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Voyaging the Muslim Women Teachers and their Lived Experiences in Teaching Arabic Language and Islamic Values Education (ALIVE)

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ABSTRACT

The objective of this study is to look into Muslim women's lived experiences while teaching Arabic and Islamic Values Education (ALIVE). It employs a phenomenological approach as the major method of inquiry. In order to extract the full breadth of the participants' experiences, in-depth interviews were conducted. Their experiences revealed three important themes: 1. Teaching ALIVE is fulfillment, 2. Who is the 21st Century Muslim Women Teacher? And 3. ALIVE as a vehicle for the advocacy of Muslim Women.

Keywords: lived experiences, Arabic Language Islamic Values Education (ALIVE), Muslim women, phenomenology, in-depth interview, Philippines

Introduction

1. Rationale

The significance of women in the perpetuation of culture, beliefs, and practices cannot be overstated. Women are significantly playing a significant role in the vital task of passing on culture from generation to generation. The active participation of a woman in a society makes a significant contribution to the achievement of gender equity and equality in job and career seeking, political and economic ventures, and educational opportunities.

Women in Muslim societies, on the other hand, have been the subject of stereotypes and generalizations, romantic orientalist tales, and feminist exposés. Images of deserts and harems, chadors, hijabs, and burqas, segregation, subordination, and oppression have popularly characterized Muslim women (Cayanan, 2013).

Furthermore, according to Abusharaf (2018), Muslim women have come to live under an extremely conservative patriarchal gender-based system in which Islam and Shari'a in its most reactionary and intransigent form regarding Muslim women, e.g., Iran, Sudan, and Northern Nigeria, and many other Muslim women live in majority Islamic countries where Shari'a has been greatly modified, e.g., Kenya, Ghana, Sri Lanka, and others. Muslim women in majority Islamic societies are striving for more than just basic human needs and rights; they are using Islam to demand gender equality through a more liberal reading of the Holy Qur'an and Islamic jurisprudence, new civil liberties, and new relationships with the outside world (Afary, 2008). As literature posited by Mousavizadeh in 2011, men have historically interpreted Islamic texts (Qur'an, Sunnah, and Hadith) to the detriment of women. According to Gray, 2019, the first 50 – the most influential – in 2017 included 27 religious leaders (26 men and one woman) and 23 political leaders (22 men and one woman).

According to Kalmbach (2012), the relatively decentralized and multifaceted nature of twentieth-century Islamic authority presents opportunities as well as challenges for women seeking religious leadership. Women have not had a significant presence in mosques and madrasahs in many Muslim communities for much of Islamic history, which has hampered their ability to obtain Islamic authority by building public reputations as teachers and transmitters of Islamic knowledge, as seen in the Middle East, North Africa, and South Asia.

However, as time goes on, women in many parts of the Islamic world are publicly advocating for Islam as preachers, teachers, and interpreters of Islamic texts. Though men have had a near-monopoly on public religious leadership for much of Islamic history, the ranks of Muslim women active as leaders have swelled from all over the world, including the Philippines, in the last thirty years (Kalmbach, 2012).

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Furthermore, opportunities for women to serve as preachers and teachers have arisen in states that have incorporated mosque officials into the state bureaucracy, such as Morocco and Turkey (Hassan, 2014).

Women in China's Hui communities have institutionalized and expanded their long-standing role as instructors by establishing women-only mosques with entirely female ritual and communal leadership (Jaschok and Sui, 2000 in Shimbo 2017). Recognizing education's critical role in Muslim society, the Islamic educational system recommends the integration of divine/religious knowledge and human/secular knowledge (Kulidtod, 2017) through the implementation of Arabic Language and Islamic Values Education (ALIVE). According to Cagape (2007), the mainstreaming of Madrasah education (ALIVE) in the Philippine public education sector is very relevant and timely; additionally, the latter is viewed as a platform for peace-building between the country's Muslim and Christian ethnics (Kawangit, Guleng & Aini, 2015).

