Chapter III

RESEARCH DESIGN

a. Research Method

The study primarily looked into the implementation of the Arabic Language and Islamic Values Education (ALIVE) program through the lens of illuminative evaluation approach. Known in management literature as implementation analysis, a close scrutiny of the program in the world of education is known as program evaluation. Michael Patton, an organizational development and program evaluation expert defines program evaluation as "the examination and judgments of accomplishments and effectiveness of a certain program". Through program evaluation, the worth or quality of something is determined.

Some literature argues that program evaluation can be the most worthwhile type of research contribution. (Royse et al., 2001) From the results of program evaluation, alternatives, new interventions, and better solutions are derived at that can help a program and aid and advise future government actions. (Alderman, 2015) It is for this reason that in some cases, the result of program evaluation is highly anticipated by concerned stakeholders. Implementation wise, the result of program evaluation may promote better accountability in the program or in the organization that implements it. Aside from these valuable benefits, program in reality is affected by logistical constraints such as funds and manpower. Through program evaluation, more cost saving and personnel efficiency measures can be in place.

A student of program evaluation may consider three areas as a focus of study. The three includes process evaluation, impact (outcomes) evaluation, and illuminative evaluation.

Depending on what the researcher wants to look at, process evaluation "looks into the process of how an intervention is implemented in comparison with the designed intervention." Whichever succeeds between the two, process evaluation seeks to identify the attributes of the successful and unsuccessful intervention. Impact evaluation delves into the inputs and activities of a program and their impact or outcomes. The last, illuminative evaluation takes into consideration the varied contexts in which the program operates and the outcomes bring forth from it (Alderman, 2015).

Aside from being one of the foci of program evaluation, illuminative evaluation is also recognized as an approach to program evaluation. It traces its origin in the 1960s with the birth of "post-modernist" paradigm. From modernism, the post-modernist paradigm rejected "the fixed notions of reality, knowledge, and method, and instead acknowledged subjectivity". Here, subjectivity claims that (1) "the knower and the known are interactive and inseparable", making the researcher part of the research process and not only a neutral observer (2) "realities are constructed" or construed differently by different people thus numerous and lastly (3) "behavior and data are socially situated and context-dependent".

Evaluators using this paradigm accept the soundness or rationality of subjective experience. (Walliman, 2011) Also characterized as a form of "naturalistic approach/inquiry, researches of this kind are conducted in "natural settings rather than in unnatural or concocted ones (Rensburg, 2007).

The occasional paper Evaluation as Illumination: A New Approach to the Study of Innovatory Programs written by David Hamilton and Malcolm Parlett in 1972 discussed thoroughly the rudiments of illuminative evaluation approach. In the paper, illuminative evaluation was the

answer to the shortcomings of the dominant classical paradigm commonly used then in educational research. The classical paradigm involves hypothetical-deductive methodology from experimental and mental traditions in psychology. It determines the effectiveness of programs based on its ability to meet pre-set standards and criteria without considering the natural conditions involved in the program being examined. These natural conditions may include the changes the program undergoes as it runs, the personnel manning the program who have subjective attributes as humans, and the relevant aspects of the program which may be set aside by a very objective method of program evaluation. It is not to say that illuminative evaluation is not an objective approach, it is. However, this is an approach that takes into account the subjective elements present in the program being studied. Being an educational program ALIVE operates in schools with elaborate instructional systems and varied learning milieus. **Instructional system** includes "formalized plans and statements which relate to particular teaching arrangements, pedagogic assumptions, syllabus, and details of technique and equipment". ALIVE has a set of topics to be discussed within the prescribed timeframe and competencies that must be taught to the learners through various strategies. Though these topics and timetable had been framed in advance, the conduct of

ALIVE is still very much affected by other factors, one of which is the **learning milieu** or the "social-psychological and material environment in which students and teachers work together". (Hamilton and Parlett, 1972) The complex interactions among the two

environments create distinct situations or conditions that impact the teaching and learning of ALIVE in every school.

