Global Scientific JOURNALS

SOCIAL INTERFACE PROGRAM AND VALUES FORMATION OF MUSLIM AND NON-MUSLIM LEARNERS IN ARABIC LANGUAGE AND ISLAMIC VALUES EDUCATION

ROHANNIE A. MUTALIB, LPT, MAED
Teacher III

Abstract

In order to provide students with a high-quality education nowadays, instructors must take into account how students perform in the classroom. Unfortunately, kids are losing sight of fundamental manners and appropriate conduct as a result of the Corona Virus's spread and the globalization of technological devices. The goal of this study is to determine the relationship between the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners in DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023. The study used a quantitative design, specifically a Descriptive-Correlation Method with the selected Non-Muslim and Muslim learners at DepEd Bagumbayan District II as the respondents. Based on the result, the extent of the implementation of the Social-Interface Program, in terms of Maka-Diyos, Maka-Tao, Makakalikasan, and Makabansa is inferred as high adherence which entails that there is an active implementation of the Social-Interface Program in Bagumbayan District II. Further, the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners, in terms of Demonstration of Interpersonal Skills, Showing Sense of Responsibility, Collaborative Learning, and Cultural Sensitivity is always observed which entails that there is a good values formation among the learners in the above-mentioned DepEd District. Finally, the result reveals that there is a significant relationship between extent of extent of the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners in DepEd Bagumbayan District II.

Keywords: *Social-Interface Program, Values Formation, ALIVE, Muslim*

1.INTRODUCTION

In order to provide students with a high-quality education nowadays, instructors must take into account how students perform in the classroom. Unfortunately, kids are losing sight of fundamental manners and appropriate conduct

as a result of the Corona Virus's spread and the globalization of technological devices. It is clear that even elementary school pupils are losing their good manners from the way they behave in the classroom and even when participating in modular-distance learning.

In the Philippines, teachers observe that young learners are not fully inclined in their Good Manners and Right Conduct (GMRC) due to the influences of the Social Media platforms and peer-influences (Cruz, 2013). These problems are rooted from Elementary level which considered as the foundation of learning, both in intellectual and character formation of the learners. As response, the Department of Education implemented the integration of Core Values, such as Maka-Diyos, Maka-rao, Makakalikasan, and Makabansa in all their subject or areas to infuse good values among learners at all levels (DepEd, 2015).

In the study of Powell, Fixsen, & Dunlap, (2013), classroom behavior is one of the most difficult difficulties instructors face today since classrooms are far more complicated than they were in past years, more students arrive at school with behavioral concerns than ever before, and teachers must manage their behavior. The most prevalent behavioral issues in children aged three and four are impulsivity, hyperactivity, and aggression. Approximately 10% - 20% of preschoolers have been reported to demonstrate these behaviors at substantial levels at home or at preschool.

Thus, the presented problems above stimulate the researcher to conduct this study which aims to aims to determine the relationship between the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023.

This part illustrates the study's Conceptual Framework, which discusses the relationship between the two correlated variables-the Independent and Dependent Variables. In this study, the Independent Variable is the extent of the implementation of the Social-Interface Program which is also aligned with the DepEd Core Values, specifically in being Maka-Diyos, Maka-Tao, Makakalikasan, Makabansa of the kindergarten learners.

Generally, this framework tries to analyze the significant relationship of the above variables that will answer the questions stipulated in the statement of the problem.

Significance of the Study

Through this study, readers will realize the importance of the implementation of the social interface program in relation to the values formation of the Muslim and non-muslim ALIVE learners.

Scope and Delimitation

The study only accentuated on the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023.

The respondents of this study were the selected Non-Muslim and Muslim learners at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023. Selected School stakeholders also took place in this study to evaluate the implementation of the Social-Interface Program.

. 2. MATERIALS AND METHODS

This chapter offers a description of the study's research design and methods of research. It also concerns the use of the instrumentation, the analysis method and the statistical care relating to, calculating, or measuring of the quantity rather than the quality of the modular approach.

The study used a quantitative design, specifically a Descriptive-Correlation Method to determine the significant relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners.

Descriptive-Correlation research design examines the relationships between two (or more) variables without the researcher controlling or manipulating any of them. It is a type of non-experimental quantitative research. In a correlation project, measure variables without manipulating them (Noah, 2021).

The respondents of this study were the selected Non-Muslim and Muslim learners at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023. Selected School stakeholders also took place in this study to evaluate the implementation of the Social-Interface Program.