Male teachers play a larger role in the delivery of Qur'anic beliefs and the implementation of Islamic teachings in the context of Muslim education. Furthermore, as Jeffery points out, in many Muslim communities, female religious leaders' authority is subordinate to and dependent on male authority and the traditions of male-dominated religious traditions (Bano & Kalmbach, 2012). However, in DepEd, a lack of male teachers to handle ALIVE classes forced the office to hire female Muslim teachers to handle and take over ALIVE classes in order to address the situation. In Marawi, for example, sixty-three percent (63%) of ALIVE teachers are females, with the remaining percentage being males (Solaiman, 2017).

General Santos, DepEd City, as the program's first recipient, ALIVE implementation has been effective and successful in its few years of carrying out the curriculum; however, as time passes, there appears to be a significant decrease in attendance of Muslim learners, as well as their level of classroom engagement; this is primarily due to several factors, the most notable of which are the Furthermore, according to city division data, the program has a predominance of female Muslim teachers, with 64 percent of ALIVE educators being female. It is also observed that when male teachers are in charge of the class, a greater number of Muslim students show greater involvement and eagerness inside the classroom than when female teachers are in charge, because these students perceive Muslim male teachers as more reliable and knowledgeable deliverers of Qur'anic teachings and Islamic values education preachings, clearly an indication of a patriotism.

The investigator intends to investigate the lived experiences of Muslim women teachers in the division of General Santos City in order to advance knowledge of how ALIVE will provide Muslim women teachers with a strong identity as impelling Islamic theology preachers through curriculum teaching. It is hoped that the participants' shared experiences will reveal a true picture of Muslim women teachers in ALIVE. In effect, it is hoped that a better understanding of the teachers and proper treatment of the problems related to the phenomenon will be addressed.

2. The Study's Significance

This phenomenological study, which aims to describe Muslim women's lived experiences in teaching ALIVE, is important for the following reasons: Education Department (DepEd). The experiences of Muslim female teachers will serve as a foundation for the development of a comprehensive and need-based ALIVE curriculum guide, teachers manual, and learning materials to meet the growing requirements of schools implementing the program.

3. Grand Tour Question:

The first stage of the process in phenomenological research is to recognize that there is a need to understand a phenomenon from the perspective of lived experience in order to discover its meaning. As a result, the purpose of the research is defined, with the researcher aiming to discover the meaning of a specific phenomenon (Englander, 2015)

It will provide an answer to the following grand tour question: ***What are Muslim women's lived experiences with teaching Arabic Language and Islamic Values Education (ALIVE)?***

4. Framework of Thought

The three theoretical corners that the investigators raised-in while conducting the investigation were Aristotle's theory of knowledge, Feminism, and the Kalam Framework.

The Theory of Knowledge by Aristotle

Education is a lifelong endeavor. It starts when they are born and ends when they die. It can be found in every society and takes many forms, ranging from the "school of hard knocks" or experiential learning to formal institutional learning, from rural to urban settings, and from youth to the elderly. According to John Dewey, "education is not preparation for life, but life itself" (Deporos, 2015). The value of knowledge in Islam cannot be overstated. Many early Muslim philosophers struggled with categories and definitions of knowledge, but Aristotle's theories of knowledge were widely accepted and reflected in Ibn Sina's (Avicenna) three types of knowledge, and Aristotle himself was considered the First Teacher (al-mu'allim al-awwal) (Ibrahim, 2014). Although Aristotle described the five approaches to knowledge in the Nicomachean Ethics (Book IV) as episteme, techne, nous, sophia, and phronesis as important information of Islamic Theory of Knowledge, it is episteme and techne that are significantly playing a fundamental role in the investigation of how Muslim women voyage their experiences in teaching Arabic Language and Islamic Values Education.