Thorough study of the learning milieu is indispensible in evaluating educational programs. Failure to look into this will overlook salient aspects of program implementation hence will

 Ma. Arsenia C. Gomez, 2019
AN ILLUMINATIVE EVALUATION OF ARABIC LANGUAGE AND ISLAMIC VALUES EDUCATION (ALIVE) PROGRAM IN THE PHILIPPINES: THE CASE OF FIVE (5) ELEMENTARY SCHOOLS IN THREE CITIES
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also affect the result of program evaluation, the main reason why this research utilizes illuminative evaluation. The decision to offer ALIVE in public elementary schools is not just a simple educational policy made by the government. Knowing the vital role of Islamic education to the holistic education of Muslims, the implementation of ALIVE posits serious and sensitive discourses such as majority-minority relations and Christian-Muslim relations that must be closely examined.

Studies employing illuminative evaluation are almost always qualitative. After the publication of Parlett and Hamilton's *Evaluation as Illumination: A New Approach to the Study of Innovatory Programmes,* evaluators acquired new ideas on naturalistic, qualitative agenda for evaluation, something that deviated from the quantitative evaluation commonly used that time. As a qualitative research, illuminative evaluation is more after the

"description and interpretation rather than measurement and prediction". Borrowing the exact words of Parlett and Hamilton, the main goal of this research is:

"to study the innovatory project; how it operates; how it is influenced by the various school situations in which it is applied; how students' intellectual tasks and academic experiences are most affected. It aims to discover and document what it is like to be participating in the scheme, whether as teacher or pupil; and, in addition, to discern and discuss the innovation's most significant features, recurring concomitants, and critical processes".

As a descriptive study, the author examined situation in each ALIVE participating school. The purpose of which was to establish the norm or standard pattern of ALIVE's implementation. These norms and the complex issues part of it were then explained. The aim of which was to not only get the facts but to make sense of the diverse elements involved in

the implementation of ALIVE such as personnel, historical-political, cultural, and other contextual underpinnings. (Walliman, 2011) And lastly, as an interpretive study, after considering the contexts in which ALIVE operates in each school, the author reconciled the respondents' views until interpretations or conclusions were finally derived at.

The learning milieu of the ALIVE program is one of the most significant if not the most vital factor in its implementation. Though school-based in its implementation, the ALIVE rests on confluence of several considerations brought about by historical, socio-political, and cultural factors that either consciously or unintentionally shape the implementation of the program. To begin with, the Muslim Filipinos are part of the minority whose imagery in the eyes of predominant Christian population had been shaped by anti-Muslim colonial maneuvering.

The Muslim Filipinos "otherness" is so prevalent manifesting itself in government policies, media, and popular culture long after the end of colonial rule. If Muslim Filipinos' otherness and marginal status is that pervasive, do the public schools where ALIVE classes are held become also arenas of marginalization?

b. *Objectives*

The study has the following objectives:

1. **to describe, analyze, and interpret the key aspects of ALIVE in matters concerning the:**

1.1 historical, socio-political, and cultural contexts of the program

1.2 quality of Islamic education provided in terms of the following:

    a. lessons included in the program

    b. instructional materials used

    a. teacher quality

1.3 problems and challenges encountered in the implementation

1.4 institutional support received (from the host school and Department of Education)

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2. **to provide recommendations for the improvement of ALIVE and an illuminative evaluation-based model for evaluating its conduct**

c. Location and Subject of Research

The subject of study was five (5) city schools that offer ALIVE. These schools are the following:

City of Manila

(1) Apolinario Mabini Elementary School (AMES) in Quiapo district

(2) Geronimo Santiago Elementary School (GSES) in San Miguel district

The first two schools are both located in the Muslim Filipino enclaves or communities in the City of Manila. The MES is in Quiapo, the site of the famous Golden Mosque while GSES is in San Miguel, several blocks away from Malacanang Palace, the Philippines' seat of power and the location of an Islamic Center.

