَسَدٌ



بَقَرَةٌ



طُيُورٌ



فَيْلٌ



حَدِيقَةُ الْحَيَوَانَاتِ





Abdul Haiy A. Sali

Master of Arts in Education

Personal Details

Birthdate November 19, 1989
Birthplace Isabel City, Basilan
Address 1840 San Pedro Street, Brgy. Commonwealth, Quezon City
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 AAV-7730-2020 [Web of Science ResearcherID]
<https://orcid.org/0000-0001-8675-1943> [ORCID ID]
PRC ID 1390572 [Professional Teacher]
 0663631 [Registered Nurse]

Education

2017-2020 Master of Arts in Education in Curriculum and Instruction, *Philippine Normal University, Manila, The National Center for Teacher Education, 104 Taft Avenue, Ermita, Manila*
2011-2014 Master of Public Administration in Organization and Management; Certificate in Governmental Management, *Basilan State College, Brgy. Sumagdong, Isabel City, Basilan*
2013-2014 Professional Education Certificate (24 units), *Western Mindanao State University, Baliwasan, Zamboanga City*
2006-2010 Bachelor of Science in Nursing, (Cum Laude Equivalent GPA: 1.72), *Western Mindanao State University, Baliwasan, Zamboanga City*
2017 A Course in Bridging Leadership for Developmental Workers, *Asian Institute of Management, Paseo de Roxas, Legazpi Village, Makati City*
2010 A Course in Public Policy Development and Advocacy, *University of the Philippines, Diliman, National College of Public Administration and Governance (NCPAG)*

Master's Thesis

Title *Pedagogical Practices of Asatidz in Selected Arabic Language and Islamic Values Education in Metro Manila*

Adviser	Enrico B. Garcia, Ph. D.
Description	The thesis focused on the pedagogical practices of Madrasah teachers implementing ALIVE program in Metro Manila. The study employed multiple case study design and a highly descriptive qualitative research exploring and analyzing the interplay of pedagogic theories, actual practices, and pedagogical praxis of the Asatidz.

Professional Experience

2020	<i>Research Associate, Policy Review on K to 3 Integrated Madrasah Education in the BARMM [Project-Based Commissioned Research by Education Pathways with funding from Australian Aid in partnership with Ministry of Basic, Higher, and Technical Education]</i>
2018-2020	<i>Senior Trainer, Training and Development Specialist, People Systems Consultancy Sdn Bhd, Petaling Jaya, Selangor, Kuala Lumpur, Malaysia</i>
2017-2018	<i>Project Technical Staff II, K to 12 Transition Unit, Commission on Higher Education Central Office, C.P. Garcia Street, UP Diliman, Quezon City</i>
2015-2017	<i>Teach for the Philippines Teacher Fellow, Commonwealth Elementary School, Quezon City</i>
2013-2015	<i>Part-time College Instructor, College of Arts and Sciences, Basilan State College, Sumagdang, Isabela City, Basilan</i>
2011-2013	<i>Professional Nurse Practitioner, Registered Nurse for Health Enhancement and Local Service, Department of Health</i>

Awards and Distinctions

2019	<i>Finalist, Usbong Short Story Competition by Aklat Alamid as supported by the National Book Development Board and Philippine Books for Young People</i>
2016	<i>Best Future Education Idea (Group Category), Asia Pacific Future Leader Initiative, Kuala Lumpur, Malaysia</i>
2014	<i>Philippine Young Leader Ambassador, Oceania-Japan-ASEAN Cultural Exchange Program, Japan-East Asia Network of Exchange for Students and Youths (JENESYS) Programme in partnership with National Youth Commission</i>

Publications

Title	Pedagogical Praxis: Muslim-Filipino Madrasah Teachers' Conceptuality of Instructional Process
Journal	International Academic Forum (IAFOR) Journal of Education, Vol. 8, Issue 4, pp. 116-131
Publisher	The International Academic Forum (IAFOR), Japan, IAFOR Publications
Scope	International Indexed by Scopus (Q4 Journal)
DOI	https://doi.org/10.22492/ije.8.4.07

Title Madrasah Education Program Implementation in the Philippines: An Exploratory Case Study

Journal International Journal of Comparative Education and Development, Vol. 22, Issue 3, pp. 201-217

Publisher Emerald Publishing, United Kingdom

Scope International Indexed by Scopus (Q3 Journal)

DOI <https://doi.org/10.1108/IJCED-06-2019-0034>

Title Rethinking Distance Education in COVID-19 Pandemic: Perspectives on Education Equity in the New Normal

Publisher Jayapangus Book Press, Indonesia [A Book Chapter in New Normal: Idealism and Implementation in Indonesia and the Philippines, Kadek Aria Prima Dewi, Universitas Hindu Negeri as Editor]

Scope International Indexed by Google Scholar

Unpublished Research Papers

Title Increasing Contraceptive Prevalence Rate in ARMM: A Policy Perspective [A Policy Paper Supported by USAID-GEM and University of the Philippines Diliman – NCPAG]

Title Pedagogical Reflections of Muslim-Filipino Madrasah Teachers on Teaching and Learning: A Phenomenological Inquiry

Title Life Skills Education Inclusion in Bachelor of Science in Nursing Curriculum

Title The Philippine Context: The Need of Humanizing Basic Education Curriculum

Title Ontological Insights and Islamic Education in the Philippines: An Integrative Review

Title Posner's Curriculum Analysis Framework: Understanding Philippine Madrasah Education Curriculum

Paper Presentation

Title Madrasah Education Program Implementation in Selected ALIVE Schools in Quezon City, Philippines: A Multiple Case Study Analysis

-Presented at the 1st International Conference and Workshop on Publication Opportunities on "Islam in Southeast Asia", University of the Philippines, 21-22 September 2018.

