Islamic Studies and Arabic Language (ISAL): Delving into the Implementation in the Bangsamoro Region in Muslim Mindanao

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ABSTRACT

This study explores into the Implementation of Islamic Studies and Arabic Language (ISAL) in the Bangsamoro Region in Muslim Mindanao. Narrative inquiry was used in analyzing the data gathered. Purposive sampling was used in selecting the information of the study. Data were analyzed using thematic analysis like MAXQDA in determining the emerging theme from the informants' narratives. Results revealed that the implementation of Islamic Studies and Arabic Language (ISAL) shows four emergent themes on the lived experiences of the azatids these are monthly compensation for the azatidz, meeting new co-workers, handling learners, and emphasizing Islamic faith. The impact of Islamic Studies and Arabic Language (ISAL) in students are they learned Arabic language and strengthen their Islamic faith. Things to be improved in the implementation of Islamic Studies and Arabic Language (ISAL) are time salary and permanent item for them. The implementation of Islamic Studies and Arabic Language (ISAL) in the Bangsamoro Autonomous Region in Muslim Mindanao shows an immense change in the dynamics of education. Based on the gathered data and result proposed intervention plan suggests that ISAL program of the BARMM should not only be introduced in the region, but also be emulated by others especially those with Muslim learners. The findings are useful and significant because it provides narrative of the ISAL teachers and azatidz in relation with their experiences, impact and suggestions for improvement in the implementation of Islamic Studies and Arabic Language (ISAL) in the Bangsamoro Autonomous Region in Muslim Mindanao.

Keywords: Islamic Studies and Arabic Language, emergent themes, Islamic faith, immense change

Introduction

The Bangsamoro Ministry of Basic, Higher and Technical Education has implemented a new program which strengthened the Islamic Studies and Arabic Language (ISAL) in the Autonomous Region in Muslim Mindanao. This paves the way for the institutionalization of the curriculum and to hire azatidz that will handle the course. They will take the qualifying examination in order for them to get employed in the MBHTE.

There were more than 2,000 azatidz or Islamic Studies and Arabic Language teachers were hired in 2021. They were assigned in Maguindanaon I and II, Basilan, Lamitan City, Sulu, Tawi-Tawi, Marawi City, Lanao Sur I and II, SGA, and Cotabato City divisions. They were trained to enhance the knowledge and skills in order to provide quality Islamic education to students in BARMM. Teachers will receive a monthly salary. (Capistrano, 2021).

In the study of Dilangalen and Catoto (2021), they found out that Arabic schools or Madrasahs stood up from the wrath of the pandemic. This can be surmised of how Islamic Values and Arabic Language flourished even the times of the uncertainties. As a matter of fact, Gamon and Tagoranao (2022) affirmed the importance of inclusivity in the recognition of BARMM's diverse community through the universal teachings of Islam as religion. It encompasses the importance of culture and civilization.

There were similar studies conducted related to the implementation and views of Islamic Studies and Arabic Language in Mindanao. Nonetheless, the study of Radiamoda (2019) probed the perception of the ulamas and professionas in Marawi City on *oqubaat*. In the same manner, Samid (2022) delved into the development of Madrasahs in the Philippines. Each of the studies did not even mention the development of ISAL as a new program of the MBHTE in the Bangsamoro Region in Muslim Mindanao. It is within context that the researcher seeks to filling in the gap.

By making inquiries in the implementation of Islamic Studies and Arabic Language in the Division of Maguindanao del Sur Division more specifically in the Municipality of Datu Montawal, this study will be of great help to ISAL teachers in improving Islamic teachings among the young individuals. Furthermore, the challenges that they are facing as well as their coping mechanisms are the focus of this endeavor. The outcome of the study will enhance its implementation and in making the children with the strong faith towards Islam.

Statement of the Problem

This qualitative study employing phenomenology aimed at identifying the experiences of ISAL teachers in its implementation. Specifically, it answered the following research questions:

1. What are the lived experiences of the azatidz in the implementation of Islamic Studies and Arabic Language (ISAL);

2. How does the implementation of Islamic Studies and Arabic Language (ISAL) strengthen the teaching of Islamic faith among the students;

3. What should be improved in the implementation of Islamic Studies and Arabic Language (ISAL);

4. What intervention plan can be proposed based on the findings of the study?

Scope and Limitation of the Study

I applied the qualitative-narrative as an approach in delving into the implementation of Islamic Studies and Arabic Language (ISAL) in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). This is conducted among the elementary school of Datu Montawal District. ISAL teachers are the informants of the study. It is conducted during the Second Semester of School Year 2022-2023.

