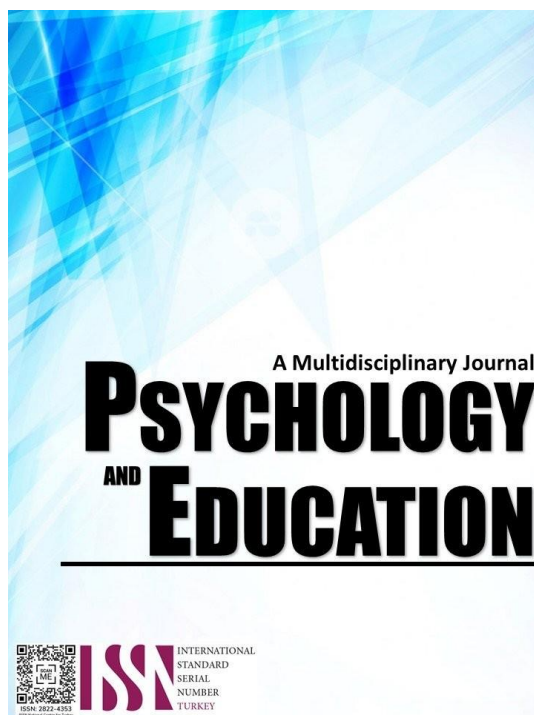


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Arabic Language and Islamic Values Education Program (ALIVE) Towards Tarbiyah Character Formation

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Abstract

The Bangsamoro Autonomous Region of Muslim Mindanao is implementing an Arabic learning program, the Arabic Language and Islamic Values Education (ALIVE), that integrates learners' beliefs and culture, fostering faith and values. However, the program faces moral crises like violence, promiscuity, free sex, and drugs. School participation and teacher involvement are crucial to address these issues. Furthermore, research on the Arabic Language and Islamic Values Education (ALIVE) Towards Tarbiyah Character Formation is limited, despite the program's implementation to improve Muslim students' religious and moral education in the Philippines. The degree to which pupils are aware of and comprehend the teachings of the Quran and Hadith, as well as how these teachings affect their conduct and interactions with their classmates, families, teachers, and the community, is unclear. Thus, the study explored how the ALIVE program influences tarbiyah character formation in Kabacan District Elementary Schools, shedding light on the role of Islamic education in shaping moral values among Filipino-Muslim students. The findings can help improve teaching practices, align the curriculum with students' cultural needs, and promote tolerance and peaceful coexistence. A descriptive-correlational research design was employed to analyze and interpret data. The sample size will be determined using Yamane's formula with a 5% margin of error. Two hundred fifty respondents were identified through purposive and stratified random sampling. Results revealed that the programs have the potential to shape students positively. There is a strong relationship between the Tarbiyah Character Formation and ALIVE, which indicates a strong positive correlation. The strong correlation suggests that Tarbiyah Character positively contributes to students' overall engagement and well-being, further underscoring the value of moral and character education. The essence of Tarbiyah is a life guidance that is relevant, dynamic, and universal, establishing Islam as a worldwide civilization. Hence, the findings affirm the program's positive impact in nurturing academic and character development, supporting its role in cultivating cultured graduates who embody human values within society.

Keywords: *Arabic language and Islamic values education, tarbiyah character formation, Quranic studies and hadith studies*

Introduction

The Arabic Language and Islamic Values Education (ALIVE) promotes harmony and character development among diverse communities through Tarbiyah, a comprehensive approach emphasizing moral, intellectual, and spiritual aspects. It teaches students essential traits like empathy, self-control, respect, and faith understanding. ALIVE aligns with Islamic principles, fostering life-changing individuals who can cultivate good relationships and contribute to a more peaceful world. Sauri et al. (2018) state that education aims to help students reach their full potential as better human beings.

Additionally, a study from the faculty of Tarbiyah and Education, Indonesia, reveals that 41.56% of students require the renewal of Arabic course materials developed with communicative principles covering topics of Islamic education. These materials include Quran-Hadith, Aqedah, Tafsir, Fiqh, and Islamic History. The study highlights the importance of communication-based teaching materials in the learning process. Mawanti (2020)

The Philippine government must respect religious beliefs, ethnic customs, and traditions under Republic Act 6734 and Presidential Decree 1083. The Autonomous Region of Muslim Mindanao's Organic Act mandates a high-quality educational system. As part of a 1996 peace agreement with the Moro National Liberation Front, the Madrasah Education Program (MEP) was implemented. The DepED Order No. 41, s. 2017 mandated the implementation of ALIVE in public schools as an extra subject incorporated into the standard primary education curriculum. The ALIVE Program, initiated in 2005, aims to foster intercultural solidarity and national unity through its integration into the public system. (Sannad, 2015).

The Bangsamoro Autonomous Region of Muslim Mindanao is implementing an Arabic learning program that integrates learners' beliefs and culture, fostering faith and values. However, the program faces moral crises like violence, promiscuity, free sex, and drugs. School participation and teacher involvement are crucial to address these issues (Shiddiq et al. 2024). Puspidalia (2018) emphasizes the importance of etiquette in language use to reduce misunderstandings and promote peaceful communication. Learners with values in communication improve their performance and exposure to others, fostering self-understanding and enhancing their manners and communication skills. Furthermore, Research on the Arabic Language and Islamic Values Education (ALIVE) Towards Tarbiyah Character Formation is limited, despite the program's implementation to improve Muslim students' religious and moral education in the Philippines. The degree to which pupils are aware of and comprehend the teachings of the Quran and Hadith, as well as how these teachings affect their conduct and interactions with their classmates, families, teachers, and the community, is specifically unclear.

Thus, this study examines the impact of the ALIVE Program on Tarbiyah Character Formation among Filipino Muslim students in

Kabacan, Cotabato. It assesses students' awareness of Quranic and Hadith teachings, social interactions, and personal development. It offers insights for strengthening character education initiatives and understanding religious education's contribution to individual and societal well-being.

Research Questions

The study evaluated students' level of awareness of the Arabic Language and Islamic Values Education (ALIVE) Program and Tarbiyah Character Formation in Kabacan, Cotabato. The study seeks to answer the following questions:

1. What is the level of awareness of students on the ALIVE Program in Kabacan, North Cotabato, in terms of:
 - 1.1 quranic studies; and
 - 1.2 hadith studies?
2. What is the level of Tarbiyah character formation among students in Kabacan, North Cotabato, in terms of:
 - 2.1 peer relationship ;
 - 2.2 teacher-student relationship;
 - 2.3 family relationship;
 - 2.4 friend relationship;
 - 2.5 community involvement?
3. Is there a significant relationship between students' level of awareness of the Arabic Language and Islamic Values Education (ALIVE) program and Tarbiyah character formation?

Literature Review

Arabic Language and Islamic Values Education (ALIVE)

The Qur'ân was revealed in Arabic. Allah (SWT) says, "Indeed, we have made it an Arabic Qur'ân that perchance you will comprehend." [Al-Qur'an 43:3] The above-quoted verse in the Holy Qur'an shows that the Arabic language is not merely a language of the Arabs but a language of all Muslims that must be learned to understand Islam, which is why the ALIVE program has been implemented in the ARMM. The program has been introduced in the curriculum of every school that has a significant number of Muslim enrollees to educate Muslim children because it is obligatory, as Allah (SWT) said in His holy Book, the Holy Qur'an.

A hadith by 'Umar emphasizes the importance of learning Arabic as part of Islam and Sharia law. It states that understanding Arabic is crucial for comprehending Islamic language and deeds, as religion involves understanding both words and deeds. 'Umar suggests that learning Arabic and Shari'ah should be combined, as understanding Arabic is essential for comprehending Islamic behavior and the Sunnah. Therefore, 'Umar's statement highlights the significance of Arabic in Islam. According to ISAH, SAA (2022), the ALIVE Program, established in the Philippines by the Department of Education, aims to enhance Muslim children's skills in a multicultural setting, teaching Islamic values and modeled after Schools First Initiatives (SFI). The program offers high-quality education to Muslim children and others, with policy guidelines for implementation in public schools. ALIVE schools provide education to 350,000 students across 1,628 schools and 157 divisions. With about a million Muslim students enrolled in basic education, the program's implementation has been examined using studies on Madrasah Education in the Philippines.