This study employed a simple random sampling technique considering the large number of Muslim and Non-Muslim learners, and the school stakeholders in DepEd Bagumbayan during the school year 2022-2023.

According to Thomas (2020), a simple random sample is a randomly selected subset of a population. In this sampling method, each member of the population has an exactly equal chance of being selected.

This method is the most straightforward of all the probability sampling methods, since it only involves a single random selection and requires little advance knowledge about the population. Because it uses randomization, any research performed on this sample should have high internal and external validity. Hence, this will be computed using a Purposive formula. Purposive sampling formula is used to calculate the sample size (n) given the population size (N) and a margin of error (e). It's a random sampling technique formula to estimate sampling size.

Locale of the Study

This study took place at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023. Bagumbayan District II is one of the DepEd districts in Bagumbayan where learners' Values Formation are found to be constrained on the part of the teachers. See google map below:

Analysis and Interpretation

The gathered data was analyzed an interpreted using various adopted instruments from different researchers and authors. Analysis and Interpretation help the research draw reliable results and conclusions.

Scale	Mean Range	Interpretation
4	3.51-4.00	High Adherence
3	2.51-3.50	Normal Adherence
2	1.51-2.50	Partial Adherence
1	1.00-1.50	Least Adherence

For the extent of the implementation of the Social-Interface Program, an adopted rating scale adopted from the study of Batallones (2020). See rating scale below:

For the extent of the level of the Values Formation among Muslim and Non-Muslim learners, a rating scale which adopted from the study of Fabia (2021) will be used.

RATING	MEAN RANGE	DESCRIPTIVE	INTERPRETATION
5	4.20-5.00	Agree	Always Observed
4	3.40-4.19	Fairly Agree	Sometimes Observed
3	2.60-3.39	Neutral	Observed
2	1.80-2.59	Fairly Disagree	Less Observed
1	1.00-1.79	Disagree	Least Observed

Research Instruments

This study employed an adopted survey questionnaire from different researchers. To determine the extent of the implementation of the Social-Interface Program, an adopted survey questionnaire was used which was adopted from the study of Batallones (2020).

Further, for the level of the Values Formation among Muslim and Non-Muslim learner, another survey questionnaire which adopted from the study of Fabia (2021) was used.

Data Gathering Procedure

To have a reliable and valid results and discussions, the researcher followed a process which be beneficial in her study.

First, a letter of approval of the conduct was sought from DepEd (Schools Division Superintendent) and CGS (Graduate School Dean) authorities. Another letter of permission was sent to the School Principal and to all the respondents.

Second, the adoption and preparation of the instruments, such as survey questionnaire and rating scales from different researchers and authors.

The third process was the selection of the respondents using a relevant Sampling Technique based on the needs and demands of the aforementioned study.

Then, the collection of the survey questionnaire took place that used for the results and discussions to answer all of the questions stipulated in Chapter I.

Finally, tabulation and interpretation of data follows. See flowchart below:

This study followed strict health protocols set by the Division Office, LGU and IATF for the health security of its target respondents.

3. RESULTS AND DISCUSSION

This chapter presents the analysis and interpretation of the data gathered relevant to the study.

Extent of the implementation of the Social-Interface Program

The following tables show the extent of the implementation of the Social-Interface Program which is also aligned with the DepEd Core Values, specifically in being Maka-Diyos, Maka-Tao, Makakalikasan, Makabansa of the kindergarten learners.

Table 1. Extent of the implementation of the Social-Interface Program, in terms of Maka-Diyos

INDICATORS	Mean	Interpretation
1. Learners take their religious orientations meaningfully.	3.89	High Adherence
2. Learners learn to respect others with their own religious beliefs.	3.71	High Adherence
3. Learners are united despite the fact that they Islam and Non-Islam.	3.79	High Adherence

4. The sense of religiousness among learners becomes the tool of unity.	3.89	High Adherence
5. Each learner supports their co-learners in their own religious activities.	3.78	High Adherence
Section Mean	**3.816**	**High Adherence**

Table 1 shows the extent of the implementation of the Social-Interface Program in terms of Maka-Diyos. As on the table observed, indicators 1 "Learners take their religious orientations meaningfully", and 4 "The sense of religiousness among learners becomes the tool of unity" obtained the highest mean of 3.89 which interpreted as "High Adherence". While indicator 2 "Learners learn to respect others with their own religious beliefs" got the lowest mean of 3.71 but still marked as "High Adherence". Generally, the extent of the implementation of the Social-Interface Program in terms of Maka-Diyos obtained the section mean of 3.816 which has been interpreted as "High Adherence"

The said result implies that students of ALIVE in DepEd Bagumbayan District II adhered to the core values of DepEd and to the implementation of the Social-Interface Program, specifically in being Maka-Diyos. This further entails that learners are taking seriously all the religious activities being initiated in their school. Giving respect to others' beliefs is also observed among these Muslim and Non-Muslim learners of ALIVE.