Method Used

This study was explored under the premise of qualitative-narrative research design. It is defined as an iterative process in which improved understanding to the scientific community is achieved by making new significant distinctions resulting from getting closer to the phenomenon studied. This formulation is developed as a tool to help improve research designs while stressing that a qualitative dimension is present in quantitative work as well. Additionally, it can facilitate teaching, communication between researchers, diminish the gap between qualitative and quantitative researchers, help to address critiques of qualitative methods, and be used as a standard of evaluation of qualitative research (Aspers & Corte, 2019).

Narrative analysis is a form of qualitative research in which the researcher focuses on a topic and analyzes the data collected from case studies, surveys, observations or other similar methods. The researchers write their findings, then review and analyze them. To conduct narrative analysis, researchers must understand the background, setting, social and cultural context of the research subjects. This gives researchers a better idea of what their subjects mean in their narration. It's especially true in context-rich research where there are many hidden layers of meaning that can only be uncovered by an in-depth understanding of the culture or environment (Jahn, 2005, Bal & Van Boheemen, 2009).

Based on the abovementioned definition, this paper is qualitative since it is different from the process of quantifying the collected data. Hence, questionnaire was not used. Instead, I used the interview guide questions. The narratology provided me an idea relative to the understanding of the ISAL teachers employed in the Municipality of Datu Montawal.

Sources of Data

This study used primary sources of data. There were ten (10) informants who participated in the conduct of the study. Seven (7) informants were interviewed and recorded with their consent. Responses were recorded for easy identification and analysis of the themes. MAXQDA was used for the thematic analysis and there were discussions of themes.

Sampling Technique

The informants of this were chosen using the purposive sampling. I employed the criterion-based sampling in the selection of the informants (Rai & Thapa, 2015). They were chosen using the following criteria: an ISAL teacher; assigned in Datu Montawal District; and with at least 1 year of teaching experience.

Results and Discussions

Themes and Core Ideas on the Lived experiences of the Azatidz in the implementation of Islamic Studies and Arabic Language (ISAL)

Table 1 presents the first research question. This shows the themes and core ideas on the lived experiences of the azatids in the implementation of Islamic Studies and Arabic Language (ISAL) in the MBHTE-BARMM. There are four emergent themes taken from the responses of the informants. These are monthly compensation for the azatidz, meeting new co-workers, handling learners, and emphasizing Islamic faith.

Table 1.

Themes and Core Ideas on the Lived experiences of the Azatidz in the implementation of Islamic Studies and Arabic Language (ISAL)

Themes	Core Ideas
Monthly compensation for the Azatidz	The azatidz were grateful to have the monthly compensation because of the ISAL program of the MBHTE.
Meeting new co-workers	The azatidz were happy to meeting new friends at workplace.
Handling learners	The azatidz were able to handle learners from different walks of life.

Emphasizing Islamic Faith   The azatidz helped to spread the Islamic teaching among the students.

Monthly compensation for the Azatidz. The Ministry of Basic, Higher, Technical Education (MBHTE) of the Bangsamoro Autonomous Region in Muslim Mindanao experienced to receive their monthly compensation. Unlike before, where they just relied on the parents' benevolence. Sometimes, they do not receive any. This created a problem in terms of their financial stability. But then, they are very grateful of their employment as ISAL teachers.

In the interview, they expressed their gratitude.

"Thankful kami dahil sa pag implement ng ISAL nagkaroon kami ng monthly compensation kahit na quarterly ang pag bigay dahil ditto ay nakakatulong ito sa amin."

(The ISAL allowed us to have the monthly compensation though it is given to us quarterly. It is a big help for us). Informant 4

In addition,

"Ako ay nagpapasalamat sapagkat na experience ko ang maging guro sa mga mag-aaral na may ibat-ibang kakayahan at nagkaroon din ng sahod."

(Alhamdulillah/ thankful, we are able to experience being teachers to some students from different characteristics and were able to experience of having compensation). Informant 5

In the same manner, employees need the monthly compensation. It is considered as the bread and butter. Without it, they could have the difficulties of sustaining the needs of their family. Aside from that, this will also help the employees to be motivated and continue with their quest in fulfilling excellent tasks in the organization. To mention, compensation is also a driving force for the employees to grow and develop their full potentialities (Bruno, 2023).