Muslim Filipinos are organically from the island of Mindanao but somehow they or their religion made their way into Manila long before the arrival of Spanish colonizers. Manila then was already a commercial center and had been ruled by several Muslim *datu* or chiefs such as Raja Sulaiman, Raja Matanda, and Lakandula whose lineage traced back from the Sultan of Brunei. Strong Spanish rule in the capital vanished Muslim presence in the area, appearing only during American colonization in 1898-1946. (Watanabe, 2008) Without Spanish subjugation, Islamization of the entire country would have occurred. (Rivera, 2008).

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As the capital of the Philippines, Manila is seen by many Filipinos including Muslim Filipinos as a land of opportunities. The City of Manila and the neighboring cities and towns, widely called as the National Capital Region (NCR) is in fact the top destination among Muslim Filipinos. (Ogena, 2012). In the NCR, Muslim Filipinos are numerous in the City of Manila, Taguig City, and Quezon City. Their influx to these cities and other major urban areas is brought about by the armed conflict and economic marginalization in Mindanao.

Their migration reached its peak in the 1970s creating what Kinneman called "communities". For Kinneman, this community is formed by a group of people 'who enjoy certain institutional associations and who recognize their dependence upon a common center for goods and services". (Watanabe, 2008) In the case of the Muslim Filipinos of the City of Manila, it is the districts of Quiapo and San Miguel that have become these centers. A 1918 census however states that the huge number of Muslims both local and foreign was earlier found in Binondo, now famously associated with Manila's Chinatown. Most likely, it is only when the Muslims pooled enough money and bought a land in Echague Street, that Quiapo became a favorite among Muslim settlers of Manila. In the purchased land, a small prayer room was set up making it the first and only religious Muslim facility during the American rule. Aside from the prayer room, a dormitory for transients was also constructed. In the 1970s, in time for the visit of Libyan leader Muammar al-Qaddafi, former First Lady Imelda R. Marcos ordered the construction of the Golden Mosque.

The San Miguel district, the location of Geronimo Santiago Elementary School is also known as the location of the Islamic Center. Formally established in 1964 through the Muslim Association of the Philippines (MAP), the construction of the Islamic Center was a long time

dream of Muslim Filipinos based in the area. Before its construction, three attempts were made to build a center around a mosque with madrasah, library, hospital, and transient home. Though not as complete as Muslims hoped for, the 1.6 hectare center is home to 32,000 Muslims as of 2002. The Islamic Center compound also hosts the first mosque in Manila, the Manila Mosque constructed in the 1960s.

Apolinario Mabini Elementary School (AMES)

The school's original name was Sta. Cruz Intermediate School. It was founded in 1919 and prides itself with being the only intermediate school in Quiapo at the time. Consistent with the practice of naming public places and structures after famous people, the school became Apolinario Mabini Integrated School and finally Apolinario Mabini Elementary School (AMES) in 1932. Apolinario Mabini is considered the "Brain of the Philippine Revolution" against the Spanish rule contributing brilliant ideas to the cause and to the establishment of a revolutionary government that followed it. At present AMES caters to 500-600 Muslim pupils about 30-35% of the total school population.

The ALIVE class at the AMES began in 2006 and initially started as a weekend class, usually one whole Saturday. But since this set up robbed children a day off from school work, the DepEd made sure that ALIVE class be held Monday thru Friday with the option to hold it either before the DepEd regular class or after it. At present, ALIVE classes at the AMES are held after the pupils' regular class and are conducted by two *Asatidz (*teachers). The current Principal is Mr. Andres Pelayo who also serves as the Madrasah Coordinator of the DepEd City Division of Manila.

Geronimo Santiago Elementary School (GSES)

The Geronimo Santiago Elementary School is in San Miguel district, the site of Islamic Center and just a few blocks away from Malacanang Palace, the official residence of the Philippine president. Since Islamic Center is within the neighborhood, it is natural that the school is frequented by Muslim enrollees. Around 75% percent of the school's 3, 247 pupils are Muslims while the rest come from Roman Catholic/Christian families. The GSES piloted ALIVE in 2005, one of the few selected schools in the City of Manila chosen to host the program. It has been running for almost 14 years now.