Table 2. Extent of the implementation of the Social-Interface Program, in terms of being Maka-Tao

INDICATORS	Mean	Interpretation
1. Learners respect others in their cultural differences.	3.92	High Adherence
2. Learners show respect to every individual regardless of rank/position in life.	3.89	High Adherence
3. Learners observe humility at all times.	3.70	High Adherence
4. Learners avoid cultural stereotypes and prejudices at all times.	3.52	High Adherence
5. Learners promote and support human welfare.	3.82	High Adherence
Section Mean	**3.770**	**High Adherence**

Table 2 displays the extent of the implementation of the Social-Interface Program in terms of being Maka-Tao. As displayed, indicators 1 "Learners respect others in their cultural differences" obtained the highest mean of 3.92 which interpreted as "High Adherence". Indicator 2 "Learners show respect to every individual regardless of rank/position in life" also got the highest mean of 3.89 which also interpreted as "High Adherence". While indicator 4 "Learners avoid cultural stereotypes and prejudices at all times" obtained the lowest mean of 3.50 which can also be interpreted as "High Adherence". Generally, the extent of the implementation of the Social-Interface Program in terms of being Maka-Tao garnered the section mean of 3.770 which can be interpreted as "High Adherence".

The aforementioned result indicates that Muslim and Non-Muslim learners in DepEd Bagumbayan District II have high adherence when it comes to being Maka-Tao as these students show respect to other students despite their cultural differences, and despite their ranks or status in life. It can
also be inferred that these students refrain from doing cultural stereotyping, and treat others equally despite the cultural diversities.

Table 3. Extent of the implementation of the Social-Interface Program, in terms of Maka-Kalikasan

INDICATORS	Mean	Interpretation
1. Learners always take responsible of their garbage within school premises.	3.699	High Adherence
2. Leaners participate in all civic affairs including tree planting activity.	3.671	High Adherence
3. They support school activities relating to environmental care.	3.685	High Adherence
4. Learners take part in preserving the clean and green environment in their school's vicinity.	3.712	High Adherence
5. Learners always make their first move to encourage others in environmental care actions.	3.671	High Adherence
Section Mean	**3.699**	**High Adherence**

Table 3 shows the extent of the implementation of the Social-Interface Program in terms of being Maka-Kalikasan. As shown from the table, indicator 4 "Learners take part in preserving the clean and green environment in their school's vicinity" got the highest mean of 3.72 which interpreted as "High Adherence". Indicator 1 "Learners always take responsible of their garbage within school premises" also got the highest mean of 3.99 which also interpreted as "High Adherence". Generally, the extent of the implementation of the Social-Interface Program in terms of being Maka-Kalikasan obtained the section mean of 3.699 which has the interpretation of "High Adherence".

The result reveals that Muslim and Non-Muslim learners in DepEd Bagumbayan District II have high adherence when it comes to being Maka-kaliksan as these students take part in preserving the clean and green environment in their school's vicinity, and always take responsible of their garbage within school premises. The result also vouches the sense of being responsible among these learners as to their care, and concern for their environment.

Table 4. Extent of the implementation of the Social-Interface Program, in terms of Makabansa

INDICATORS	Mean	Interpretation
1. Learners always attend to Flag Raising Ceremony.	3.699	High Adherence
2. Learners patronize Filipino Music rather than western and K-pops.	3.671	High Adherence
3. They always take pride of who they are, and what they have had as Filipinos.	3.685	High Adherence

4. They religiously participate to the celebration of Buwan ng Wika, and other nationalistic gatherings in school.	3.712	High Adherence
5. Learners engage themselves in the preservation of Filipino identity by embracing their own identity.	3.671	High Adherence
Section Mean	**3.710**	**High Adherence**

Table 4 exhibits the extent of the implementation of the Social-Interface Program in terms of being Maka-bansa. Based on the table, indicator 4 "They religiously participate to the celebration of Buwan ng Wika, and other nationalistic gatherings in school" got the highest mean of 3.712 which interpreted as "High Adherence". While indicator 3 "They always take pride of who they are, and what they have had as Filipinos" which can be noticed that this observes "High Adherence". Generally, the extent of the implementation of the Social-Interface Program in terms of being Maka-bansa garnered the section mean of 3.710 which found to be in "High Adherence",

It can be noticed from the above result that Muslim and Non-Muslim learners in DepEd Bagumbayan District II are all "Maka-Bansa" which means that they show utmost love for their country by engaging themselves to school activities that promote patriotism. It can also be observed among these students how they take pride of their identity as Muslim or Ilonggo. Hence, their being Maka-Bansa is manifested on their words and action.