Furthermore, Harad et al. (2022) state that ALIVE is a program established in the K-12 Department of Education (DepEd) curriculum designed for Muslim pupils to supplement their needs, particularly those related to their religion. Sumaluyan (2018) also states that the ALIVE Program greatly helps Muslim pupils. It provides the pupils with a good quality of education about Islam. He also recommends that the government continue to support this DepEd program because it positively impacts the Bangsamoro pupils who want to learn Arabic and enhance their knowledge about Islam.

Moreover, Muhamat et al. (2015) stress that the ALIVE Program, developed by the Department of Education and Asatidz teachers, aims to promote national unity and harmony in Muslim-Christian relationships. He reveals his research that education is crucial for cultural change and individual demand fulfillment for peace and development. The results show that education is vital in honing beliefs toward cultural change. Peace and development are achieved when a certain culture is satisfied, especially when individual demands have been fulfilled. Puspidalia (2018) stated that to reduce misunderstandings and help other people feel at ease and peaceful when communicating, one must pay attention to the etiquette components of language use. One's personality is reflected in how politely they speak, such as being kind and courteous. Learners with values in communicating impact how they converse with others with proper decorum and etiquette. Immersing oneself in another language increases the capability of learners to improve how they perform and how they are exposed. As they learn other languages, they also learn manners to enhance their values in life, which influences learners to promote self-understanding in their community.

Quranic Studies

The Qur'an encourages peaceful coexistence among all human beings, who are all equal in God's eyes (Abu-Nimer, 2010). Kadayifci-Orellana (2010) summarized the Islamic concept of peace in five elements: Tawhid (unity of all humankind), fitrah (upholding peace as a duty for every Muslim), and al-adl justice, which is the backbone of peace because, without justice, there can be no peace. Afu,

forgiveness, Rahma, compassion, and Rahim, mercy.

Akzam et al. (2021) explore the application of Arabic and Islamic education in Bogor Arabic Village. They propose the Hadassah model, which begins with studying the Quran, followed by creeds, worship, morality, and mullah. The learning process combines community and classroom ideas with basic, intermediate, and advanced readings, enabling students to practice Islam and learn Arabic effectively. The students benefit from implementing ALIVE. According to Kawangit et al. (2015), it can accommodate Muslim pupils' educational demands; they can participate in school-sponsored activities and donate as sadaqah (charity), and it gives them the chance to learn the fundamentals of Islamic culture, especially for those students who are unable to attend Madrasah on the weekends. Additionally, Sanusi et al. (2020) say that teaching and learning Arabic results in the pupils becoming academically proficient and well-mannered by promoting polite language use in the context of the Quran. To create a generation of Muslims with noble character, it is essential to teach and learn Islamic education.

Moreover, Safitri (2021) claimed that the ability of students from elementary schools and Madrasah Ibtidaiyah to practice good reading of the Qur'an, good understanding of subject matter, good worship practices, and the application of attitude values, which are manifestations of students moral aqidah, is what makes for good learning achievement in religious education at school. About that, Hasanah et al. (2022) showed how students at KhoiruUmmah Elementary School received an Islamic education that was able to shape their character in a commendable way, as evidenced by their intelligence of thought, fidelity to religion, courage in speaking out for the truth of Islam, and influence in their families, communities, and societies.

Meanwhile, Eissa et al. (2018) state that the major goal of Islamic education is to develop the character formation of the pupils. Quranic and Prophetic Teaching Methods (QPTMs) are useful for Muslim students. Utilizing QPTMs helped students grow and develop their character and cultivate great traits like respect, tolerance, self-confidence, and responsibility. In addition, pupils' spiritual side is fostered in their moral and skill growth. Furthermore, Mohammad Kamali (2014) argues that traditional Islamic education overemphasizes memorization and unquestioning acceptance of religious knowledge. It hinders the critical thinking skills necessary for a deeper understanding of the Quran. Hence, Kamali proposes integrating critical thinking alongside Quranic knowledge, allowing students to analyze the text historically, evaluate interpretations, and apply Quranic principles to contemporary issues. It can lead to a more meaningful understanding of faith, empower students to address modern challenges, and foster a more personal connection with Islam.

Hadith Studies

Hadith comprehension is essential in Islam because it bridges the gap between the Quran and daily life. The Quran provides core principles, but hadiths, as the sayings and actions of Prophet Muhammad (PBUH), offer practical explanations and examples. It clarifies Islamic law (Sharia) and gives Muslims a model to follow. However, understanding hadiths is complex. Scholars ensure authenticity by verifying the chain of narration, but interpretations can vary. Additionally, hadiths might need to be re-evaluated, considering changing times. Therefore, Hadith comprehension is a dynamic process that requires ongoing study and adaptation to ensure the teachings remain relevant for Muslims in all eras.

Rahardian et al. (2022) stated that Islamic religious education is provided extensively and consistently, and it is very significant in forming students' personalities, particularly Muslim personalities, because everyone aspires to have decent manners and character. Supportedly, Fajri et al. (2022) discovered that giving activities to the pupils, like telling the story of the Prophet Ayub AS at RA, can be effective and efficient for forming children's religious characters.

Moreover, Komariah et al. (2023) also concluded that Islamic Religious Education positively influences how Muslim students develop. They may learn to be more disciplined, respectful, and obedient in their religious practices. However, they also conclude that more work must be done to mold the kids' disciplinary conduct and that they need special attention.

The study of Azami et al. (2023) shows that the Islamic Education Environment in the Hadith Perspective includes the family environment, the first environment for students before or after birth. He greatly influenced the selection of aqidah for the future due to his parents. Then, the school environment, whether formal or non-formal, is further education for students after being in the family. He influences the determination of professionalism at work in the future. The last is the community environment, a practice place for students to apply their knowledge. He will create peace in their midst so that baldatun thoyyibatun warobbun ghofur is created.

According to Abubakar (2022), the ALIVE initiative improved the religious understanding of Muslim children. It was also discovered that the national government had created the program with the express purpose of making it easier for Muslims to assimilate into traditional Filipino culture right away, which has been the government of the Philippines' unwavering goal ever since it was founded. It acknowledged and honored the distinctive socio-cultural and spiritual history of Muslims, and students who attended ALIVE learned about Islamic principles and their religion, enabling Muslim kids to follow the fundamental teachings of Islam. Hasan (2019) highlights that learning about formal education and integrating religious values is expected to encourage students to have a strong character based on religious values.

Moreover, a current study explored using Islamic magazine articles to teach Batusangkar students in Indonesia reading comprehension. Using relevant materials can motivate students and improve their reading abilities. Results showed that using these articles improved reading skills and character values. Instructors should use current articles to prevent monotony and engage students in reading texts

(Munir & Hartono, 2016).

Tarbiyah Character Formation

Islamic education has a broader goal than simply transferring knowledge. Its goal is to form morals and spirituality based on religious teachings. The concept of Tarbiyah, which means educating and nurturing, emphasizes the formation of Islamic character through a curriculum based on the Koran and Al-Hadith (Zuraidah et al., 2024).

Zuraidah et al. (2024) also highlight that the tarbiyah concept is integrated through learning methods and daily activities that reflect Islamic values. Although its implementation is challenging, such as limited time and a lack of support from the outside environment, regular evaluations of its effectiveness show that this approach effectively shapes students' Islamic character (Fauzi et al., 2023).

On the role of God in developing human beings' potential (fitnah). The construction of Islamic education based on the theory of Fitrah has two functions: First, Islamic education is an antidote to secularism in the world of Islamic education. Second, it seeks to shape a quality or civilized human being according to the Qur'anic values.

According to Ulfiani and Azani (2022), in the study of Fitrah Education in Q.S. Ar-Rum, verse 30, humans are born with Fitrah(nature) from Allah. This fitnah is what human beings are equipped with to grow and develop. From birth, human nature is from fitnah, namely being good, fair, lucky, intelligent, civilized, and obedient to Allah. To Setiadi (2020), a kid is not born with the virtue of integrity.