Meeting new co-workers. The experiences of the *azatids* are an example of the openness to the new working environment. They met new people from different backgrounds. It is quite different from their former work because they have to deal with professional people. Similarly, this is also a new chapter of their lives to learn and grow. It cannot be denied that this experience has changed their perspectives.

From the statement of the informant, it can be inferred that they are happy to meet new people especially other *azatids*. As stated in the interview:

"Nakipagsalamuha ako sa iba pang mga azatids nung na implement ang ganitong programa sa BARMM."

(The experience that I have after implementing this program is I am able to meet some others asatidz and have some coworkers unlike before). Informant 1

Anent, this the importance of having in the new working environment is implied as an opportunity and a gift for them. One of the informants shared that:

"Unang-una nagpapasalamat ako dahil sa programang ito nabigyan kami ng pagkakataong makapagturo at ito ay napakalaking oportunidad para sa aming lahat."

(First Alhamdulillah because of this program we as asatidz we are able to experience new environment of teaching and as asatidz it is a big opportunity for us). Informant 8

In addition,

"Nakikipagtulungan kami sa iba pang mga asatidz nang na implement ang ISAL sa BARMM."

(Alhamdulillah some experiences that we encounter as asatidz after the implementation of ISAL in BARMM we asatidz are able to collaborate with others asatids). Informant 10

This conforms to the findings of Liang et al. (2023) that being in a new environment can be challenging especially to those who do not know how to deal with people. New entrants need to adjust to this kind of organizational behavior. However, in their daily dealings they could learn more from their colleagues and tried to emulate their good deeds as well as their leadership skills in making the difference on the lives of their learners.

Handling learners. The *azatids* articulated that they were able to handle learners from different walks of life. Unlike in the madrasahs, they met students who are older in their grade level. In the new setting, learners are almost in the same age demographics. For them, handling learners in an effective an appropriate manner is essential for fostering a positive learning environment and maximizing their educational response. This realization of the *azatids* is worth emulated.

Indeed, the *azatids*, articulated the importance of meeting learners which enabled them to feel the essence of being a teacher and thus, they can apply their pedagogical competences. As mentioned during the interview:

"Nagpapasalamat ako dahil na experience ko ang makisalamuha sa mga mag-aaral na may ibat-ibang kakayahan sa pag-aaral."

(Alhamdulillah after the implementation of this program we are able to experience to encounter different characteristic of learners and new learning also). Informant 9

Teachers who closely guided their learners demonstrate patience and flexibility. Also, they understand that different individuals learn at different paces and may require additional support. Of course, they have to adjust their teaching approach as needed and provide extra assistance when necessary. Above all, it is well noted that every learner is unique and the proper way of handling them may vary. It is crucial to be flexible and adaptable at one's approach by always keeping the learner's best interest in mind (Campado et al., 2023).

Emphasizing Islamic Faith. When teaching Arabic language, incorporating aspects of Islamic faith can be beneficial, especially if the learners have an interest in the religion, they are studying Arabic for religious and values purposes. In addition, the *azatids* incorporate excerpts from the Qur'an, Hadith, or Islamic poetry as reading materials. Discuss their linguistic aspects while also providing cultural insights. This approach can enhance language skills and appreciation of the Islamic faith.

The principles of Islam have been clearly shared to the learners. It is the very mission of the *azatids*. One of the informants articulated that:

"Dahil sa ISAL, napalakas nito ang paniniwala ng mga mag-aaral tungkol sa turo ng Islam."

(By implementing ISAL its strengthen the teaching of Islamic faith and it will able help my students to understand the principles of Islam.*"*) Informant 2

Sermons were provided to the learners which inculcate the Islamic teachings:

"Ang pagpatupad ng ISAL ay nagpalakas ng pagtuturo at paniniwala tungkol sa Islam sa pamamagitan ng mga pagababasa."

(Implementing ISAL strengthen the teaching of Islamic faith among the students through reading and giving them some Islamic sermon). Informant 3

In relation to this, an *azatid* provided narrates that:

"Ang pagpatupad ng ISAL ay nagpapalakas ng paniniwalang Islam ng mga mag-aaral na mga Bangsamoro at nagpapalakas ng kanilang kakayahan upang matoto ng Islam."