Table 5. Summary Results on the Extent of the implementation of the Social- Interface Program

Domains	Mean	Interpretation
Maka-Diyos	3.816	High Adherence
Maka-tao	3.770	High Adherence
Maka-kalikasan	3.699	High Adherence
Maka-bansa	3.710	
Grand Mean	**3.6945**	High Adherence

Table 5 shows the summary result of the extent of the implementation of the Social-Interface Program in among Muslim and Non-Muslim Learners in DepEd Bagumbayan District II. Based on the table, Maka-Diyos got the mean of 3.816, Maka-Tao is 3.770, Maka-Kalikasan is 3.699, and Maka-Bansa with the mean of 3.710, which all interpreted as "High Adherence". Generally, the extent of the implementation of the Social-Interface Program in terms of being Maka-Diyos, Maka-Taom Maka-Kalikasan, and Makabansa garnered the grand mean of of 3.6945 which found to be in "High Adherence".

The above results tell that schools in Bagumbayan District II with the Muslim and Non-Muslim learners has a commendable implementation of Social-Interface Program which is reflected on how they become Maka-Diyos, Maka-Taom Maka-Kalikasan, and Makabansa. Therefore, it can be inferred that the successful implementation of the Social-Interface Program nurtures good values and right conduct among learners. This also teaches them on how value and respect humanity despite the difference they have.

The aforementioned result complements with the idea of Gaikwad (2014) , that education is seen as a primary instrument for instilling ideals in youngsters. It is a process of transmitting values that assists individuals in living a decent life in accordance with social goals. As a result, values are included into the educational curriculum. Values are associated with both cognitive and emotive aspects of human

behavior. discusses the differences in how values are taught in the western and eastern worlds. Western philosophy is marked by activity, whereas the east emphasizes introspection and contemplation. The process of thinking and questioning oneself is seen as the start of value construction.

Level of the Values Formation among Muslim and Non-Muslim learners

The table below shows the level of Formation of the Muslim and Non-Muslim ALIVE Learners which includes the Demonstration of Interpersonal Skills, Showing Sense of Responsibility, Collaborative Learning, and Cultural Sensitivity.

Table 6. Level of the Values Formation among Muslim and Non-Muslim learners,   in terms of Demonstration of Interpersonal Skills

INDICATORS	Mean	Interpretation
1. Learners know to mingle with others despite the cultural diversity.	4.73	Always Observed
2. They respect the convictions of others who are from different cultural orientations.	4.726	Always Observed
3. Learners know how to socialize with others with due respect of their beliefs.	4.74	Always Observed
4. They treat each other equally despite the major religious and cultural distinctions.	4.70	Always Observed
5. Learners share thoughts with their fellows from different cultural orientations.	4.63	Always Observed
Section Mean	**4.712**	**Always Observed**

Table 6 shows the level of Formation of the Muslim and Non-Muslim ALIVE Learners in terms of Demonstration of Interpersonal Skills. As shown above, indicator 1 "Learners know to mingle with others despite the cultural diversity" got the highest mean of 4.73 which can be interpreted as "Always Observed". On the other hand, indicator 5 "Learners share thoughts with their fellows from different cultural orientations" obtained the lowest mean of 4.63 which interpreted as "Always Observed". Generally, the level of Formation of the Muslim and Non-Muslim ALIVE Learners in terms of Demonstration of Interpersonal Skills got the section mean of 4.712 which entails as "Always Observed".

The findings demonstrate that both Muslim and non-Muslim students in Bagumbayan DepEd district II are aware of how to interact with others in spite of the varying cultural backgrounds of those around them, that they respect the convictions of those who come from different cultural orientations, and that they treat each other equally in spite of the significant religious and cultural differences that exist between them.