However, teachers are working to provide a setting that will promote integrity in classroom learning. He says that the development of integrity is defined by the statement that it may impact people by specifically urging them to exercise, internalize Islamic teachings, practice discipline regarding attendance, dress, and fulfill their obligations, as well as academic honesty and accountability. Furthermore, Ilham (2020) stated that the process of character development, the Islamic Education teacher serves as a mentor, a leader, and a *uswatun hasanah* to mold the character of pupils in the classroom and create a generation that is resilient, honorable, has a dignified character, indulgent, and Muslim nature.

Peer Relationship

The principal pursuit of Islamic Education is to produce exceptional and faithful Muslims. Nevertheless, today's mass media often demonstrates various issues involving teenagers and school students in social issues that harm society, which is worrisome. The social environment's influence significantly impacts the younger generation, especially teenagers and students. Education is the ground of individual development and advancement, and the primary platform for shaping the personality of noble morals. Morality and character are paramount in Islam and are the essence of understanding and practicing Islamic teachings.

A'yun (2024) indicates that the moral education provided at MAN 2 Lamongan is effective with the appropriate educational methods, while peers significantly influence students' moral development. Choosing good, high-quality peers positively impacts students' behavior and morality, whereas associating with peers with poor moral conduct can have negative consequences. Therefore, students must select peers who exhibit good and positive moral values.

Daud et al. (2023) concluded that the social environment, which includes parents, peers, teachers, schools, residential settings, and the mass media, substantially impacts the development of students' morals. To determine student morals, one must prioritize the roles and responsibilities of parties related to each other.

Based on the study of Akmaliah and Ridlo (2019), teaching Arabic at Darul Arqam Boarding School has all its components child-friendly. Teachers transfer knowledge in a way that is convenient and inspiring to the students; it encourages them to seek further, and they also communicate with them effectively and in a friendly manner, so that a suitable environment is required for good development of skills and knowledge in the Arabic language may be attained. In general, the components of teaching comprised of educators have been committed to meeting the requirements needed in any child-friendly environment.

Additionally, Gema (2018), based on the results of her study, found that the integration of Islamic Values Subjects affects the pupils' behavior. The pupils no longer use bad words; they can differentiate between good and bad. They learned how to greet their classmates every time they met. They now wear hijabs every day. They respect elders, and they know the importance of fasting during Ramadan.

According to the study findings of Kamaruddin and Mustaqima (2022), the internalization of Islamic values at the faculty includes studies of divine values in the form of *aqidah* values. For instance, understanding Islamic law and the implications of the *shahada* and *Sharia* principles with useful worship materials. Additionally, insanity values are discussed in the study's issue of *ukhuwah Islamiyah*. In addition to direct practice, such as reading tests of the *Al-Qur'an*, *Tahsin*, subject matter, and preventive studies, it was regularly conducted one to two times per week. The findings also demonstrate that students internalize Islamic principles, which are demonstrated by their realization of divine and insane values in refining their beliefs, *sharia*, and morality, such as carrying out religious orders, worshiping properly, and behaving well with others.

Furthermore, the findings of Al Majali et al. (2020), positive competitiveness, softness, inner peace, social responsibility, openness, cultural diversity, help, participation, altruism, respect and appreciation, peace with others, equality, and justice were among the many positive traits that the 11 respondents displayed in a high percentage (83.5%). The students' academic performance is higher, and their

behaviors are being shaped and improved due to cultural diversity and other related aspects of life, specifically when it comes to religion. Their peers and/or groups recognize their tolerance level.

Teachers-Student Relationship

Wasehudin (2024) emphasizes the role of teachers as educators and role models in character education at SDIT Al-Izzah Banten. The study uses Moeslim Abdurrahman's theoretical framework to highlight the importance of religious teachings in everyday life. The research emphasizes the school community's involvement in creating an environment that fosters character development, including principals, teachers, administrative staff, caregivers, parents, and the local community. Discipline measures, such as skipping congregational prayers and group meals, are also used to help children develop moral character.

Suyadi's (2023) study intends to examine the educational model for building Islamic character to determine the most effective method for fostering students' piety in expressing Islamic character. The study's respondents were 529 undergraduate students enrolled in the second semester of the Faculty of Animal Husbandry at Brawijaya University in Malang, Indonesia. Suyadi (2023) concluded that the mentoring programs (MP) had the most influence in building the students' Islamic character (IC).

According to Safari et al. (2024), Islamic religious instructors are crucial in building morally upright people, guiding students, and teaching religious principles. By using the "Tarbiyah, ta'lim, and tail" strategy, Islamic religious instructors can assist pupils in overcoming deviant behavioral tendencies and cultivating responsible individuals who are advantageous to society.

Base on the research results of Shiddiq et al. (2024) the results show that Islamic boarding schools are one of the educational institutions in Indonesia that contribute to developing the character of students in the form of culture and can be applied at the elementary, middle, and high school levels by internalizing the process of instilling attitudes within oneself through coaching and guidance. Additionally, it was found that Islamic tertiary institutions play an important role by optimizing the campus as the epicenter of character building. Second, Islamic religious colleges are centers for forming religious moderation during religious pluralism. Third, Islamic tertiary institutions make lecturers educators for students to improve their intellect alone and agents for forming students' moral and spiritual character. Fourth, lecturers at Islamic religious tertiary institutions are at the forefront of protecting the nation's religion and morals (Ma, 2022).

Hasanah (2021) highlights the role of Madrasah in shaping student character through intracurricular and extracurricular activities. Extracurricular activities include Qur'an Hadith, SKI, Fiqh, Aqidah Akhlak, and Arabic, while extracurricular activities include Dhuha Prayer, Sholawatan, Tahfizul Qur'an, and Hadroh. These activities develop students' religious, honest, independent, responsible, socially caring, and working hard and speaking skills.

Alimron et al. (2023) emphasize the Islamic Education Study Program's culture-based curriculum, aiming to prepare graduates with cultured behavior. Character building is achieved through classroom activities, integrating moral knowledge, feelings, and actions. The model aims to create graduates with character, integrating values and character in each course.

Furthermore, Achmad and Nurjan's (2016) study found that Islamic Boarding Schools in Indonesia promote Islamiyah through taqiyah and tarbiyah, integrating character education into learning and dormitories. They identified six key character education hallmarks: understanding salaf, compliance, independence, discipline, sincerity, simplicity, and Islamic brotherhood.

Moreover, Karyono et al. (2019) also reveal that school character education involves incorporating values into the curriculum, forming character-building teams, and engaging in habituation activities. Character values are then analyzed in Core Competencies and Basic Competencies and integrated into the syllabus. Subjects like Social Sciences, Islamic Religious Education, Citizenship Education, Indonesian Language, Mathematics, and Natural Sciences have integrated character values, while Sports and English do not.

Family Relationship

In Islam, Tarbiyah, the teaching and raising of children in Islam, is crucial for shaping their character and worldview. Prophet Muhammad (Peace and Blessings of Allah be Upon Him) emphasized the importance of early upbringing by Islamic values. Parents, families, and society are responsible for providing a suitable Islamic environment for children. A strong Islamic identity can be developed through values like patience, generosity, and honesty, as well as embracing Islamic customs like memorizing Surahs and reciting Bismillah before acts. Prioritizing children's mental health and self-worth is also essential (Naseem & Ahmad, 2024).

Sokip et al. (2019) found that parents play a crucial role in developing well-rounded adults who are respectful of nature, pious, good servants of Allah, responsible for their thoughts and speech, disciplined, brave, creative, tolerant, hardworking, trustworthy, diligent, skillful, helpful, consistent, and affectionate, thereby contributing to the development of good citizens.

In his study, Isnaini et al. (2022) conclude that the concept of children's education in Islam, in Abdullah Nashih Ulwan's view, is closely related to forming religious characters in the family environment. Awareness of parents in carrying out the responsibilities of faith, morals, reason, physical, psychological, social, and sex education with exemplary methods, advice, habituation, attention, and punishment is very influential in forming religious character in the family environment.