The ALIVE classes at GSES aside from the inherently big number of Muslim population in the area was made possible by Muslim parents who expressed strong support to the program when it was launched by the DepEd. Like the ALIVE classes at AMES, the ALIVE classes at GSES started and ran for several years as a Saturday class. But since children were deprived of another day off from school work, the DepEd ordered that the program be implemented Monday thru Friday, either held before or after the pupils' regular class. Aside from robbing pupils one day of rest, ALIVE weekend schedule coincided with the weekend schedule of a madrasah in Quiapo, a favorite among Muslim parents in the area because the curriculum was the same as those in Mindanao madaris with emphasis on Arabic. Hence, Muslim parents sent their children to this madrasah instead in DepEd's ALIVE. In order not to compromise the number of attendees in ALIVE, the GSES decided for Monday thru Friday classes. At present, the ALIVE classes at GSES are handled by six Asatidz under the school Principal, Mr. Rodel Sampang, chosen as one of the most outstanding teachers of the Philippines in 2013.

Baguio City

(3) Baguio Central Elementary School (BCES)

The Baguio Central Elementary School is the oldest public school in the Philippines established on September 2, 1899 by the Americans. It is one of the schools that piloted ALIVE classes in Northern Luzon in 2006 through the major efforts of its then principal Benita B. Elaponga and some concerned Muslim parents. At present, the program continues under the BCES principal, Mrs. Esther Litilit.

Baguio City is 250 kilometers away from Manila. It is in the province of Benguet and is famous for being a premier tourist destination due to its panoramic sceneries and cool weather. It seats 1400 meters below sea level with an average 8 degrees cooler than the rest of the Philippines. The coming of the American colonizers in the 1900s incited the economic development of the area. From being a quiet haven, Baguio turned into a small mountain village resort frequented by Americans and local tourists. At present, notable American legacies are visible in public spaces such as parks, architecture, and urban plan. Part of Muslim Filipinos' internal migration to better off areas of the Philippines, Muslim Filipinos arrived and settled in Baguio City in 1960s to escape the hostilities then happening in

Mindanao. Usually farmers back in their hometown, the lack of lands to till as their own in Baguio led the Muslim migrants to consider retail business. Muslim migration to the city peaked in the 1980s as their relatives upon hearing of their "good fortune" started coming in droves. (Song, 1996).

Sta. Rosa City

(4) Balibago Elementary School (BES)

(5) Santa Rosa Elementary School Central II (SRES CII)

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The schools Santa Rosa Elementary School Central II and Balibago Elementary School are both located in **Sta. Rosa, Laguna**, a first-class city 40 kilometers from Manila. The City of Sta. Rosa started as a *hacienda* (large estate) town of Spanish Dominican friars. The friars rented out the estate to landlords and farmers who in turn develop the lands into productive agricultural lands. Prior to 1990s, the town had only limited industrial factories. Though limited, the first few companies that set up their factories were big multinational companies such as Coca Cola Company and Nissin Monde. The town became more prosperous after the establishment of an industrial estate in late 1990s. In 2004 because of the increased number of people and income, it was declared a city. At present, Sta. Rosa is the richest municipality/city in South Luzon. No doubt this economic development makes the city attractive to migrants including Muslim Filipinos. A city 40 kilometers away from Manila, the influx of Muslim in the area was also brought about by the government effort to relocate the residents along railways of the Philippine National Railways (PNR). The relocation started in late 1990s and lasted until mid-2000s. Residents of railways in Taguig City (home to Muslim communities alongside cities of Manila and Quezon) were relocated to Sta. Rosa City many of whom are Muslims. Their relocation to Sta. Rosa created a Muslim community in Barangay Pooc in an area called Southville. Barangay is the smallest political unit in the

Philippines. The Muslim community there now has a mosque and a privately run Madrasah.

Balibago Elementary School (BES)

Balibago Elementary School is located in Barangay Balibago. Used to be an ordinary barangay, it became a lively center after the establishment of Sta. Rosa Commercial Complex or simply known as Complex with malls, retail businesses, transport terminal, and commercial offices.