Table 7. Level of the Values Formation among Muslim and Non-Muslim learners,   in terms of Showing Sense of Responsibility

INDICATORS	Mean	Interpretation
1. Learners are always responsible of their actions inside their classrooms.	4.26	Always Observed

2. Classrooms officers take their roles religiously.	4.068	Sometimes Observed
3. They always abide with the school rules and regulations.	4.178	Always Observed
4. Learners take part in preserving the clean and green environment in their school's vicinity.	4.205	Always Observed
5. Learners always observe the pros and cons of their decisions.	4.137	Always Observed
Section Mean	**4.170**	**Always Observed**

Table 7 demonstrates the level of values formation of the Muslim and Non-Muslim ALIVE Learners in terms of showing sense of responsibility. As demonstrated above, only indicator 2 "Classrooms officers take their roles religiously" got the lowest mean of 4.068 which interpreted as "Sometimes Observed". On the other hand, indicator 1 " learners are always responsible of their actions inside their classrooms" obtained the highest mean so far with the mean of 4.26 which has the interpretation of "Always Observed". Generally, the level of values formation of the Muslim and Non-Muslim ALIVE Learners in terms of showing sense of responsibility got the section mean of 4.170 which described as "Always Observed".

The ultimate result is that Muslim and Non-Muslim ALIVE Learners in Bagumbayan District II display significant value formation specifically in becoming responsible. This can be seen in the way that they become responsible of their actions when they are in their classrooms. This is the case due to the conclusion that was reached. In addition to this, they have never been caught breaking the rules that have been established by the school, which is more evidence that they are a responsible student.

Table 8. Level of the Values Formation among Muslim and Non-Muslim learners,   in terms of Collaborative Learning

INDICATORS	Mean	Interpretation
1.Learners show team-work when lessons get challenging.	4.452	Always Observed
2. Learners' unity is observed when conflict arise in their classrooms.	4.137	Always Observed
3. Everyone plays the role a team-player when work needs cooperation.	4.356	Always Observed
4. Learners respect the suggestions of others despite the ranks and fame they hold.	4.493	Always Observed
5. Learners work together towards the development of their educational endeavors.	4.479	Always Observed
Section Mean	**4.405**	**Always Observed**

Table 8 shows the level of values formation of the Muslim and Non-Muslim ALIVE Learners in terms of collaborative learning. As shown above, indicator 4

"Learners respect the suggestions of others despite the ranks and fame they hold", got the highest mean of 4.493 which interpreted as "Always Observed". Indicator 5 "Learners work together towards the development of their educational endeavors" also obtained the second highest mean of 4.479 which also interpreted as " Always Observed". Generally, the level of values formation of the Muslim and Non-Muslim ALIVE Learners in terms of collaborative learning obtained the section mean of 4.405 which has the interpretation of "Always Observed".

The result implies that learners in Bagumbayan II show high extent of collaboration during their learning period. This also implies that learners respect the suggestions of others despite the ranks and fame they hold, and they work together towards the development of their educational endeavors. Though unity has been observed to be in lower, still the result shows that these learners are good in collaboration with others despite their major differences.

Table 9. Level of the Values Formation among Muslim and Non-Muslim learners,   in terms of Cultural Sensitivity

INDICATORS	Mean	Interpretation
1.Learners' cultural sensitivity is evident throughout their classes.	4.458	Always Observed
2.Learners show respect and equality towards cultural diversity.	4.658	Always Observed
3.Learners observe ethical considerations in their academic activities.	4.466	Always Observed
4. learners avoid cultural stereotypes and prejudices at all times.	4.411	Always Observed
5. Learners accept other from different cultural orientations.	4.548	Always Observed
Section Mean	**4.526**	**Always Observed**

Table 9 details the level of values formation of the Muslim and Non-Muslim ALIVE learners in terms of cultural sensitivity. As shown above, indicator 2 "Learners show respect and equality towards cultural diversity", got the highest mean of 4.658 which interpreted as "Always Observed". Indicator 5 "Learners accept other from different cultural orientations" also obtained the second highest mean of 4.548 which also interpreted as " Always Observed". Generally, the level of values formation of the Muslim and Non-Muslim ALIVE Learners in terms of cultural sensitivity obtained the section mean of 4.405 which has the interpretation of "Always Observed".

According to the results, both Muslim and non-Muslim students in DepEd Bagumbayan District II are culturally aware of their surroundings. This is made clear by the fact that they embrace people of diverse cultural orientations and demonstrate respect and equality for the many cultures that exist in the world. It has been noticed that the students who attend schools in this district come from a wide variety of ethnic backgrounds; nonetheless, acceptance and positive interactions between students and teachers are consistently seen.