Feminism

Feminism is defined as a “political movement for social change” (Harding, 1986), a “movement to end sexism, sexist exploitation, and oppression,” (Hooks, 2015), and a “movement and set of beliefs that problematize gender inequality.” Gray (2019) cites Devault (1999). The feminist research implied a distinct way of approaching the world, from the perspective of valuing women's lives and concerns, as well as working to improve women's status in society. It is said to be an excavation that can and frequently is a prelude to the ultimate goal of feminist research. Narrating life experiences from the perspective of a woman is another research goal of feminist research. This study is firmly rooted in feminist theory because it is concerned with exhuming and narrating the lives of Muslim female teachers who serve as interpreters of Qur'anic teachings and Islamic values.

Feminist theory, on the other hand, is a vast marketplace of ideas. For this study, the investigator was inspired by Islamic feminism, which, according to Ahmadi (2006 in Galloway 2014), is “a feminist discourse and practice articulated within an Islamic paradigm” that is used to empower women and effect legal and societal change. Thus, Islamic fundamentalists have sought to “restore traditional norms and codes, including patriarchal laws and family rules for women, put pressure on states to enforce public morality, increase religious observances, and tighten controls over women” on an ongoing basis (Keddie & Baron, 1993, in Galloway, 2014).

The Kalam Framework

Islam, as a religion, is based on a strong ideological and theological (Kalam) framework that its adherents believe makes it the final perfect religion. The essence of Islam's teaching encompasses the essence of economics, well-being, and the development of Muslims at the individual, family, society, and universal levels (Bardakolu, 2008, as cited in Galloway, 2014).

Islam, as a comprehensive religion that governs Muslims' lives, is guided by six articles of faith (Aqidah): 1) belief in one God; 2) belief in all the prophets from Adam to Jesus, and Prophet Muhammad as the final messenger; 3) belief in the books of faith, the Torah, Psalms, Injil, and the Holy Qur'an; 4) belief in the day of atonement and life after death; 5) belief in angels; and 6) belief in destiny, which posits pluralism and diversity within Islam. Islam is also a religion whose egalitarian message guarantees equality to all of its adherents; however, tradition, culture, and patriarchy have stripped Muslim women of the equality that Islam guarantees (Galloway, 2014).

5. Delimitations

To address this study's limitation, it investigated the lived experiences of Muslim women teaching ALIVE in the division of General Santos City. A total of ten (10) participants will be used in the study's execution. Only Muslim female teachers who meet the following criteria will be considered for participation. Participants will be chosen based on their willingness to participate in teaching ALIVE and share their lived experiences. The inclusion criteria will be established as the underlying principle in the selection of participants. Participation in this research study is entirely voluntary, and participants may withdraw at any time with no repercussions, risk, or harm. This study's participants will not be compensated in any way.

The participants' real names were not revealed in order to protect their privacy and to comply with research protocol, which protects them from any harm or prejudice/s caused by any culturally sensitive issue (if any) or information revealed in the interviews. While the study design allows for an investigation of how Muslim female teachers experience and comprehend the phenomenon, the phenomenological design calls for a small sample size. Qualitative research focuses on the experiences of a few people in order to infer aspects of a phenomenon involving many people (Creswell, 2003). While broad generalization is not applicable, the investigators contend that the reality of interest resides within the teacher participants (Schwandt, 2000). It attempt to tell their story through their voice, perspective, lived experiences, and understanding of ALIVE teaching.

II. Review of Related Literature

Islam as a Religion

Islam, the world's second largest religious faith, is defined by a core set of beliefs and practices. It is a monotheistic religion based on revelations received by the Prophet Muhammad in the seventh century, which were later recorded in the Qur'an—text. Islam's Islam is both a system of individual faith and behavior and a comprehensive guide for the organization of society and state. Islam is a social, cultural, and political worldview that includes religious and secular reasoning (Barazangi, 2009 in Galloway, 2014), and its adherents are known as Muslims.