With commercialization, various business enterprises mushroomed in the area including those owned and managed by Muslim Filipino merchants. The accessibility of Balibago Elementary School from Complex and from Barangay Pooc makes it a favorite public elementary school for Muslim Filipino parents. At present, Balibago Elementary School has more than a thousand pupils, about 150 of which are Muslims. When the ALIVE program reached Sta. Rosa in 2007, Balibago Elentary School was one of the schools that piloted ALIVE. Running for almost 12 years now, the program is under the helm of its present principal, Mrs. Juanita Mercado.

Santa Rosa Elementary School Central II (SRES CII)

The SRES Central II is one of the popular schools in the city center as it is an old school existing even during the World War II period. It started to hold ALIVE class only in 2016 when Santa Rosa Elementary Central III could no longer accommodate the ALIVE class in their school due to the lack or classroom. Forced to leave the school, the ALIVE class under the female Ustadz had no choice but to look for a school that could host the program.

Luckily, the neighboring SRES CII accommodated the program and has since become the ALIVE home. The program is under the supervision of its principal, Mr. Ronald Cambel who was assigned at SRES CII in February 2018. Prior to his appointment, SRES CII was administered by various Dep ED officials running the school as officer-in-charge or in "acting" capacity. The SRES CII is quite a big school with almost 1,500 student population less than 100 of which are Muslims.

The key informants in the research included five (5) School Principals and five (5) Ustadz of the five participant-schools and three (3) DepEd Madrasah Coordinators. The Apolinario Mabini Elementary School principal is also the DepEd Madrasah Cordinator. The 12 key informants provided needed information about the program as to the:

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1. Implementation
   a. Lessons or topics in ALIVE class
   b. Instructional materials used
   c. Teacher quality
2. Institutional support
   a. Funding
   b. Facilities
   c. Community acceptance
3. Challenges and prospects of ALIVE

d. Data Gathering Technique

Illuminative evaluation model approach has simple yet challenging steps on how to gather data. Though most researches that used illuminative evaluation model are often qualitative, quantitative research is never discouraged. In fact, data gathering technique to be employed in illuminative evaluation relies on the kind of research the investigator or researcher is working on. In short, it is the research problem that determines the methods or data gathering techniques that would be used and not the other way around. (Memon, 1989) Moreover, illuminative evaluation acknowledges that all data gathering techniques have limitations hence it acknowledges the inclusion of various data gathering techniques.

Illuminative evaluation has three stages in data gathering: *observe, inquire, and interpret*. In the first stage, observation, the researcher made initial and immersion visits to the respondent schools to get both basic and further information about the program. (Memon, 1989) Both visits were in the form of petty incidents, dominant trends, and issues that are part of the study. The second stage, inquiry was based on what had been found out during the observation stage. The researcher chose "phenomena, occurrences, or groups of opinions as topics for more sustained and intensive inquiry". The thorough inquiry came in through discussion with the concerned

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research participants. The step aimed to extract more information about the subject of the study. Finally, the last stage, interpretation involved the identification of general principles and patterns of cause and effects present in the program. Each of them was understood and explained based on the broader context from which they operate. It happened when the researcher considered various interpretations predicated on the information gathered.

Observation

The observation of the five (5) schools formally ran in January 2018- February 2019 although very informal observations took place as early as November 2017 when the researcher was still scouting for potential respondent-schools. The observation conducted came in two types: the informal and the formal observation. The informal observation consisted of the following:

a. Visiting the classroom where ALIVE is conducted

b. Reading the school bulletin board which may have announcements and pictures of ALIVE

c. Looking at organizational chart which may have included ALIVE teachers or Asatidz

d. Taking a glimpse of the pupils going back and forth some of which were Muslims

e. Making small inquiries with the school staff and personnel (security guard and teachers) about ALIVE

f. Chatting with pupils if they have heard about ALIVE

Observations culled from the first few visits were jotted down and compiled as observation note. (Walliman, 2010) Most of the observed incidents or occurrences later on became the bases of questions in the interview guides. The second type of observation consisted of "sitins" at ALIVE classes. Of the five schools, the researcher sat in four (4) classes scheduled ahead of

time and was permitted by the four Asatidz and Principals. At the sit-ins, the researcher looked into the use of instructional materials, the teaching strategies and classroom management employed by the Ustadz, and the reactions of the pupils in class. Observations were also jotted down. One Ustadz did not give his permission to a class observation.