Table 10. Summary Results on the Level of the Values Formation among Muslim   and Non-Muslim learners.

INDICATORS	Mean	Interpretation
Demonstration of Interpersonal Skills	4.712	Always Observed
Showing Sense of Responsibility.	4.170	Always Observed
Collaborative Learning.	4.405	Always Observed
Cultural Sensitivity	4.526	Always Observed
Section Mean	**4.4740**	**Always Observed**

Table 10 exemplifies the summary results on the level of the values formation among Muslim and Non-Muslim learners **in** DepEd Bagumbayan District II. As exemplified above, Demonstration of Interpersonal Skills got the mean of 4.712, Showing Sense of Responsibility is 4.170, Collaborative Learning is 4.405, while Cultural Sensitivity obtained the mean of 4.526 which altogether garnered the section mean of 4.4740 which qualitatively interpreted as "Always Observed".

The findings indicate that the degree of Values Formation of both Muslim and non-Muslim ALIVE Learners is always noticed. This includes the demonstration of interpersonal skills, showing a sense of responsibility, participating in collaborative learning, and being culturally sensitive. Due to the fact that the degree of learners' value formation is strongly noted in DepEd Bagumbayan District II, this indicates that there is a good infusion of Values Education in the school.

The result has something to do with the ideas of Santander, (2021) that incorporating values education into the curriculum has played an important role in influencing the holistic formation of learners. In fact, the Department of Education, Culture, and Sports established the Values Education Program. It sprang from the notion of "Social Transformation via Education" during the February 1986 revolution. Further, according to Dr. Lourdes Quisumbing's research on the Philippine's values education program, values education is the process through which values, attitudes, and habits are created while the learner interacts with the environment while being guided by a teacher.

Relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners

The table below shows the relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners.

Table 11. Relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners

Domains	r-value	p-value	Interpretation
Maka-Diyos	.114	.336	Not Significant
Makatao	.119	.314	Not Significant
Makakalikasan	.326	.005	Significant
Makabansa	.3.54	.002	Significant

Overall (School's readiness in Digital Education)	.321	.006	Significant

Table 11 above demonstrates the relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners in DepEd Bagumbayan District II. As observed above, being Maka-Diyos and Maka-Tao of the learners have found to be not significant to their values formation which entails that these traits have no impact on the values formation of the learners. However, being Maka-Kalikasan and Maka-Kalikasan of the Muslim and Non-Muslim learners are found to be significant in their values formation which shows that these traits have impacts in their values formation. Yet, the over-all result of p-value which is .006 is less than 0.05 level of significance which statistically denotes that there is a significant relationship between the extent of the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners in DepEd Bagumbayan District II.

This suggests that the implementation of the Social-Interface Program across schools in the DepEd Bagumbayan District II makes a significant contribution to the degree of Values Formation among both Muslim and Non-Muslim Learners. This is because of the fact that both groups of learners are exposed to a diverse range of perspectives and experiences through the program.

The aforementioned finding is consistent with the results of Long (2012), which suggest that talks of peace and other types of social interventions have significant influence on society as a whole because they govern the behavior of people with regard to their participation in uncharitable acts. In a similar vein, Miller (2014) emphasized that educational programs that focus on topics such as peace and other social constructions help to the growth of learners and the establishment of their values.

4. MAJOR FINDINGS

This chapter presents the summary of findings, conclusions and recommendations of study.

In order to provide students with a high-quality education nowadays, instructors must take into account how students perform in the classroom. Unfortunately, kids are losing sight of fundamental manners and appropriate conduct as a result of the Corona Virus's spread and the globalization of technological devices. the presented problems above stimulate the researcher to conduct this study which aims to aims to determine the relationship between the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners at DepEd Bagumbayan District II, Bagumbayan, Sultan Kudarat in the school year 2022-2023.The study used a quantitative design, specifically a Descriptive-Correlation Method to determine the significant relationship between extent of extent is the implementation of the Social-Interface Program and the level of Values Formation of the Muslim and Non-Muslim ALIVE Learners.

Based on the result, schools in Bagumbayan District II with the Muslim and Non-Muslim learners has a commendable implementation of Social-Interface Program which is reflected on how they become Maka-Diyos, Maka-Taom Maka-Kalikasan, and Makabansa. Therefore, it can be inferred that the successful implementation of the Social-Interface Program nurtures good values and right conduct among learners. This also teaches them on how value and respect humanity despite the difference they have. Further, the degree of Values Formation of both Muslim and non-Muslim ALIVE Learners is always noticed. This includes the

demonstration of interpersonal skills, showing a sense of responsibility, participating in collaborative learning, and being culturally sensitive. Due to the fact that the degree of learners' value formation is strongly noted in DepEd Bagumbayan District II, this indicates that there is a good infusion of Values Education in the school.