To Sassi (2018), education aims to make students understand and realize their position in the order of existence and the creation of an

orderly cosmos, as well as their relations as beings with Allah (Khaliq). This has implications for students' conviction that whatever they do is to get closer to Him. From here, humans will naturally be born with good manners and noble characters. Education, thus, is a medium of clarification to remind, acknowledge, and recognize each person's existence to his Khaliq by the primordial agreement (pre-existence).

Qasserras (2024) explores character and peacebuilding education within Islamic pedagogy, focusing on developing the spirit, mind, and body. It explores the concepts of 'Tazkiyah' and 'Ta'aruf,' which are deeply rooted in Islamic education philosophy, as critical elements in shaping individual personality and cross-cultural relations. Islamic pedagogy aims to design a world that fits everyone, regardless of their differences, by reenacting human character and fostering spatial awareness through 'Ta'aruf.'

Madum and Daimah (2024) stated that Islamic education has several concepts for shaping the character of Indonesian students through the nation's long-term plans. Furthermore, Islamic education exemplifies character education by drawing on the example of the Prophet Muhammad PBUH. This article concludes that Islamic education in shaping students' character follows the objectives of character education in Indonesia as stated in the 2005–2025 National Long-term Development Plan.

Additionally, Ula and Shihabbuddin (2024) mentioned that education in Islam in the family environment is urgent in forming children's morals because the family is the smallest institution in the socialization of Islamic religious values. It is also the first place children learn about religion and its teachings. Through education, children in the family environment will shape their morals so that they become human beings, namely human beings who relate well to Allah (hablumminallah) and humans who have good relationships with man and nature (hablumminannas wal Alam).

According to Nurjannah and Rizkiyah (2024), the Quran offers character education concepts such as faith in Allah (monotheism), compassion (including filial piety to parents and children), responsibility, and peace-loving. Her research finds that applying Islamic character values as the main foundation for building a firm and characterful character is very important in facing the increasingly complex dynamics of globalization.

Friends Relationship

Qasserras (2024) explores Islamic pedagogy's integration of character and peacebuilding education, emphasizing the importance of spirit, mind, and body. It investigates the concepts of Tazkiyah and Ta'aruf in Islamic education, focusing on individual personality and cross-cultural relationships. The study highlights the importance of spatial awareness in human development. Additionally, Fakhurrozi (2023) revealed two ways to integrate Tarbiyah Islamiyah into Islamic religious education: incorporating it into extracurricular events and using the Fogarty model, using a limited boarding school system, and instilling moral principles like obedience, deference, civility, empathy, and respect for other religions.

According to Ulantika and Nasution (2024), every student can become a human being with positive traits by applying Muwashofat Tarbiyah, which can be a remedy when the morals and character of the country's youth deteriorate. Following the Aqidah, worshipping Allah constantly, having admirable morals, being independent so that you can help yourself and the community around you, having a healthy and resilient body, having broad insight and global standards, being able to fight against evil desires, and being able to manage time so that he can manage everything in an orderly manner.

Similarly, Halim et al. (2023) further recommend that to reduce bullying symptoms and create a more stable, harmonious, and safer living environment, the tarbiyah system should be used in Islam as one of its education methods.

Furthermore, the study by Nanik (2022) focuses on implementing moral values in children at Al-Bayyinah TPA, aligning with the Vision Care for the Qur'anic Generation and the TPA Mission. The curriculum includes reading and writing the Quran, memorizing short letters, Fiqh and worship, Aqidah, Morals, and the history of the Prophet. Internalizing moral principles is consistent with the original idea, using techniques like talks, storytelling, teamwork, games, and crafts. Student-guardian meetings, friendships, and rich and TPA competitions are also supportive activities. The study highlights the implications for character building, indicating awareness of children's behavior and changes due to habits acquired during the learning process.

Additionally, the study of Munawarsyah (2023) reveals that Industry 4.0's rapid technological advancements significantly challenge students' moral and ethical character. Islamic education, which incorporates Islamic ideals into family contexts, is crucial for fostering virtues like honesty and respect for educators. To adapt Islamic education to contemporary issues, an integrated strategy is needed that balances academic pursuits with character development. The study emphasizes the integration of religious ideas into modern teaching methods but acknowledges its shortcomings and recommends further research on character education's long-term effects.

Community Involvement

To create a generation of Muslims with noble character, it is essential to teach and learn Islamic education. Hasanah et al. (2022) results showed how students at KhoiruUmmah Elementary School received an Islamic education that was able to shape their character in a commendable way, as evidenced by their intelligence of thought, fidelity to religion, courage in speaking out for the truth of Islam, and influence in their families, communities, and societies.

Additionally, Safitri (2021) claimed that the ability of students from elementary schools and Madrasah Ibtidaiyah to practice good

reading of the Qur'an, good understanding of subject matter, good worship practices, and the application of attitude values, which are manifestations of students' moral aqidah is what makes for good learning achievement in religious education at school.

According to Noviyana et al. (2022), Islamic religious education is crucial for developing character, especially in community socialization. Prophet Muhammad SAW taught that good character is essential and education should have an Islamic perspective, especially in Islamic institutions. This approach helps students become better people and addresses various moral issues, ultimately enabling them to realize their character. Today, students often prioritize societal considerations over character development, emphasizing the importance of Islamic education.

The research findings of Istiqomah and Ansori (2024) suggest that Islamic education should adopt an integrative-interconnective strategy cycle model for character learning and the 4C approach, which emphasizes creativity, critical thinking, communication, and collaboration, to address the challenges of the Era of Society 5.0. To achieve this, strategies include increased student-educator interaction, abundant learning resources, improved literacy, the creation of learning communities, and enhanced quality of education. These strategies aim to create higher-quality graduates and educational institutions.

Abdulrahman and Bint (2023) highlight the importance of Tarbiyah as a holistic approach to education that integrates both intellectual and moral dimensions. The review discusses how Islamic education principles emphasize knowledge and focus on cultivating good character, piety, and social responsibility. Furthermore, it explores the application of Tarbiyah in different community contexts, including schools, mosques, and family settings. The paper concludes by emphasizing the need for a more comprehensive and inclusive understanding of Tarbiyah to address the diverse challenges of modern communities.

Additionally, Dalhar and Wijayanti (2023) claimed that education seeks to maximize human potential and entails learning through various tools. The educational concept of At-Tarbiyah teaches, develops, and improves students from a basic understanding to a high level. The Qur'an and Sunnah contain important lessons that modern Islamic education must adapt to.

Additionally, according to the study of Sari and Wibawanto (2024), HIQMA's organized programs greatly improve community ties and Islamic knowledge. Important programs include intensive Ramadan programs, Quran recitation classes, weekly Islamic study sessions, and digital content via Islamic podcasts. The results imply that organized religious education initiatives can promote individual and community religious development. Plus, it has been discovered that the existence of Tahfiz Houses in the community, in this case, the Banjar community, has had a major influence on religious knowledge, including memorizing the Quran, which is shaped and sustained by social interactions in these buildings. Furthermore, Tahfiz Houses contribute to developing and disseminating religious standards and principles (Rasyidi et al., 2024).

Furthermore, Marwan et al.'s (2024) study reveals that religious programs can enhance students' disciplined character through regular, occasional, and annual programs. These programs focus on disciplined aspects such as time, worship, science, attire, behavior, and social interactions. The success of these programs is evident in the precision of goals, socialization through training, seminars, and classroom instruction, and the achievement of goals such as correct aqidah, worship, morals, and independence.

Methodology

Research Design

This study utilized a quantitative design called descriptive and correlational research design. Quaranta (2016) defines descriptive research as describing relationships among variables without establishing causal connections. In addition, Bhadari (2021) stated that descriptive and correlational research is a method that involves observing two variables to develop a statistically corresponding relationship between them. Hence, the research study will use a descriptive method to determine the students' awareness of the Arabic Language and Islamic Values Education (ALIVE) program and the level of Tarbiyah Character Formation among students regarding peers, teachers, family, friends, and community. Moreover, correlation research, a non-experimental type, involves measuring two variables and evaluating the statistical relationship between them without significant control over extraneous variables (Quaranta, 2016).