Women's Opinions on Islam

According to the Qur'an, men and women are equal in creation and in the afterlife, but not identical: “A woman was not created to serve the function of a man. Rather, they are both designed to benefit each other.” (30:21). “O humanity: Reverence your Guardian Lord, Who created you from a single person of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.” (Qur'an 4:1); “It is He who created you from a single person and made his mate of like nature for him to dwell with her” (in love). When they are together, she bears a light burden and carries it around with her (unnoticed). When she becomes pregnant, they both pray to Allah, their Lord, saying, “If You give us a goodly child, we swear we will (ever) be grateful.” (Qur'an 7:189); and “(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means He multiplies you: there is nothing like unto Him, and He is the One who hears and sees (all things).” (Qur'an 42:11), cited in (Galloway, 2014).

Concept of Education in Islam

Professor Naquib al- Attas delivered one of the most classical expositions on the concept of education in Islam in his keynote address at the "First World Conference on Muslim Education" in Mecca, Saudi Arabia in March 1977. Before arriving at his final definition of the concept, he first proposed a guiding definition of education as "something gradually instilled in man." The three fundamental elements of education are revealed in this definition: (1) the content (i.e., something), (2) the process (i.e., gradually installed), and (3) the recipient (i.e., man) (Kulidod, 2017).

History of Madrasah in the Philippines

Islamic education in the Philippines can be traced back to the 13th century, when Sulu was Islamized. It began with maktab, or Qur'anic schools for young children to learn to read and recite the Qur'an. Later, the madrasah, a more formal structure, was established to teach the subjects of Theology, Arabic, Jurisprudence, and History. Elementary, secondary, and, much later, collegiate levels were established. Following the colonial era and the establishment of public secular schools. Patrick and Kakamaruzzman (2011). The establishment of madrasahs, or Islamic schools, in the Philippines is thought to have coincided with the spread of Islam, which was brought by Arab missionaries and Malay adventurers who settled in Sulu and western Mindanao. According to the Sulu Genealogy, in the 13th century, a man named Tuan Mashaika arrived in Sulu and introduced Islam to the locals (Abubakar, 1983).

Karim-ul-Makhdom, a later missionary, arrived in the second half of the 14th century, and his religious activities bolstered the growing Islamic community in Sulu (Abubakar). Makhdom was succeeded a decade or so later by Rajah Baguinda, a Sumatran Muslim nobleman who intuited himself into the local Sulu leadership while also furthering the spread of Islamic teachings (Hassoubah, cited in Alonto, 2011).

Another Arab missionary, Sayyid Ab Bakr, also known as Sharif-ul Hashim, arrived on Jolo Island in the early 15th century. Abu Bakr established political power by establishing the sultanate as a political system, with himself as the first sultan. During his 30-year reign, mosques were built and madaris were established (Abubakar).

Current Issues and Obstacles to Islamic Education in the Philippines

According to the available literature, there have already been numerous studies conducted in the Philippines that highlight various issues and concerns about the state of Muslim education in the country. The most in-depth study was conducted by a team of Moro educators based at the University of Southern Mindanao in Kabacan, Cotabato, and was titled "Mapping of Moro Education."

Conflict-Affected Communities and Schools in Muslim Mindanao's Autonomous Region (ARMM)." According to the research, which was conducted from February to April 2010, the following are the most commonly encountered problems in Muslim education in the area under study: (1) the challenge of Madrasah integration, (2) economic problems, (3) curricular differences, (4) insufficiency and un-contextualized learning materials, (5) limited physical facilities and human resources, (6) employment potentials. In their attempt to alleviate Muslims' alarming educational predicament, the authors suggested the following immediate needs and concerns: (1) the development and implementation of an Indigenized Basic Education Curriculum (IBEC), and (2) the implementation of a Synchronized Islamic-based Development Education System (SIDES), (3) alternative learning systems and vocational training, resource capacity, (4) expanding the local economy, (5) human rights promotion and protection of vulnerable groups (children, women, the elderly, and the disabled), (6) peace building programs in schools, (7) reparative care, (1) adequate infrastructure and facility support to schools, and (8) formulation of affirmative action for vulnerable groups.