Something that was not insisted by the author since illuminative evaluation's Golden Rule: "investigators should not investigate others in ways they would not like themselves to be investigated" meaning the research participants should never feel in any way pressured to participate in the research undertaking. (Branders, 1985)

Inquiry/Investigation

One on one interview was used to get further knowledge about the conduct of ALIVE. Many of the questions were formed based on the observations done earlier. Four interview guides were developed meant for the Ustadz, School Principal, Madrasah Coordinator, and parent (optional). The interviews except with parent usually lasted 45 minutes and were recorded with consent of the participants. Also as part of the inquiry stage, a survey form that obtained the educational background and teaching experience of the Asatidz was also developed. The survey form was answered first before the interview.

The Ustadz and Principal of the school were the ones interviewed because they are supposed to be the most knowledgeable people when it comes to ALIVE. The both of them were the best persons who could confirm, discredit, and throw light on the program at the school level.

The Madrasah Coordinator was interviewed too. As the focal person of the DepEd, the Madrasah Coordinator represented the ideals and official stand of the department with regard ALIVE and could offer insights that might not be present in the Ustadz or Principal who were

both in schools. On the other hand, the Ustadz and Principal could offer information that could have been missed by the Madrasah Coordinator or the DepEd as he was not in the school. In short having three resource people about the program gave the author a more comprehensive perspective to describe and interpret the workings of the program.

Interpretation

This part of the study sought general principles in the implementation of ALIVE. These principles fall under the sectors underscored in the study such as the instructional system (lessons, instructional materials, and teacher quality) and the learning milieu (community support and challenges). The illumination and interpretation of ALIVE situations were made possible by presenting the cases of the five schools implementing ALIVE. Gathering of vital information on the five schools were conducted using the first two rudiments of illuminative evaluation approach, observation, and inquiry. The author believed that only through case studies and their presentation, ALIVE implementation in each school could be shown more clearly and attentively.

A case study research investigates a person, place, event, phenomenon, or other type of subject analysis to draw key themes and results that determine future course or action. Case study also elucidates unknown issues that can be applied to practice and help comprehend an important research problem with better clarity. Aside from making a more focused case presentation possible, the use of case study allowed the author to present the concrete and practical (context-dependent) information present in ALIVE, something illuminative study absolutely requires. Moreover, the five case studies and the specifics they brought to each case sufficiently enabled

the author to summarize and develop general propositions regarding the implementation of ALIVE. (Labaree, 2019)

After presenting the five cases of ALIVE implementing schools, the author used comparative method to make analyses and interpretations. Comparison in itself is a fundamental tool of analysis. It aims to assess competing explanations of a phenomenon at the same time sharpens a researcher's power of description. Comparison also plays a key role in concept formation by bringing to the fore similarities and contrasts among the five cases. Another beauty of comparison is its ability to not only discover new hypothesis but to contribute to theory building. (Collier, 1993)

The two, case study and comparative method are closely linked with each other. In fact, case studies are the basis of most comparative research because case studies offer plenty of opportunities for falsifying or testing the researcher's main suppositions. Found in case studies are implicit yet educative information that can be known by comparison. Known as congruence procedure, the process allows the scholar to examine the values of the researcher's hypothesized independent and dependent variables for a given case. Through implied or outright comparison with other cases, the researcher can determine whether the hypothesized variables are coherent with the predictions of the hypothesis under

investigation. (Collier, 1993)

e. Theories Used in the Study

Aside from using different types of research, the author used several theories and perspectives as lens to view the implementation of the ALIVE program. Theory, defined as " a statement

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that tries to explain relationships among various phenomena and from which one can make inference or deductions". (Chapter 7 Perspectives, Paradigms, and Theories) Perspective, on the other hand is a point of view or a way of looking at the world. Although the two differ they both helped the researcher understand and explain the nature of existing realities found in the program under consideration. One of the perspectives helpful in the study of ALIVE is culture perspective.