Respondents

The study's respondents were grade six (6) ALIVE students from three school districts in the Municipality of Kabacan. The study used the stratified random sampling procedure to determine the sample respondents using Yamane's Formula. There were 248 Grade Six (6) respondents identified for the study.

The researcher only focuses on the Grade 6 students for according to (Abu Dawud, Sharh as-sunnah, Hadith) the peak of tarbiyah character development occurs within the early stages of development as Amr B. Shu'aib said on his father's authority that his grandfather reported God's Messenger as saying, "Command your children to observe prayer when they are seven years old, and beat them for not observing it when they are ten years old, and do not let boys and girls sleep together.

Instrument

The researcher used a researcher-made questionnaire checklist to gather the data for the study. It has two parts, namely Parts I and II. The first part provided data for the level of awareness of the students on the Arabic Language and Islamic Values Education (ALIVE)

Program. The instrument comprised two (2) indicators, such as Quranic studies and Hadith studies. The second part provided data for the level of Tarbiyah Character Formation among students, which comprises five (5) indicators: peer, teacher, family, friends, and community. In evaluation, a 5-point Likert scale was utilized where 5 corresponds to Fully Aware, 4 to Aware, 3 to moderate Aware, 2 to Not Aware, and 1 to Fully Not Aware. The selected student-respondents used the questionnaire.

Procedure

After finding out that the research instrument was valid and reliable, approval from the Graduate School to conduct the study was secured. Subsequently, upon securing the request from the Graduate School, a letter request was forwarded to the Schools Division Superintendent of Cotabato Division for approval. With the consent of the school division Superintendent, a similar letter was drafted and sent to the District Supervisor of Kabacan North District and the School head for a recommendation.

After getting the approval of the public-school heads to conduct the study under their jurisdiction, the survey questionnaire was distributed to the respondents automatically. The researcher oriented the respondents briefly before answering the survey questionnaire. The respondents were given ample time to answer the survey questionnaire. The research instrument was retrieved when the respondents answered all survey questionnaire items.

Data Analysis

Once data were gathered from the respondents, the responses from the completed questionnaires were properly encoded, processed, and analyzed using the Special Package for Social Science (SPSS) software. The data was computed using the appropriate statistical tools.

The responses to questions about students' level of awareness on the ALIVE Program and the Tarbiyah Character Formation, which were related to objectives one (1) and two (2), were specifically measured using weighted mean and standard deviation. However, Spearman Correlation was used in the respondent's response to objective number three (3). As a result, this analysis assisted in determining the study's importance and strength. It aims to identify variables that have some relationship to the extent that a change in one creates some change in the other or vice versa. The structured survey instrument includes a Likert scale and a checklist.

Results and Discussion

Level of Awareness of Students on Arabic Language and Islamic Values Education

The first problem discussed was Grade 6 Muslim-Filipino students' awareness of Arabic Language and Islamic Values Education regarding Qur'anic and Hadith studies. Arabic Language and Islamic Values Education is an educational initiative in the Philippines that provides Arabic language instruction and Islamic values education to Muslim students, aiming to strengthen religious knowledge and character development in alignment with Islamic principles.

Table 2 presents the awareness of Arabic Language and Islamic Values Education in terms of Quranic studies. It refers to the part of the ALIVE Program curriculum that focuses on teaching students about the Quran, the holy book of Islam. This includes reading, understanding, and interpreting Quranic verses to foster students' spiritual and ethical development.

Table 1. *Level of Awareness of Students on Arabic Language and Islamic Values Education in Terms of Quranic Studies*

<i>Quranic Studies</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
Promote peaceful coexistence in a diverse society.	4.94	0.30	Very High
Enable students to practice Islamic Values and learn Arabic effectively.	4.52	0.50	Very High
Encourage the use of polite language, improve academic skills and character development.	4.95	0.22	Very High
Empower students to address modern challenges and foster more personal connection in Islam.	4.89	0.34	Very High
Help students grow and develop their character and cultivate great traits.	4.86	0.45	Very High
Average Mean	4.83	0.20	Very High

Table 1 presents the students' awareness level of the ALIVE program. The respondents' awareness of Arabic Language and Islamic Values Education regarding Quranic Studies was very high ($M=4.83$, $SD=0.20$). This means the respondents were fully aware of the program's effectiveness in achieving its educational aims related to Arabic and Islamic values. The relatively high score indicates a strong consensus in support of the program. The low standard deviation implies that most participants have similar experiences and evaluations of the program, affirming its quality and relevance. The study of Muhamat et al. (2015) stresses that the ALIVE Program, developed by the Department of Education and Asatidz teachers, aims to promote national unity and harmony in Muslim-Christian relationships.

Additionally, Sanusi et al. (2020) stated that teaching and learning Arabic results in the pupils becoming academically proficient and well-mannered by promoting polite language use in the context of the Quran. To create a generation of Muslims with noble character, it is essential to teach and learn Islamic education. Furthermore, A person's interest in memorizing the Qur'an and ability to speak Arabic can impact their ability to recite it (Nasier, 2018).

Moreover, Table 2 explains the level of students' awareness of the Arabic Language and Islamic Values Education regarding Hadith Studies. Hadith Studies refers to the segment of the ALIVE Program dedicated to teaching Hadith, the recorded sayings and actions of the Prophet Muhammad. It aims to enhance students' understanding of Islamic moral principles and their application in daily life.

Table 2. *Level of Awareness of Students on Arabic Language and Islamic Values Education in Terms of Hadith Studies*

<i>Hadith Studies</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
Develop the religious character of children.	4.87	0.34	Very High
Help students to improve knowledge about Islam.	4.68	0.51	Very High
Enable Muslim learners to follow the fundamental teachings of Islam.	4.69	0.51	Very High
Fostering global peace and harmony.	4.67	0.57	Very High
Help students grow and develop their character and cultivate great traits.	4.86	0.47	Very High
Average Mean	4.74	0.27	Very High

The findings showed that the respondents regarding Hadith Studies have a very high level of awareness ($M=4.74$, $SD=0.27$). It was determined that respondents hold a generally favorable opinion of the Hadith Studies component, indicating effectiveness in enhancing religious character, knowledge, and skills, with a lower standard deviation, which signifies a more uniform experience among participants regarding the program's impact, fostering a collective understanding of the program's value.

The study of Azami et al. (2023) shows that the Islamic Education Environment in the Hadith Perspective includes the family environment, the first environment for students before or after birth. He greatly influenced the selection of *aqidah* for the future due to his parents. Then, the school environment, whether formal or non-formal, is further education for students after being in the family. He influences the determination of professionalism at work in the future. The last is the community environment, a practice place for students to apply their knowledge. He will create peace in their midst so that *Baldatun Thoyyibatun Warobbun Ghofur* is created.

Moreover, Komariah et al. (2023) also concluded that Islamic Religious Education positively influences how Muslim students develop. They may learn to be more disciplined, respectful, and obedient in their religious practices. However, they also conclude that more work must be done to mold the kids' disciplinary conduct and that they need special attention.

Furthermore, Table 3 summarizes the respondents' Arabic Language and Islamic Values Education level of awareness regarding Quranic Studies and Hadith Studies.

Table 3. *Summary of the Level of Awareness of Students on Arabic Language and Islamic Values Education*

<i>Indicators</i>	<i>Mean</i>	<i>Standard Deviation</i>	<i>Verbal Description</i>
1. Quranic Studies	4.83	0.20	Very High
2. Hadith Studies	4.74	0.27	Very High
Overall Mean	4.83	0.20	Very High

Generally, the degree of knowledge of Arabic Language and Islamic Values Education among the Grade 6 ALIVE respondents in Kabacan, Cotabato, was very high ($M=4.83$, $SD=0.20$). The result explained that the ALIVE program's emphasis on Quranic and Hadith Studies provides a robust framework for students to develop their Islamic values and Arabic language skills. The strong overall mean and favorable outcomes reflect the program's potential to shape students positively. The standard deviations across various measures indicate a generally favorable consensus among participants, while some areas see noticeable variability in experiences, suggesting areas where clarity or effectiveness could be improved.