Philippine Madrasah Education Today

Madaris can now be found all over the country, with the majority in Central and Western Mindanao. Mindanao is estimated to have between 600 and 1,000 madaris, with a total student population of between 60,000 and 100,000. Lanao del Sur, Basilan, and Maguindano are the provinces with the most madaris. Aside from madaris, the Department of Education (DepEd) has 459 public schools across the country that are implementing madrasah. This figure excludes the Autonomous Region in Muslim Mindanao (ARMM), which has its own regional DepEd that is technically separate from the national DepEd.

The Philippine government, through the Department of Education (DepEd), has created the Road Map for Upgrading Muslim Basic Education, a comprehensive program for the educational development of Filipino Muslims. The following principles are advocated for by the Road Map: 1. That Muslims, like all other Filipino citizens, have the intellectual and educational capacity to actively participate in the country's social, economic, and political endeavors. A progressive Muslim is a peace-loving and patriotic Filipino citizen who can compete in the job market both locally and globally to improve his or her quality of life. 2. That Muslims, as Filipino citizens, advance their educational status, resulting in political and economic gains and benefits for the Philippine nation, ensuring a steady flow of investment not only in Mindanao, but throughout the country. 3. That Muslims, as Filipino citizens, ensure long-term and permanent peace by having access to Islamic-friendly educational curricula and basic education of the same quality as the rest of the Filipino people. 4. That the current Madrasah educational system be strengthened as a critical component of the national education system. 5. That the peace process will be aided when Filipino Muslims are educated in Islamic-friendly quality basic education, which will help to eliminate separatist sentiments in the minds of current and future generations of Filipino Muslims.

Multicultural Education

Multicultural Education is a modern pedagogy that prepares educational institutions to combat discrimination and oppression. It also aims to maximize learning by creating a safe and productive environment. International academic institutions, as well as national institutions, must view multicultural pedagogy as the best approach to dealing with the realities of a pluralistic society (Palces, 2016).

Multicultural education is literally the oppressed's pedagogy. It is a pedagogy that arose from the struggle of the West's oppressed groups, including African-Americans, women, homosexuals, religious minorities, atheists, indigenous peoples, the differently-abled, and others. This is the realization of

those who fought for equality and respect. Because various forms of oppression continue to exist in various societies, multicultural education continues to receive support from education sectors in many free countries. Because a new society can only be born in the minds and hearts of the young. (2015) (Palces, Abulencia, and Reyes).

Multicultural Education on Equity

Understanding multicultural education is a difficult concept to grasp. Multicultural education touches on many different aspects of the educational endeavors of society as a whole. According to Hanley (2006), "multicultural education necessitates critical thinking with a focus on complexity." To understand the rich meaning of any historical or contemporary experience, it is necessary to conduct research and learn about the various perspectives involved." (2019, retrieved online)

Based on the foregoing, two fundamental concepts of multicultural education are presented below. They are as follows: 1. Banks' (1997) five dimensions of multicultural education, and 2. Fullinwider's (1997) four central themes of multiculturalism (2019). Banks (1997) developed five dimensions of multicultural issues in order to adapt multicultural education in schools and for teachers to be able to manage it wisely. As a result, in order to effectively understand and implement multicultural education, teachers must internalize the dimensions of multicultural education. The five dimensions are as follows: a) content integration, b) knowledge construction, c) equity pedagogy, d) prejudice reduction, and e) empowerment of school culture and social structure.

III. Methodology

This chapter presents the investigator's design, research locale, the participants, sampling and data gathering procedure, research instruments, procedural rigor and ethical considerations of the investigation.

a. Research Design

When the goal of the research is to explain a phenomenon using human experiences, a qualitative study is appropriate (Charmaz, 2014). Qualitative research can help you better understand the human condition (Charmaz, 2014). It is particularly effective at investigating complexity (Bogdan & Biklen, 2017), as it generates rich descriptions and seeks patterns in what appear to be random or chaotic life experiences. In some ways, it's like discovering fractal patterns in people, places, and conversations. Qualitative research is particularly well suited to elucidating the underlying meaning of events and activities (Gray, 2019). Phenomenology has emerged as a useful and meaningful design in educational and social science research. Most of them have realized that phenomenology is a genuine way of representing the realities that participants encounter in their daily lives (Padilla-Diaz, 2015). Phenomenology is a qualitative educational research design (Ponce, 2014; Creswell, 2013, Marshall & Rossman, 2010). As a result, qualitative research is contextualized in various philosophical paradigms that center on various conceptions of reality (Guba & Lincoln, 2000; Denzin & Lincoln, 2011).