-Presented at the Annual Conference 2019 Comparative Education Society of Hong Kong, The Education University of Hong Kong, Tai Po Campus 16-17 March 2019.

Title **Madrasah Education Program Implementation in the Philippines: An Exploratory Case Study**

-Presented at the National Graduate Teacher Education Seminar-Workshop and Networking, "ASEAN Integration: Graduate Teacher Education's Global Role for Research Advancement and Educational Reforms", Philippine Normal University, 15-16 February 2020

Title **Rethinking Distance Education in COVID-19 Pandemic: Perspectives on Education Equity in the New Normal**

-Presented at the Lukad Virtual Conference 2020, Philippine Normal University South Luzon, 24-26 September 2020.

Related Activities

Resource Speaker **Back to School? An Educator's Perspective of the New Classroom.** Initiated by the Beta.Ph and the AHA Learning Center, an online discussion and sharing of ideas among educators invited across the country, 08 August, 2020.

Resource Speaker **School-based Learning Action Cell on Qualitative Research.** Basilan National High School, Isabela City Schools Division, Department of Education – Zamboanga Peninsula, 25 January 2019.

Resource Speaker **Sex Disaggregated Data Collection: Implications to Health Care.** Basilan General Hospital, Gender and Development, 30 January 2019.

Resource Speaker **Financial Literacy Orientation for Persons with Disability.** Bangko Sentral ng Pilipinas (BSP) in partnership with the National Council on Disability Affairs (NCDA) and Maybank Foundation hosted a financial literacy orientation for PWDs, 03 September 2019.

Resource Speaker **School Training Workshop on Conducting Research.** Ligas I Elementary School, City Schools Division of Bacoor, Department of Education, initiated a research lecture for their teachers. The event was approved by PRC for CPD Units, 24 October 2019.

Resource Speaker **Mental and Reproductive Health: Implications to Younger Generation.** Furigay Colleges Inc., Seminar in Nursing Education, 29 October 2018.

Resource **ARMM Province-wide Sangguniang Kabataan Mandatory Training.** Invited by the Department and Interior and Local Government in Basilan to conduct training on Budget Planning and Management, 21-26, May 2018.

Relevant Trainings Attended

Research Confab **PHILIPPINE NORMAL UNIVERSITY SOUTH LUZON, Lukad Virtual Conference 2020, 24-26 September 2020.**

Research Confab	PHILIPPINE NORMAL UNIVERSITY MAIN CAMPUS, ASEAN Integration: Graduate Teacher Education's Global Role for Research Advancement and Educational Reforms, 15-16 February 2020.
Workshop	IPAD-LORIMAR PUBLISHING, Research Training for Faculty Researchers, 06 October 2019.
Research Forum	THE EDUCATION UNIVERSITY OF HONGKONG, TAI PO CAMPUS, Comparative Education Society of Hong Kong Spring Annual Conference, 16-17 March 2019.
Research Forum	UNIVERSITY OF THE PHILIPPINES DILIMAN, 1 st International Conference and Workshop on Publication Opportunities on "Islam in Southeast Asia", 21 September 2018.
Conference	UNIVERSITY OF THE PHILIPPINES DILIMAN, Conference on the Roles of the State, Education, Community, Outreach, Responsible Media, and Religio-Cultural Dialogues in Countering Violent Extremism, 22 September, 2018.
Conference	UNIVERSITY OF THE PHILIPPINES DILIMAN, International Seminar-Workshop on Madrasah Education: Exploring the Best Practices in Madaris and Islamic Studies Education between Indonesia and the Philippines, 05 July 2018.
Workshop	PHILIPPINE NORMAL UNIVERSITY MAIN CAMPUS, The Art of Presenting Scientific Ideas, March 2018.
Conference	PHILIPPINE NORMAL UNIVERSITY MAIN CAMPUS, Internationalization: Approaches & Trends in the Higher Education Curriculum and Instruction, March 2017.
Workshop	PHILIPPINE NORMAL UNIVERSITY MAIN CAMPUS, Trends and Issues in Curriculum and Instruction, September 2017.
Workshop	STEVEN COVEY FOUNDATION October, Makati City, Seven Habits of Highly Effective People, November 2016.
Workshop	EDUCATION LAB, Diliman, Quezon City, Design Thinking for Education Equity, August 2016.
Training & Workshop	DEPARTMENT OF EDUCATION/COMMONWEALTH ELEMENTARY SCHOOL, 2016 School-Based In-Service Training for Teachers on Extensive Instructional Practices & Productive School Management System, May 2016.
Training & Workshop	DEPARTMENT OF EDUCATION/COMMONWEALTH ELEMENTARY SCHOOL, School Based Training on K -3 Early Language & Numeracy, July 2016.
Workshop	LOYOLA MARYMOUNT UNIVERSITY SCHOOL OF EDUCATION, Inclusive Teaching Practices: Providing Accommodations & Modifications to Support all Students in Accessing the Curriculum, April 2015.

Professional Organization

2020-Present	International Organization of Educators and Researchers Inc. SEC Registration: CN201817664 Tin No.: 010 - 109 - 331 - 000 Member
2019-2020	Comparative Education Society of Hong Kong Member of the World Council of Comparative Education Societies (WCCES) Member

Other Skills

Basic	Adobe Photoshop
Intermediate	Microsoft Office (Word, Excel, and PowerPoint), Canva for Educators, Web Content Development, Word Press

Languages

English	Advanced
Filipino	Advanced
Bahasa Sug	Mothertongue
Yakan	Intermediate (Conversational)
Bisaya	Intermediate (Conversational)
Chavacano	Intermediate (Conversationally fluent)
Arabic	Beginning Proficiency (Reading Arabic Text)

Certified TRUE and CORRECT

ABDUL HAIY A. SALI