The formation of Islamic Education Studies as an interdisciplinary field of empirical research, scholarly inquiry, and professional development (Sahin, 2018) and Alhirtani (2018) insist that Arabic is the most crucial language in Islamic legal sciences because Muslims must comprehend the Islamic legal provisions found in the Qur'an and Hadith, which are written in Arabic and interpreted by Arabs.

Sumaluyan (2018) also stated in his study that the ALIVE Program greatly helps Muslim pupils. It provides them with a good quality of education about Islam. He also recommends that the government continue to support this DepEd program because it positively impacts the Bangsamoro pupils who want to learn Arabic and enhance their knowledge about Islam.

Moreover, Muhamat et al. (2015) stressed that ALIVE promotes national unity and harmony in Muslim-Christian relationships. He reveals his research that education is crucial for cultural change and individual demand fulfillment for peace and development. Education is vital in honing beliefs about cultural change. Peace and development are achieved when a certain culture is satisfied, especially when individual demand has been fulfilled.

Level of Tarbiyah Character Formation

Moreover, the following tables display the level of Tarbiyah Character Formation in terms of peer relationships, teachers-students' relationships, family relationships, friends' relationships, and community involvement stated in problem number two. Tarbiyah is the concept of nurturing or educating in an Islamic context. Tarbiyah character formation involves the development of ethical and moral traits among students, as guided by Islamic teachings.

Table 4 shows the data results on the level of Tarbiyah Character Formation in terms of peer relationships. Peer relationships are the interactions students have with their classmates and friends. This study examines how the ALIVE Program influences students' conduct, attitudes, and values in their interactions with peers.

Table 4. *Level of Tarbiyah Character Formation in Terms of Peer Relationship*

<i>Peer Relationship</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
I exhibit good and positive moral values.	4.76	0.53	Very High
I communicate effectively and in a friendly manner.	4.71	0.46	Very High
I no longer speak bad words and learned how to differentiate good and bad.	4.82	0.53	Very High
I am now wearing proper dress in Islam, respect elders and know the importance of Ramadhan.	4.81	0.41	Very High
I worship properly and behave well with others.	4.73	0.53	Very High
Average Mean	4.76	0.29	Very High

The finding reveals that the level of Tarbiyah Character Formation in terms of Peer Relationship was very high ($M=4.76$, $SD=0.29$), which means that respondents strongly agreed that students generally feel confident about their moral values and interactions with peers, indicating a strong alignment with positive character traits. Based on Gema's (2018) research, the integration of Islamic Values Subjects affects the pupils' behavior. The pupils no longer use bad words; they can differentiate between good and bad. They learned how to greet their classmates every time they meet. They now wear hijabs every day. They respect elders, and they know the importance of fasting during Ramadan.

Kamaruddin and Mustaqima (2022) demonstrate that students internalize Islamic principles, which are demonstrated by their realization of divine and insaniyah values in refining their beliefs, sharia, and morality, such as carrying out religious orders, worship properly, and behave well with others.

Furthermore, findings of Al Majali et al. (2020), positive competitiveness, softness, inner peace, social responsibility, openness, cultural diversity, help, participation, altruism, respect and appreciation, peace with others, equality, and justice were among the many positive traits that the 11 respondents displayed in a high percentage (83.5%). Table 6 demonstrates the level of Tarbiyah character formation in terms of teacher-student relationship.

Table 5. *Level of Tarbiyah Character Formation in Terms of Teachers-Student Relationship*

<i>Teachers-Students Relationship</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
I improve and develop my moral character.	4.97	0.18	Very High
I overcome my deviant behavior and become responsible individual.	4.60	0.48	Very High
I become honest, responsible, socially caring and able to speak well.	4.81	0.49	Very High
I promote discipline, sincerity, simplicity and Islamic brotherhood.	4.69	0.46	Very High
I become the agent for the formation of moral and spiritual character.	4.85	0.38	Very High
Average Mean	4.78	0.20	Very High

The average Mean ($M=4.78$, $SD=0.20$) indicates a strong positive perception of teacher-student relationships and their effectiveness in shaping moral and social behavior. Students perceive teacher-student relationships positively, with high agreement on their impact on moral character formation. The low standard deviation implies that responses were closely clustered around the mean, indicating uniformity in students' perceptions. This suggests a high level of agreement regarding the effectiveness of teacher-student relationships, with minimal variability in responses. In support, the higher the teachers' general self-efficacy, the higher their student-specific self-efficacy (Schwab, 2019).

According to Syafari et al. (2024), Islamic religious instructors are crucial in building morally upright people, guiding students, and teaching religious principles. By using the "*Biyah, Ta'lim, and Ta'dib*" strategy, Islamic religious instructors can assist pupils in overcoming deviant behavioral tendencies and cultivating responsible individuals who are advantageous to society.

As Hasanah (2021) highlighted, the role of Madrasah is in shaping student character through intracurricular and extracurricular activities. Intracurricular activities include Qur'an *Hadith*, *SKI*, *Fiqh*, *Aqidah Akhlak*, and Arabic, while extracurricular activities include dhuha prayer, sholawatan, tahfizul Qur'an, and hadroh. These activities develop students' religious, honest, independent, responsible, socially caring, and hard-working skills, enabling them to speak well. Furthermore, Achmad and Nurjan's (2016) study found that Islamic Boarding Schools in Indonesia promote Islamiyah through tashfiyah and tarbiyah, integrating character education into learning and dormitories. They identified six key character education hallmarks: understanding salaf, compliance, independence, discipline, sincerity, simplicity, and Islamic brotherhood. Table 7 displays the level of Tarbiyah Character Formation in terms of Family Relationship.

With a mean score of 4.81 and a standard deviation of 0.25, the participants strongly agreed that they fostered a sense of unity and belonging within the family and had a good relationship with family and the community. The mean score also indicates strong agreement among students regarding the positive influences of family relationships on their values and behaviors. It implies that families have an important role in instilling values and encouraging positive behavior in kids, emphasizing that family dynamics are critical for moral and social development. Family responsibilities are becoming the most essential factor in children's character development. Aside from that, parents must prioritize character development for their children (Sunarni, 2018).

Table 6. *Level of Tarbiyah Character Formation in Terms of Family Relationship*

<i>Family Relationship</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
I develop values like patience, generosity and honesty.	4.80	0.49	Very High
I learned to say Bismillah every time I do something.	4.81	0.49	Very High
I am very helpful, disciplined, hardworking, trustworthy and a good servant of Allah.	4.87	0.34	Very High
I foster a sense of unity and belonging within our family.	4.73	0.44	Very High
I have learned to live by the sunnah of our Prophet Muhammad (PbUH)	4.87	0.44	Very High
I become the agent for the formation of moral and spiritual character.	4.79	0.44	Very High
Average Mean	4.81	0.25	Very High

Likewise, a strong Islamic identity can be developed through values like patience, generosity, honesty, and embracing Islamic customs like memorizing Surahs and reciting Bismillah before acts. Prioritizing children's mental health and self-worth is also essential. Naseem, I. & Ahmad, H. (2024). Sokip S. et. al (2019) found that parents play a crucial role in developing well-rounded adults who are respectful of nature, pious, good servants of Allah, responsible for their thoughts and speech, disciplined, brave, creative, tolerant, hardworking, trustworthy, diligent, skillful, helpful, consistent, and affectionate, thereby contributing to the development of good citizens. Table 8 displays the level of Tarbiyah Character Formation in terms of Friends Relationship.