The researcher employed a descriptive phenomenological design to delve into the lived experiences of Muslim women in teaching Arabic and Islamic Values Education (ALIVE). The investigator will use descriptive phenomenological analysis because he wants to investigate and describe how Muslim women teachers teach ALIVE based on their lived experiences. According to Waters (2015), the goal of descriptive phenomenological research is to describe a phenomenon through a "lived experience." This design is used in this study because the goal is to describe the human experiences of Muslim women teachers in teaching ALIVE and to gain an in-depth understanding of how Muslim women teachers work and journey towards teaching. In this investigation, the descriptive phenomenology will aim for pure self-expression of Muslim female teachers with no interference from the investigator.

b. Participants

In general, descriptive phenomenological psychology attempts to identify the essential structure of a phenomenon using a qualitative method. The method of selecting participants and the number of participants differs from mainstream natural scientific psychology primarily because the method is based on a different scientific theory and thus represents a different epistemological purpose (Englander, 2012). In some ways, the investigator's task will be to find and select participants who will report having had a specific experience(s) of the phenomenon in teaching ALIVE. This means that the researcher has some, albeit hazy, idea of what the phenomenon is all about beforehand, which is acceptable. In other words, according to Englander (2012), the investigator has a general sense of the expected parameters of the phenomenon as well as an interest in the phenomenon.

c. Research Locale

This descriptive phenomenological study is carried out in the General Santos City Division, specifically in schools that are implementing the ALIVE program. It is divided into fifteen (15) districts, each with twenty-six (26) secondary schools that offer both Junior and Senior High Schools and sixty-eight (68) elementary schools. In line with the national agenda, the Gensan division strives for educational excellence and is guided by the motto "Serbisyon Heneral, Dekalidad at Marangal" (www.depedgensan.com). It also aims to produce students who are well-versed in the virtues of Maka-tao, Maka-Diyos, Makakalikasan, and Makabansa (DepEd core values).

d. Sampling

The type of sampling used in qualitative research is determined by the methodology chosen and the topic under investigation, not by the need to produce generalizable results. In most cases, the samples or participants in phenomenological research are chosen using a technique known as "purposive sampling." Purposive sampling is distinguished by the inclusion of specific criteria met by participants at the time of selection (Padilla-Diaz, 2015). The teacher-participant will be recruited using purposeful quota sampling. This sampling technique is required in qualitative studies, particularly in

this case (phenomenological), because information must be gathered from those who have lived experiences and have expertise in fields related to the phenomenon under study. As Patton (1990) emphasizes, "they should be participants who provide rich information suitable for detailed research."

e. Instruments

In descriptive phenomenological human scientific research, interviews should be viewed as a distinct mode of data collection that is inextricably linked to the overall research process (Eglander, 2012). The natural scientific subheading instrumentation in a traditional research report can be traced back to two specific dichotomies in phenomenological theory of science: "measurement versus meaning" and "independent observer versus participant observer" (Eglander, 2012).

As a descriptive phenomenological research study, this paper will employ instruments such as individual audio-taped interviews with open-ended questions. As a result, the questions in this phenomenological interview must meet the description criteria. Semi-structured interview guide questions will be used to provide significant descriptions of Muslim female teachers' lived experiences while teaching ALIVE.

The instrument included open-ended guide questions designed to elicit information about Muslim women's lived experiences in teaching ALIVE. The questions will focus on their challenges or difficulties in teaching ALIVE, as well as their coping strategies in the face of those challenges or difficulties. Based on the answers of the Muslim women teachers, sub-questions and follow-up questions will be asked in order to extract a richer and more detailed description of their experiences. According to Munhall (2007), the main goal of using the phenomenological approach during interviews is to gain a deeper understanding of the nature or meaning of everyday experiences.