Cultural Perspective in Educational Policy

Illuminating the relationship among culture, politics, and decision-making in education policy is somewhat a new area of policy research. Although new, the role of culture can never be underestimated. Culture as "the socially constructed and shared symbols and meanings that include language, myths, rituals, politics, social standing and economics" of the people also extends to the political realm. In the world of politics, culture is the "socially constructed set of assumptions surrounding the political system that influence its daily operations and outcomes." Culture as a concept has two components: sociological and ideological. The former is consist of customs, institutions, rules, and pattern of behavior while the latter is composed of ideological beliefs and values. Culture as an ideological orientation comes with it a structured set of rules that influence social behavior. If culture in the form of its ideological components affects policy-making activities, culture can be used to examine state or government's policy making activities as " ideology provides analysis of the current situation, a vision of the ideal society, and a plan for bringing society closer to the ideal." It is safe to say that educational policies are overt expressions of the state or government's cultural values. If so, the results of public policy can be predicted to some extent by prudent scrutiny of the existing cultural system. (Heck, 2008)

In the case of the implementation of ALIVE in five elementary schools in three cities, these cultural values were found in the schools themselves- principal, teachers, and madrasah coordinator. Their own cultural values may directly or indirectly be part of their policies or in the manner they host and implement the program in their respective school communities. As these cultural values come in the form of ideological values or beliefs, they can help characterize policy problems and their anticipated solutions. (Heck, 2008)

Transformational Leadership Theory

Transformational leadership theory is a relatively new approach to leadership first expounded by James MacGregor Burns. In his descriptive research on political leaders he identified two leadership styles: transactional and transformational. Transactional leadership also known as managerial leadership is the kind of leadership where the leaders confine their roles within the confines of supervision, organization, and group performance. As leaders they promote compliance through an incentive and punishment system. Transactional leaders are not forward-looking as their priority is to keep the existing culture the same and in order. This type of leadership with its focus on the "now" is effective in dealing with crisis and emergency situations and is reliable in completing endeavors which must be done in specific manner. (Odumeru and Ogbonna, 2013)

Transformational leadership on the other hand is a leadership approach that stirs changes in individuals, organizations, and social systems. Through the leadership of transforming and transformational leaders, it brings important and constructive change in the followers who are developed to be leaders themselves. Transformational leadership boosts motivation, morale, and performance of followers through various means. Leaders described as transformational

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are able to "connect the followers' sense of identity and self to the mission and the collective identity of the organization". They act as role models and inspiration. They challenge their people to take greater ownership of their work. And finally, they know the strength and weaknesses of their people and channel them with tasks that correspond to their follower's respective attributes. The presence of transformational leader in the organization brings huge impact, altering perceptions and values, and raising expectations and aspirations of the members (Langston University, n.d)

In schools that host the ALIVE program, the role of school leadership plays a crucial role in its implementation. Aside from the ideological orientation of the principals, their leadership style as the head of school will together determine the success or lethargic state of ALIVE. Moreover, the leadership style practice by the principal is not only crucial to the implementation of the program, it is also important in promoting healthy majority-minority relations in the school, inclusivity, and multiculturalism, three important concepts represented by ALIVE discourse in the Philippine education system.

a. Instrument and Results Validity

Four interview guides for the Ustadz, Principal, and DepEd Madrasah Coordinator and parent (optional) were developed based on the research objectives. Questions related to the significance of ALIVE, beginning, teaching, implementation, teacher preparation, and community support were included in the interview guides but varied a little based on the nature of the task or responsibilities of the interviewee. For instance, the interview guide for the Madrasah Coordinator relatively focused on the implementation of the program and the identification of the support it gets. Meanwhile, the interview guide for the Ustadz, relatively focused on the teaching, implementation, and support aspects.