Table 7. *Level of Tarbiyah Character Formation in Terms of Friends Relationship*

<i>Friends Relationship</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
I promote empathy, obedience, civility and respect for other religions.	4.66	0.55	Very High
I foster harmonious relationships with my friends.	4.86	0.34	Very High
I promote friendship and teamwork.	4.74	0.52	Very High
I foster virtues like honesty and respect for educators.	4.93	0.26	Very High
I am now worshipping ALLAH and have admirable moral.	4.93	0.26	Very High
Average Mean	4.82	0.21	Very High

An overall mean of 4.82 and the overall standard deviation of 0.21 indicate low variability in responses, reflecting a strong consensus among students regarding their relationships with friends and the positive values being cultivated within those relationships, and of a strong agreement among students about the positive influence of friendships on their moral development and interpersonal relationships. Additionally, Amati et al. (2018) cited that friendship is positively associated with life satisfaction, and the modified morality of friendship serves such important personal and social roles that it has been institutionalized (Suttles, 2017).

Meanwhile, Halim et al. (2023) further recommend that the tarbiyah system be used in Islam as one of its education methods to reduce bullying symptoms and create a more stable, harmonious, and safer living environment. Lastly, Table 9 revealed data on the level of Tarbiyah Character Formation in terms of community involvement.

Table 8. *Level of Tarbiyah Character Formation in Terms of Community Involvement*

<i>Community Involvement</i>	<i>Mean</i>	<i>SD</i>	<i>Verbal Description</i>
I can ship my character in a way that is commendable.	4.61	0.49	Very High
I promote creativity, critical thinking, community and collaboration.	4.68	0.55	Very High
I cultivate good character, piety and social responsibility.	4.75	0.43	Very High
I am very respectful to the elderly in the community.	4.83	0.39	Very High
I have learned how to listen to people.	4.77	0.42	Very High
Average Mean	4.73	0.25	Very High

The respondent's mean score of 4.73 suggests that students strongly agree on the necessity of community involvement and actively contribute to it. A standard deviation of 0.25 indicates little variety in responses, underscoring students' strong agreement on their roles and duties within the community. It implies that students are active in forming their character and are acutely aware of their communal duties, which is critical for cultivating a supportive and engaging society. Furthermore, public participation could significantly improve the results of environmental decision-making processes (Reed et al., 2018).

Abdulrahman, Al-Saleh and Bint Muhammad (2023) highlight the importance of Tarbiyah as a holistic approach to education that integrates both intellectual and moral dimensions. Meanwhile, it also explores the application of Tarbiyah in different community contexts, including schools, mosques, and family settings. The paper concludes by emphasizing the need for a more comprehensive and inclusive understanding of Tarbiyah to address the diverse challenges of modern communities.

To summarize the level of Tarbiyah Character Formation across various dimensions, Table 10 indicates the results.

Hence, the table showed that the overall mean ($M=4.78$, $SD=0.24$) for the level of Tarbiyah Character Formations across various dimensions was very high, indicating a consensus of "Strongly Agree" across all areas of character formation. The standard deviation of 0.23766 is relatively low, suggesting that the responses are closely clustered around the mean. This consistency indicates that most participants share similar views regarding the program's effectiveness, with little variation in their responses. It implies that an effective Tarbiyah Character Formation program requires a strong consensus among participants. The low standard deviation further emphasizes that the perceived benefits and experiences are uniformly positive.

Table 9. Summary of the Level of Tarbiyah Character Formation Across Various Dimensions

Indicators	Mean	SD	Verbal Description
Peer Relationship	4.76	0.29	Very High
Teachers-Student Relationship	4.78	0.20	Very High
Family Relationship	4.81	0.25	Very High
Friends Relationship	4.82	0.21	Very High
Community Involvement	4.73	0.25	Very High
Overall Mean	4.78	0.24	Very High

Furthermore, the essence of tarbiyah is a life guidance that is relevant, dynamic, and universal, establishing Islam as a worldwide civilization. Life guidelines that are relevant, dynamic, and global, making Islam a blessing for the entire world. (Shofa, undefined) The Islamic Education Study Program curriculum is a culture-based curriculum aimed at producing cultured graduates, which means everyone can demonstrate behavior consistent with human values that emerge in society (Alimron, Syarnubi, & Maryamah, 2023).

Table 10. Relationship between the ALIVE and the Tarbiyah Character Formation

Spearman's rank correlation rho		Quranic Studies	Hadith Studies	ALIVE
Peer Relationship	coef	0.65	0.66	0.75
	p-value	0	0	0
	n	248	248	248
Teachers-Student Relationship	coef	0.74	0.28	0.51
	p-value	0	0	0
	n	248	248	248
Family Relationship	coef	0.70	0.34	0.54
	p-value	0	0	0
	n	248	248	248
Friends Relationship	coef	0.59	0.37	0.51
	p-value	0	0	0
	n	248	248	248
Community Involvement	coef	0.46	0.36	0.46
	p-value	0	0	0
	n	248	248	248
Tarbiyah Character	coef	0.75	0.48	0.66
	p-value	0	0	0
	n	248	248	248

Significance level=0.05

The relationship between the ALIVE and the tarbiyah character formation was shown in Table 11. The analysis of peer relationships shows that they are significantly related to positive outcomes across Quranic Studies, Hadith Studies, and ALIVE, with the strongest correlation observed in ALIVE (0.7484). This indicates that a very strong positive correlation exists with peer relationships, suggesting that as Quranic Studies, Hadith Studies, and ALIVE scores increase, peer relationships tend to become stronger to a significant degree. It implies that students who perform better or are more engaged in Quranic and Hadith studies are also likely to have stronger peer relationships and a higher ALIVE score. Furthermore, Putri et al. (2024) cited that peer collaboration and religiosity level had a significant correlation. Thus, Students' social connections with peers can boost their achievement drive.

Comparing the teacher-student relationship in ALIVE and performance in Quranic and Hadith studies. The analysis yielded ($\rho = 0.51$) with P-Value of zero (0). It shows a moderate positive relationship between the Teachers-Student Relationship and ALIVE. Meanwhile, there is a strong positive correlation between the Teachers-Student relationship and performance in Quranic Studies and a weak and positive relationship between the Teachers-Student relationship and performance in Hadith Studies. This implies that those with a better relationship with their teachers tend to perform better in Quranic Studies. This relationship is likely due to increased motivation, engagement, and teacher support.

Meanwhile, students' performance in Hadith Studies could be influenced by factors other than their relationship with their teachers. Educators and institutions may focus on enhancing teacher-student relationships, especially in courses such as Quranic Studies, where the positive influence is more apparent. Additionally, the teacher provides direction and reinforcement of the student value system, which includes: the process of remembering the Qur'an, the student output, certain positive values of teachers and students, and the method of dealing with challenges in memorizing the Qur'an based on religious principles (Rozikan, 2017).

The positive relationship between the Family Relationship and Arabic Language and Islamic Values Education Program (ALIVE), with a coefficient value of ($\rho = 0.54$) and P-Value of zero (0), indicates that a positive family dynamic is linked to better overall outcomes in ALIVE. There is enough evidence to claim a positive relationship between the family and Quranic Studies. A coefficient of ($\rho = 0.71$) indicates a strong positive correlation between Family Relationships and performance in Quranic Studies. A better family relationship is associated with better performance in this subject. A moderately significant relationship between Hadith Studies and Family

Relationships indicates that while a positive association exists, it is less impactful than the correlation with Quranic Studies. Family dynamics might influence performance in Hadith Studies, but other factors may also play a significant role.

Finally, the result suggests that a nurturing family environment can enhance students' engagement and performance outside specific academic subjects. The study of replies revealed that Huffaz and his parents reported a good aspect in which Hifz influenced Huffaz's personality and socio-cultural life, and the responses were mostly positive, with no negative effects noted (Nawaz & Jahangir, 2015)

The analysis of friend relationships shows that they are significantly related to positive outcomes across Quranic Studies, Hadith Studies, and ALIVE, with the strongest correlation observed in ALIVE ($\rho = 0.75$) and a p-value of zero (0). This may suggest that social support among peers is important for academic success, as friends often provide motivation, study support, and emotional encouragement. This may imply that friendships can contribute to students' performance; however, other factors might be more critical. A noticeable relationship between friend relationships and engagement, or performance as measured by the ALIVE metric, suggests that friendships contribute positively to student engagement and well-being.