(In the implementation of ISAL it strengthen the Islamic faith of the Bangsamoro students and also its strengthen their willingness to learned Islam). Informant 6

The teaching of Islam highlights ethical values such as compassion, justice, honesty, and tolerance. As well, there is the need to discuss these values as a reflection of the Arabic language. Therefore, it encourages learners to reflect on how they can incorporate these values in their daily lives (Almazroui, 2023).

Themes and Core Ideas on the Impact of Islamic Studies and Arabic Language in teaching and faith among students

The second research question identifies the themes and core ideas on the impact of Islamic Studies and Arabic Language (ISAL) in teaching and faith among students. Students' learning the Arabic language and students strengthen Islamic faith are the two emergent themes.

Table 2.

Themes and Core Ideas on the Impact of Islamic Studies and Arabic Language in teaching and Islamic faith among students

THEMES	CORE IDEAS
Students learning the Arabic Language	The ISAL program enabled students to have the grasp of the Arabic language both in speaking and writing.
Students strengthen Islamic faith	The ISAL program enabled students to profess their faith as Muslims.

Students Learning the Arabic Language. Arabic language is one of the most complicated languages in the world. The speaker has to be particular on the pronunciation as well on the concept of gender. This language has a complex grammatical structure as well as the writing system. Learners should have to learn this in order to have the profound understanding that leads to strengthening the Islamic faith.

The teaching of the Arabic language is given enough attention by the ISAL teachers. In the interview, it was revealed that:

"Bilang guro sa ISAL, ako ay nakapagpahalaga sa aking mga mag-aaral sa pamamagitan ng pagtuturo ng wikang Arabic."

*(*As an ISAL teacher, I was able to influence my learners through the teaching of the Arabic language). Informant 10

Arabic is the language of the Qur'an, the holy book of Islam. For students learning it, can seek for a deeper understanding of Islam. This is crucial for their being as Muslims. As a matter of fact, it allows for a direct connection to Islamic scripture, religious texts, and the broader Islamic intellectual tradition. Learning a new language such as Arabic provides numerous cognitive benefits. It enhances memory, problem-solving skills, and multitasking abilities. Studies have shown that bilingual individuals often have improved cognitive flexibility, creativity, and cultural sensitivity (Shobron et al., 2023).

Students Strengthen Islamic Faith. The implementation of the Islamic Studies and Arabic language brought an immense change on the perspectives of the *azatids*. They been an important figure in education. As partners or learners, they are also moving forward to cater the needs of the

learners to have the proficiency in the professing their faith. More importantly, the students are able to practice and live by their faith. Therefore, it is rational enough that the program is the bridge that connects toward strengthening the learners' faith.

For informant 5, he explains the importance of the ISAL program as it solidifies the Islamic values.

"Naintindihan nila ang kahalagahan ng Islam at mga halaga nito sa kanilang mga buhay."

(Islamic faith because they were able to understand the important of Islam and Islamic values on their lives). Informant 5

Through this program the learners are able to understand the importance of Islamic teachings especially the values as a Bangsamoro.

"Ang mga mag-aaral na Bangsamoro ay mauunawaan ang kahalagahan ng Islam at mga halagang Islamiko."

(The Bangsamoro learners will understand the important of Islam and Islamic values). Informant 8

It is a guiding principle to the learners in strengthening their faith.

"The positive points that brought a change to the students is Faith because they will know how to strengthen their faith." Informant 10

Strengthening Islamic faith is a personal and spiritual journey for Muslim students (Felsenthal & Agbaria, 2023). As educators, they can provide a supportive environment that encourages and respects their religious beliefs and practices. By providing a supportive environment and resources, *azatids* can contribute the holistic development and spiritual growth of Muslim students.

Themes and Core Ideas on things to be improved in the Implementation of Islamic Studies and Arabic Language (ISAL)

The third research question answers on the themes and core ideas on things to be improved in the implementation of Islamic Studies and Arabic Language (ISAL). There are two themes which emerged from the responses of the participants.

Table 3.

Themes and Core Ideas on things to be improved in the implementation of Islamic Studies and Arabic Language (ISAL)

THEMES	CORE IDEAS
Timely Salary	The ISAL teachers suggested that salary should be provided on time.
Permanent Item	The ISAL teachers should be provided with permanent item.