Finally, based on the result, the implementation of the Social-Interface Program across schools in the DepEd Bagumbayan District II makes a significant contribution to the degree of Values Formation among both Muslim and Non-Muslim Learners. This is because of the fact that both groups of learners are exposed to a diverse range of perspectives and experiences through the program.

5. **CONCLUSION**

In the light of the findings of this study, the following conclusions were drawn:

Muslim and Non-Muslim learners in DepEd Bagumbayan District II demonstrate strong adherence when it comes to becoming Maka-Diyos, Maka-Tao, Maka-Kalikasan, and Makabansa.

This study also came to the conclusion that Muslim and non-Muslim students in DepEd Bagumbayan District II have good values formation, which is reflected on their actions and behavior on how they treat others amidst multi-cultural diversities.

In addition, this study came to the conclusion that Muslim and non-muslim students in DepEd Bagumbayan District II have good values formation.

Finally, it has been concluded that the implementation of the Social-Interface Program in all of the schools that make up the DepEd Bagumbayan District II provides a major contribution to the degree of values formation that occurs in learners who are neither Muslim nor non-Muslim.

In the light of the findings and conclusion of the research study, the following are recommended:

1.   Since Social-Interface Program is effective, it has been recommended that the Department of Education will support this program by providing relevant training and materials to all the implementer.

2.   Other schools in the Division of Sultan Kudarat, especially those that have Muslim, and Non-Muslim learners may adopt the Social-Interface Program to uphold acceptance among them.

3.   The integration of values education in all subject areas is also recommended by the researcher as this shows significant contribution to the behavior of the learners from different contexts.

4.   Future researchers may conduct a study to discover and assess the other significant features of inter-face program in academic contexts.

REFERENCES

Chen, G. (2015). 10 Major Challenges Facing Public Schools. Retrieved March 08, 2016, from https://www.linkedin.com/pulse/10-majorchallenges-facing-public- schools-   debbie-hilbish.

Cruz, J. (2018). The Prompting Behavior of the Preschoolers in the 21st Century. from http://www.livestrong.com/article/512837-social   emotional-development-of-children-with-workingparents.

Dannecker, P. (2019): Migrant Visions of Development: A Gendered Approach. In: Population, Space and Place 15 (2), 119-132.

De Guzman, J. (2020). Academe-Industry Partnership: Basis for Enhanced Learning of BSBA Students in One State University. Universal Journal of Educational Research 8(12): 6574-6584

Department of Education. (2022). DO 025, S. 2022 – Amendment to DepEd Order No. 13, s. 2018 (Implementing Guidelines on the Conduct of Remedial and Advancement Classes During Summer for the K to 12 Basic Education Program)

Department of Education. (2022). May 25, 2022 DO 023, s. 2022 – Child Find Policy for Learners with Disabilities Towards Inclusive Education

Department of Education. (2022). May 30, 2022 DO 024, s. 2022 – Adoption of the Basic   Education Development Plan 2030

Elwert, G./Evers, H./Wilkens, W. (2013): Die Suche nach Sicherheit. Kombinierte Produktionsformen im sogenannten Informellen Sektor. In: Zeitschrift für Soziologie 12 (4), 281-296.

Engania, et.al (2012). Behavioral Problems of Intermediate Pupils as Perceived by the Teachers in Public and Private Elementary Schools. Batangas State University.

Fabia, S. (2021). Learning Behavior of the Preschool Learners in the Middle of the Pandemic.Global Journal of Scientific Research (GJSR) MA, Dec. doi: 10.3386/w20749.

Faist, T. (2018): Migrants as Transnational Development Agents: An Inquiry into the Newest Round of the Migration-Development Nexus. In: Population, Space and Place 14 (1), 21-42.

Gardner, K. (2012): Discordant Development. Global Capitalism and the Struggle for Connection in Bangladesh. London/New York: Pluto Press.

Faist, T. (2018): Migrants as Transnational Development Agents. An Inquiry into the Newest Round of the Migration-Development Nexus. In: Population, Space and Place 14 (1), 21-42.
 Festschrift für Thomas Bierschenk. Köln: Köppe, 217-238. Long, N./Long, A. (2012): Battlefields of Knowledge. The Interlocking of Theory and Practice in Social Research and Development. London/New York: Routledge.