More so, the questions themselves, as well as the manner in which they are asked by the researchers during the interview, have an impact on how the participants tell their stories. In some ways, this will limit the potential new data provided by participants and affect the richness of the information gathered.

f. Data Gathering Procedure

Observing the procedures for conducting a descriptive phenomenological study. This study begin with the investigator identifying a research design that fits the study's goal. More specifically, a semi-structured in-depth interview will be used.

A semi-structured set of questions will be arranged to steer and guide the interview while avoiding leading questions, as recommended by Morse and Richards (2002). A semi-structured interview guide is a technique for generating qualitative data that uses open-ended questions rather than closed type to allow participants to express themselves freely. The interviewer is free to delve into interesting topics that come up as a result of the participants' interests and concerns (Lindolf & Taylor, 2002). Furthermore, as Ray (1994) suggests, when conducting phenomenological research, the researcher paid special attention to significant details while asking probing questions based on the cues of the participants.

The goal of this phenomenological research study is to provide as authentic an understanding and meaning of Muslim women's lived experiences as possible. In addition, an Informed Consent Form (ICF) will be created for the study's participants.

The ICF will include items such as Groenewald's (2003) suggestion that the participants are voluntarily participating in the research; the purpose of the research (without stating the central research questions); and the participant's right to withdraw at any time without being held liable. Only those who agreed to participate in the study by signing an ICF will be considered. The investigator will then meet with the selected Muslim women participants in each of the schools under study on the agreed-upon schedule. Before the discussion begins, the investigator will confirm that the participants read and signed the informed consent form, that they understand that their participation is voluntary, that they may refuse to answer any questions posed to them if they feel uncomfortable at any time during the discussion of their experiences, and that they may withdraw their participation at any time. The investigator will provide assurance of their identity and will not report any information that could potentially identify the participants. The investigator will also assure the participants that the data collected, such as recorded voices and minutes taken during interviews, will be kept confidential and kept in a secure location free of unauthorized person's access. The school's and participants' names will remain anonymous, and real participants' names will never appear during data presentation.

g. Data Analysis

The investigator analyzed the data using Colaizzi's Seven Steps of Phenomenological Analysis (as cited by Turunen, 2013) and his or her own interpretations. The Colaizzi approach focuses on exploring and comprehending the participants' lived experiences with the phenomenon. This method will adhere to the following seven procedural steps (Speziale & Carpenter, 2007):

It begin with the investigator reading and re-reading each transcript of the interviews that will be conducted with the ten participants. The investigator will become acquainted with the collected data by reviewing it and grasping key meanings on the actual experiences of Muslim women participants. The investigator will read each transcript from the Muslim women participant several times at this stage to get a sense of the content. During this stage, the investigator will take note of any ideas, thoughts, perceptions, or feelings elicited by his previous experience. This will allow him to investigate the phenomenon through the eyes of the Muslim women participants. The investigator will place a premium on statements that appear to be crucial to the phenomenon under investigation.

h. Establishing Trustworthiness

The basic concept of paper is trustworthiness in order to produce an effective and reliable research output. It has a significant impact on both the researchers and their research. According to Lincoln and Guba (1985), as cited by Pillierin (2012), the trustworthiness of a research study is important in determining its worth.

As cited by Lincoln and Guba (1985), this paper will examine the criteria in detail and suggest provisions that the qualitative investigator can use to meet them. These criteria are credibility (belief in the truth of the findings); dependability (demonstrating that the findings are consistent and

repeatable); confirmability (a degree of neutrality or the extent to which the findings of a study are shaped by the respondents rather than researcher bias, motivation, or interest); and transferability (showing that the findings have applicability in other contexts). The confidence in the accuracy of the findings is referred to as credibility (Lincoln and Guba, 1985).