Timely Salary. Timely salary payments demonstrate respect and appreciation for teachers' hard work and dedication, contributing to their overall job satisfaction. High job satisfaction and morale can lead to increased motivation, productivity, and a positive work environment among ISAL teachers. Conversely, delayed payments may lead to frustration, demotivation, and decreased morale, impacting teacher performance and retention. Financial stability contributes to reduced stress and anxiety among ISAL teachers, allowing them to focus more effectively on their teaching duties. It also supports the overall well-being of teachers and their families, leading to better mental and emotional health.

As mentioned during the interview:

"Kailangan agahan naman ang pagpapasahod. May mga pamilya din kaming pinapakain at pinagkakaguhan."

Timely salary since we have our family to feed and support. (Informant 2)

In line with this narrative, another informants shared the same:

"Tamang oras nang pagpapasahod para naman may magagamit kami sa aming personal na mga pangangailangan."

(Salary should be provided on time because we have our personal needs also). Informant 5

Timely payment of salaries demonstrates the institution's commitment to supporting its teachers, fostering a sense of trust and loyalty. Teachers who feel valued and supported are more likely to be engaged in their work, collaborate effectively with colleagues, and contribute positively to the school community. A positive reputation attracts students, parents, and community stakeholders to ISAL schools, leading to increased enrollment, community support, and overall success for the institution (Katete & Nyangarika, 2020).

Permanent Item. Permanent items offer ISAL teachers opportunities for long-term professional development and career advancement within the education system. Teachers with secure positions are more likely to invest in their own professional growth, acquiring new skills and knowledge that benefit both themselves and their students. Improved teaching quality enhances student learning outcomes and overall educational attainment, contributing to the development of a skilled and knowledgeable workforce in the region.

Relevant to this, one of the informants affirmed that:

"Mabigyan sana kami ng permanent item."

(We should be provided with a permanent item). Informant 4

In the same vein,

"Bigyan sana kami ng item para ma professionalize naman ang ISAL sa BARMM."

(To professionalize ISAL, item should be provided). Informant 6

Correspondingly, it was stated during the interview that:

Permanent item para may kasiguraduhan naman kami sa aming pinasok na trabaho at makapag trabaho ng maayos.

(A permanent item for our assurance so that we can work well and effective) Informant 7

Offering permanent items improves teacher retention rates by providing incentives for experienced educators to remain in their positions. As well, it contributes to social cohesion and stability within the education sector by reducing turnover rates and promoting collaboration among teachers. A cohesive and stable teaching workforce creates a supportive and nurturing environment for students, fostering positive social interactions and academic achievement (Ngabiyanto et al., 2019).

Intervention Plan

Rationale

The implementation of Islamic Studies and Arabic Language (ISAL) in the Bangsamoro Autonomous Region in Muslim Mindanao shows an immense change in the dynamics of education. It is a unique curriculum being implemented to implement the Islamic faith among the Muslim learners. However, there are problems that need to be provided with enough intervention in order to sustain the implementation of the program.

As stated during the course of the interview:

"Ang interbisyon pakikialam ng mga ISAL ay para hindi maligaw ang mga batang bangsamoro sa kanilang landas upang mananatili ang iman o paniniwala sa kanilang puso."

(The intervention and involvement of ISAL teachers aim to prevent young Bangsamoro children from straying off their path, ensuring that their faith or belief remains in their hearts). Informant 4

The need for teachers participation in the program highlights the response of Informant 5 which overall indicates the supervision of the program.

"Makilahok sa mga programang tumutugon at sumusuporta sa pangangailangan Ng ISAL TEACHER. Halimbawa seminar, alam natin na panibago sa mga ISAL TEACHER ang guidelines na pinapatupad sa madrasah at iba din sa Western education although Ang itinuturo ay ARABIC. "

(Participation in programs that address and support the needs of ISAL teachers, such as seminars, is important. We know that the guidelines implemented in madrasahs and Western education are new to ISAL teachers, even though Arabic is the language of instruction). Informant 5

Above all, the readiness of ISAL teachers incorporates the statement of the informant. He stated that:

"To enhance the ISAL program sa BARMM ay dapat na hikayatin ang mga ISAL teacher na maging handa sa mga anu mang program ng BARMM ang darating para sa mga ISAL."