García, E. (2016). "The Need to Address Non-Cognitive Skills in the Education Policy Agenda1," in Non-cognitive Skills   and Factors inEducational Attainment, Rotterdam: SensePublishers, , pp. 31–64.[21]

 Gerharz, E. (2010b): When Migrants Travel Back Home: Changing Identities in Northern Sri Lanka after the Ceasefire of 2002. In: Mobilities 5 (1), 147-165.

Gerharz, E. (2011): Endlich „Frieden"? Lokale Sichtweisen von Ethnizität, Geschlecht und Entwicklung im Norden Sri Lankas. In: Internationales Asienforum 41 (1-2), 33-55.

Gerharz, E. (2011): Mobility after War: Re-negotiating Belonging in Jaffna, Sri Lanka. In: Pellegrino, G. (Hg.): The politics of proximity. Mobility and immobility in practice. Farnham: Ashgate, 83-102.

Gerharz, E. (2019): Zwischen Krieg und Frieden – Die Tamil Tigers und ihre
Diaspora   als Konfliktpartei und Entwicklungsakteur. In: Sociologus 59 (1) -
        Schwerpunktheft Migration(en) und Entwicklung(en), 33-49.

Giddens, A. (2014): The Constitution of Society. Berkeley: University of California
        Press. 12

Kautz, J. Heckman, R. Diris, B. ter Weel, and L. Borghans, (2014). "Fostering and
        Measuring Skills: Improving Cognitive   and   Non-Cognitive   Skills   to
        Promote   Lifetime Success," Cambridge, MA, Dec. doi: 10.3386/w20749.

Kuterbach, J.M. (2012). "A model of academic enablers and academic performance
        among postsecondary learners," The PennsylvaniaState University, United
        States.

Laerd,J. (2012). Total Population Sampling Technique. Retrieved from:
        https://dissertation.laerd.com/total-population-sampling.php

Long, N. (2010): Exploring Local/Global Transformations. A View from Anthropology.
        In: Arce, A./Long, N. (Hg.): Anthropology, Development and Modernities.
        Exploring Discourses, Counter-Tendencies and Violence. London/New York:
        Routledge, 184-201.

Long, N. (2011): Development sociology. Actor Perspectives. London/New York:

Long, N. (2013): Handlung, Struktur und Schnittstelle. Theoretische Reflektionen. In:
        Bierschenk, T./Elwert, G. (Hg.): Entwicklungshilfe und ihre Folgen.
Ergebnisse   empirischer Untersuchungen in Afrika. Frankfurt am Main/New York:
Campus,   216-248.

Miller, Ashley (2014). Social and emotional development of children with working
        parents.   Retrieved   March   08,   2016,   from
        http://www.livestrong.com/article/512837-social   emotional-development-of-
        children-with-workingparents.

Neubert, D. (2011): Entwicklung unter dem Mikroskop. Der akteursorientierte Ansatz.
        In: Entwicklung und Zusammenarbeit 42 (7-8), 216-219.

Nyberg-Sørensen, N./van Hear, N. Engberg-Pedersen, P. (2012): The
        MigrationDevelopment Nexus Evidence and Policy Options. In: International
        Migration 40 (5), 3-73.

Pfaff-Czarnecka, J. (2001): Das Lokale als Ressource im entgrenzten Wettbewerb:
        Das Verhandeln kollektiver Repräsentationen in Nepal-Himalaya. In:
Zeitschrift   für Soziologie - Sonderheft „Weltgesellschaft", 479-499.

Raisingachild (2015). Kindergarten and Preschoolers Behavior. Retrieved from:
        https://raisingchildren.net.au/preschoolers/behaviour/understandingbehaviour/
        pre   schooler   -behaviour

Routledge. Messner, D./Nuscheler, F. (2017): Das Konzept Global Governance.
        Stand und Perspektiven. In: Senghaas, D. (Hg.): Global Governance für
        Entwicklung und Frieden: Perspektiven nach einem Jahrzehnt. Bonn: Dietz,
        18-   81.

Von Braunmühl, C. (2010): Zur Ortsbestimmung von Entwicklungspolitik und
        Entwicklungszusammenarbeit. In: Kreiblich, R./Simonis, U. E. (Hg.): Global

Change – Globaler Wandel. Ursachenkomplexe und Lösungsansätze. Causal
Structures and Indicative Solutions. Berlin: Berlin, 255-270.