It implies that schools may explore creating positive peer relationships and collaborative learning environments, where friendships substantially impact. Kubro and Ali (2021) emphasized that the students studied about the hadiths on interrelationships and helping retain children's best friendships may contribute to stronger academic success and better mental health (Ng-Knight et al., 2019).

Community involvement is strongly related to the Quranic studies with a coefficient of 0.46 and a p-value of zero (0). In Hadith studies, a weak to moderate positive correlation with a coefficient of 0.37 and a P-value of zero (0). With every increase in the number of community members involved, there is a positive increase in Quranic studies in the area. In contrast, there is some association between community involvement and performance in Hadith Studies. This might indicate that community engagement has some positive influence, but may not be as significant as in other areas. The positive correlation between the Alive and Community Involvement suggests that participation in community activities may lead to improved outcomes on the ALIVE metric. Students' educational success and healthy development will be enhanced by the significant opportunities provided by the community involvement strategy (Lewallen et al., 2015), and to achieve greater educational standards, institutions and educational policies must work closely together (Hardina, Amin, & Wardana, 2024).

In conclusion, a Spearman correlation analysis explored the relationship between the ALIVE and the tarbiyah character formation. Results revealed a strong positive correlation between Tarbiyah Character Formation and performance in Quranic Studies, with a correlation coefficient of 74.36 and a P-value of zero (0). While there is a positive relationship between Tarbiyah's character and performance in Hadith Studies, it is less strong than in Quranic Studies. This suggests that moral and character education may be important for academic achievement in Quranic Studies, as students who demonstrate strong Tarbiyah Character Formation attributes typically do well academically. Meanwhile, in Hadith Studies, character development does have an impact but may not be as critical as in Quranic Studies, potentially indicating different influences on academic performance in these subjects.

Furthermore, a strong relationship between the Tarbiyah Character Formation and ALIVE indicates a strong positive correlation. The strong correlation indicates that Tarbiyah Character positively contributes to students' overall engagement and well-being, further underscoring the value of moral and character education.

In Support, wading through the subsequent educational phases requires thoroughly considering the foundation of Islamic education. Islamic law and comprehensive knowledge encompassing all aspects of human existence, both here on Earth and in the hereafter, can be found in the Al-Qur'an and Hadith (Khaidir & Suud, 2020). Learning Islamic Religious Education and participating in spiritual extracurricular activities also work together to develop character. Students who exhibit religious behavior, honesty, discipline, responsibility, caring, politeness, cooperation, creativity, and hard work exemplify how successful character education is working, inquisitive, amiable, and socially conscious (Syarnubi et al., 2021).

In the Philippines, the Arabic Language and Islamic Values (ALIVE) program emphasizes moral, intellectual, and spiritual development while fostering harmony and character development through Tarbiyah. It helps students develop qualities like respect, empathy, and religious understanding. This study evaluates how the ALIVE program affected the development of the Tarbiyah character in Muslim students in Kabacan, Cotabato.

The study explores the impact of Bourdieu's Cultural Capital Theory and the Qur'an's Fitrah concept on students' success in education. Bourdieu's theory suggests that cultural capital, including knowledge and social behaviors, influences students' success in education. The study links this to the influence of cultural values passed down through families on students' character development, particularly in Bangsamoro culture. Fitrah, from the Qur'an, suggests that humans are born pure, and their environment, including family and education, shapes their beliefs and values. Both theories emphasize the importance of education in personal growth, character development, and social interactions.

This study explored students' awareness of the Arabic Language and Islamic Values Education (ALIVE) program and their Tarbiyah character formation in Kabacan District Elementary Schools. It sheds light on the role of Islamic education in shaping moral values among Filipino-Muslim students. The findings can help improve teaching practices, align the curriculum with students' cultural needs, and promote tolerance and peaceful coexistence.

This study used a quantitative descriptive and correlational research design to examine respondents' awareness of the ALIVE program and the level of Tarbiyah Character Formation among students regarding peer relationship, teacher-student relationship, family relationship, friends relationship, and community involvement. This study took place in Kabacan, North Cotabato, which consists of three districts: North, South, and West. The North District has five elementary schools, the South District has two, and the West District has five. Kabacan was recognized as the best ALIVE implementer in North Cotabato. This study used purposive and stratified random sampling to select student respondents from three districts in Kabacan. The sample size was determined using Yamane's formula with a 5% margin of error. Schools with a high concentration of ALIVE students were selected, and the proportional allocation formula was applied to ensure each district contributed a representative number of respondents. From a population of 648 Grade 6 ALIVE students, 248 were chosen for the study.

The researcher used a research-made questionnaire checklist with two parts to collect data. Part I focused on the level of awareness of students of the Arabic Language and Islamic Values Education Program, covering two indicators: Quranic studies and Hadith studies. Part II focused on the level of Tarbiyah Character Formation among students, with five indicators: peer relationship, teacher-student relationship, family relationship, friends relationship, and community involvement. A 5-point Likert scale was used for evaluation, ranging from 5 (fully aware) to 1 (fully not aware).

The researcher sought an approval letter from the graduate school to conduct the study. The six specialists from different institutions, who are all outstanding in their specialization, meticulously verified the survey questionnaire, making it reliable. The Cronbach Alpha's result was 0.81 (Good) for questions under ALIVE and 0.97 (Very Good) for the Tarbiyah Character Formation, which makes the questionnaire reliable. Then, the pilot testing was done. Through a communication letter, the researcher coordinated with the School Division Office of Cotabato and the School Division Superintendent to conduct the study with cooperation and permission from the three School District Supervisors of the Municipality of Kabacan and the respondents. The survey questionnaires were administered and retrieved for data analysis and interpretation.

Two Hundred Forty-Eight (248) respondents participated in the interview. Generally, the degree of knowledge of Arabic Language and Islamic Values Education among the Grade 6 ALIVE respondents in Kabacan, Cotabato, was very high ($M=4.83$, $SD=0.21$). The result explained that the ALIVE program's emphasis on Quranic and Hadith Studies provides a robust framework for students to develop their Islamic values and Arabic language skills. The respondents recognized the program's potential to shape students positively. The data presented in Table 10 indicated a significantly elevated *overall mean* ($M=4.78$, $SD=0.24$) regarding the level of Tarbiyah Character Formations among students. This suggests that most participants share similar views regarding the program's effectiveness, with little variation in their responses. It implies that an effective Tarbiyah Character Formation requires a strong consensus among participants. Finally, Spearman correlation analysis explored the relationship between the ALIVE and the Tarbiyah character formation. Results revealed a strong positive correlation between Tarbiyah Character Formation and Quranic and Hadith Studies performance. Therefore, there is a strong relationship between the Tarbiyah Character Formation and ALIVE.

Conclusions

The following inferences were made based on the results of the study and the hypothesis that was investigated.

The results assert that respondents regarding Quranic studies and Hadith Studies have a very high level of awareness. The respondents fully knew the program's effectiveness in achieving its educational aims related to Arabic and Islamic values. The result explained that Arabic Language and Islamic Values Education programs provide a robust framework for students to develop their Islamic values and Arabic language skills. The respondents hold a generally favorable opinion of the program's potential to shape students positively. At the same time, some areas see noticeable variability in experiences, suggesting areas where clarity or effectiveness could be improved.

Similarly, it was found that participants strongly agreed with the program's role in character development, highlighting the success of its Tarbiyah framework. This response consistency reinforced the perception that Tarbiyah effectively instills values central to Islamic teachings and character building. Tarbiyah Character Formation positively contributes to students' overall engagement and well-being, further underscoring the value of moral and character education. Furthermore, the idea of Tarbiyah as a dynamic and universal life guidance was reflected in the responses, aligning with the broader objectives of the Islamic Education Study Program.

In conclusion, the findings affirm the program's positive impact on nurturing character development. They demonstrated a strong consensus among the respondents regarding the program's quality and effectiveness in achieving its educational goal related to Arabic and Islamic Values. This consistent response highlighted the program's success in fostering deep appreciation for these values. Therefore, the curriculum is well aligned with its goal of producing graduates who demonstrate behaviors consistent with Islamic teachings and societal values.

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