(To enhance the ISAL program in BARMM, ISAL teachers should be encouraged to be prepared for any upcoming programs from BARMM that may benefit ISAL). Informant 1

In the same vein, the Bangsamoro government through the Ministry of Basic Education, Higher, and Technical Education (MBHTE) should have to be aware of what is happening on the ground. Their presence indicates that the implementation of the program can have a profound impact with the learners when they too supervise it especially in the far-flung schools.

More importantly, this intervention plan suggests that ISAL program of the BARMM should not only be introduced in the region, but also be emulated by others especially those with Muslim learners. This will also pave the way for giving the azatidz the reasons to educate the children in such a way that they could appreciate the contexts of Islamic faith. Hence, they are not radicalized individuals with a distorted interpretations of the Qur'an and the Hadiths of the prophet.

Objective

This intervention plan aims to show the importance of supervision on the implementation of ISAL program in Bangsamoro Autonomous Region in Muslim Mindanao.

Proposed Intervention Plan

Rationale

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Areas of Concern and Database	Objectives	Strategies	Activities	Time Frame	Persons' Involved	Performance Indicator
Supervision of the implementation of ISAL Program	Implement the close supervision on the implementation of ISAL program in BARMM	Instructional Supervision Monthly monitoring	Supervision and Monitoring	Second Semester 2020-2021	MBHTE ISAL Teachers	95%

Summary

The implementation of Islamic Studies and Arabic Language (ISAL) through the Ministry of Basic, Higher, and Technical Education is a game changer in developing children's physical and spiritual beings. Learners should have to realize the importance of this program since it nurtures them to have the knowledge of the Arabic language as well as the hadiths and teachings of Islam. Through this, they will become the sources of inspiration for the Bangsamoro Government to find more ways to elevate the living and educational conditions of the Bangsamoro people.

In the same manner, this provided an idea that the azatids are capable enough in handling learners. With their knowledge and skills in the Arabic schools, they brought these in the mainstream education to strengthen the ideals of Muslim learners. They will have the necessary values crucial for peace and development. Correspondingly, this study implied the great role of the people behind this program.

More importantly, it rationalizes the role of the azatids in the Bangsamoro Region. As partners of change, they could influence their learners to become the best version of themselves. Instead of teaching different values, they can inculcate the importance of unity and becoming the Filipinos with the crucial role in the society.

Indeed, the ISAL program of the Bangsamoro Autonomous Region in Muslim Mindanao is timely and relevant. It manifests that it thinks for the welfare of its people. In short, it is investing for the children's total identity of real and true Muslims who are peace loving and have fear in Allah.

Conclusion

Challenges encountered during the study is the difficulty of balancing the time in interviewing the informants. That made the Islamic Studies and Arabic Language (ISAL) more important.

The hiring of the ISAL teachers is a big help in the educational milieu. It is a model where learners are taught with the values unique to the Islamic belief. Indeed, learners will grow with the desire to commit themselves to do jihad in a manner that it will change the world. Not a negative perspective that Muslims are the reasons of all the chaotic situations.

Adding to this, this study opened the eyes and widened the horizons that teaching should not only be limited with the subjects provided by the Department of Education. But it should be contextualized like the ISAL program. Here, the learners are developed with their potentials aside from the bodies of knowledge they learned from the Madrasahs.

Above all, it elevated commitment to every Maguindanaon teacher that can be the source of inspiration. These asatids are the real picture of commitment and selfless love to the children of the Bangsamoro Region. Even though their salary is not given monthly, but then they are grateful to get the employment in the government sector. In the end, it is not the salary that matters, but the love towards the job.

Recommendation

Expanding the contexts of this study is deemed necessary. With the limitations posed, it can still be explored in different towns under the Bangsamoro Autonomous Region in Muslim Mindanao. Hence, future researchers can look into the different dimensions of the implementation of the program. Of course, they can include the views and concerns of the non-Muslim learners under their jurisdictions.

Nevertheless, future researchers may conduct quantitative research to determine the relationship and its impact into the learning capabilities of the learners. Also, it entails that other issues in relation to its implementation shall be taken into consideration. Anent this, the aspect of change on the faith of the Muslim learners will be included in the study.

In this regard, the implementation of this program will be strengthened. Some of the lope holes will be determined to eventually change the process. Even in the aspect of hiring, the MBHTE-BARMM should be careful so that azatidz who really have the in-depth knowledge of the subject matter can be hired. And thus, research will come in to inform the authorities about its process and the pedagogical practices as well.

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