Many of the questions were formed based on the informal observation or visits made as part of the first stage of illuminative evaluation. Other questions came from issues about ALIVE as expressed in literature including previous studies and news reports. A few questions came from the three experts who validated the interview guides. The three experts come from diverse yet related backgrounds. The first validator was a former Vice-President for Research and Planning of Philippine Normal University. She is an educator and has done researches on multicultural education in the Philippines and abroad. The second validator was a current

Department of Education Educational Supervisor, awarded as one of the Most Outstanding Supervisors of the DepEd. She is also one of the crafters of the newly adopted Philippine

Professional Standards for Teachers (PPST). The PPST "outlines the required skills and competencies of quality teachers" in the Philippine context. (Department of Education) The third validator who reviewed the interview guides was a former ALIVE Ustadz and a Master of Islamic Studies degree holder from the University of the Philippines (UP). At present he is connected with the National Commission on Muslim Filipinos as a Development Project Officer.

The three experts were given ample time to review the guides. Their feedback was transmitted through various means. One returned the four guides with her comments, corrections, and suggestions in red ink for easy recognition. The second validator gave hers through a phone conversation lasting for 20 minutes. The last one sent his feedback through e-mail, writing down his comments, corrections, and suggestions below the original question. The author then considered the appropriateness of each comment, corrections, and suggestions incorporating almost all of the given feedback to the interview guides. The same was also done to the Ustadz survey/profile form which was also validated by the same three experts.

All of the information in the study fell under qualitative data. Qualitative data included information consisted of facts and interpretations that were presented in narrative form rather than in numerical form. Aware that mistakes could take place both in quantitative and qualitative researches, the author made sure to apply various controls to ensure objectivity in handling the responses and interpreting them. Steps undertaken by the author were lifted from Branders. They included the following:

a. Frequent communication with two more experienced Asatidz
b. Cross-checking the author's interpretations with the ideas of several respondents who are not part of the ALIVE program but are experts in various aspects covered in the study like school leadership and management, Arabic language teacher, and Muslim education scholar

c. Review of transcripts

d. Checking DepEd official records and documents

e. Careful reading of ALIVE-related reports

b. Data Analysis and Processing

Since the research featured five schools represented by at least two people per school (Ustadz and Principal) a "system for retrieval and filing" of interview transcriptions was crucial. Data management as it is called can provide the researcher with a secure foundation for treating the data.

The recorded interviews were transcribed by students assistants commissioned by the author. The interviews were transcribed verbatim and were counter checked by the author by listening again to the audio and checking the correctness of the transcriptions. Guided by each question in the interview guides, the respondents' answers were tabulated for easy reference based on

the categories featured in the interview guides such as significance of ALIVE, beginning, teaching, implementation, teacher preparation, and community support.

As the illuminative evaluation of ALIVE is done through case presentation of five schools, the author referred to the transcribed interviews. For every school's case presentation, the author carefully studied two (2) sets of transcribed interviews conducted with the Ustadz and Principal. Their answers formed part of the majority of each school's case presentation while the rest came from the interview with the Madrasah Coordinator, informal observations, and class observation. The author also studied DepEd documents such as Order and Memoranda and related literature on ALIVE. The survey questionnaire filled out by the Asatidz provided information on their educational background.

The DepEd documents on ALIVE provided the bases for its implementation in the public school system. The author used the DepEd provisions as the primary criteria from which to analyze the implementation of the program. Examples of which are schedules and the prescribed curriculum. In areas where the DepEd was silent say for instance in determining the teacher quality of the Asatidz involved in the program, part of the author's argument was to look at teacher quality as an outcome of collaborative efforts between the Ustadz and the community. Specifically, the author did not only look at the knowledge, skills and attitudes of the Ustadz as a teacher because she believes that most Ustadz never had an adequate training in Education Science, not licensed teachers and therefore should not be gauged using the standards applicable to professional licensed teachers.

The use of case study and comparative methods in scrutinizing the implementation of the ALIVE program in five schools yielded common and different themes. These themes were carefully studied and became the bases for the author's assertions and conclusions. An example of which concerns the 40 minute time allotment for the daily ALIVE class, all the five Asatidz believe that the allotted time was not enough. In this case the unanimous conclusion the researcher arrived at was the limited time for ALIVE class. In cases where the respondents did not share the same view, the similarities or differences were pointed out and explained with special reference to the contexts that might have affected the phenomena.