One of the most important aspects of establishing trustworthiness is ensuring credibility. In this study, credibility means that the findings of this study on the lived experiences of Muslim women in teaching ALIVE are reliable and believable from the participants' perspective. The investigator gained credibility in this study by conducting personal interviews with his key informants. As he conducted his research, the investigator ensured that everything runs smoothly and that no one is harmed or offended. The investigator hold a collaborative discussion with his co-researchers about study-related topics. Member checking was obtained by having the Muslim women participants read the transcripts and translations to see if the ideas expressed during the interview will be maintained.

i. Ethical Considerations

The investigation was carried out in accordance with the highest standards of research ethics and protocols.

IV RESULTS AND DISCUSSION

I. MAJOR THEMES

1.1 Teaching ALIVE is fulfillment

The participants describe their experiences as fulfilling and noteworthy. The difficulties encountered did not deter the teachers from completing the task assigned to them. Rather than that, it served as their primary motivation to pursue the life they desired, the career they felt was most suited to them: teaching.

1.2 Who is the 21st Century Muslim Women Teacher?

The difficulties associated with achieving equality exist across all cultures. Muslim women in the neighborhood were treated equally to men. They were given opportunities to grow and flourish. Indeed, the teacher-participants proudly asserted that what men can do in class is comparable to their abilities. Indeed, knowledge and skills that are current with contemporary teaching trends.

1.3 ALIVE as a vehicle for the advocacy of Muslim Women

ALIVE has contributed to the advancement of Muslim women and their right to self-expression. This provided an opportunity for personal development, career advancement, and women empowerment. It also served as a platform for promoting greater respect for women, not just Muslims, but from all walks of life.

Implications for Practices

To the Decision-makers.

The findings of the study aided policymakers in comprehending the lived experiences of Muslim women who teach ALIVE. This would assist policymakers in developing and designing training programs that include regulations for Muslim female teachers and the schools implementing the program.

ALIVE Muslim Women Teaching

Relevant information gleaned from their shared lived experiences aided fellow ALIVE teachers in developing their teaching competencies and characteristics, resulting in improved learning for Muslim students. They are doing so by rethinking their teaching methods and techniques in order to better meet the needs of Muslim students.

Principals of schools

The Muslim women teachers' shared experiences served as provisions and the foundation for the development of a School Improvement Plan (SIP) anchored along the requirements of the ALIVE program in their respective schools. Furthermore, the school principal is directed to provide services that best serve the purpose of the programs.

Coordinators/Supervisors who are ALIVE.

Following the school principals' improvement plans, the experiences of Muslim female teachers provided them with valuable data for developing more comprehensive training programs and professional development activities for school heads implementing ALIVE, as well as developing mechanisms for monitoring and evaluation to ensure the quality and effectiveness of the program.

Parents

Muslim female teachers' experiences shed light on parents' profound understanding and the essence of the ALIVE program's implementation, as well as on the importance of fostering strong school-Muslim parent relationships in the interest of student well-being.

Students

This investigation of Muslim female teachers' experiences will assist learners in appreciating the critical importance of the school's ALIVE program and the preservation of Islamic teachings.

Investigator.

The investigator will gain a thorough understanding of Muslim women teachers' critical role in Islamic teachings and how a Muslim woman contributes significantly to the promotion of the Madrasah System in the Philippines through their experiences. Additionally, the research will serve as a guide and strategy for both the Department of Education (Dep.Ed.) in general and the investigation program in particular.

Future Researchers.

The data and findings from this investigation will surely enable future researchers to advance the investigation and make necessary adjustments to variables for the research endeavor's improvement. Additionally, this will serve as a guide or reference for future researchers interested in conducting studies on ALIVE teaching.

V Conclusion

Women are just as important as men in society. The diversity of Muslim women's experiences provided the investigator with a more in-depth understanding of the culture they practice and how women are regarded as having an impact. As teachers, career people, and mothers, sisters, and women, they were able to make the lives of their students worthwhile and significant because of the practices they shared with them.

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