

# Implementation of Alternative Learning System (ALS) Program in Timanan South Upi: A Case Study

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**Abstract**— The goal of this study was to fully comprehend the effects and identify challenges associated with the implementation of the Indigenous Peoples' Alternative Learning System program into practice. In an effort to understand the impacts and challenges of the Alternative Learning System program for adults in Timanan South Upi Parish, the study attempted to evaluate the implementation of the (IP) Indigenous People project. A mixed-methods study design was adopted by the researcher. Ten teachers from the Alternative Learning System (ALS) at Blisong, Karka, Remegubrob, and Sitio Colo were involved. In-person interviews were done after a self-made interview guide questionnaire was confirmed. The interpretations from the study fell into one of five categories: always, often, sometimes, rarely, or never. The data were recorded and interpreted using thematic analysis. In ALS programmers, IP adoption of the program occurs frequently and is met with consistent engagement and participation from responders. The community and the participants both profited from the program. According to the survey, the respondents are open to taking part despite obstacles such as lack of funds, prejudice, ecological issues, illness, laziness, and ignorance. The IP community benefits from ALS programs through education, perspective expansion, and enhanced financial management abilities. The participants' willingness to participate in the IP ALS program suggests that it will have a beneficial effect on their standard of living. The following suggestions have been made in light of the study's findings: For a strategy to be person-centered, regular communication with residents and their families is necessary. IP students can actively participate and experience a feeling of belonging when they are taught in curricula that are respectful of their culture and are attentive to their needs.

**Keywords**— ALS (Alternative Learning System): Culture: (IP)Indigenous Peopl

## I. INTRODUCTION

The Oblates of Mary Immaculate (OMI) implemented the Alternative Learning System (ALS) program for IP adults in Timanan South, Upi, which focused on various matters concerning the Teduray and Lambangian people. The OMI encourages adult IPs to enhance their educational abilities, which is why they have developed the Alternative Learning System for adults. The program's vision states that "all Tedurays and Lambangians should be united and have sufficient knowledge and ability to participate in any societal activities and govern their territory, with the mission of providing education and sufficient knowledge regarding human rights lawsuits." (Moabon,n.d.) The Alternative Learning System for IP adults does not belong to the DepED program because it is the initiative of OMI Fathers to help the

indigenous community. The system not only caters to academic learning but also addresses the economic needs of indigenous adults. The program places a strong emphasis on life skills, cultural preservation, environmental stewardship, and individual empowerment. This approach also aims to enhance their proficiency in literacy and numeracy skills.

Regular monitoring and evaluation of ALS programs are essential for identifying barriers to participation and implementing targeted interventions to address them. The IP ministry is also concerned about the lack of education, as the majority of learners are unable to write their own names. They encourage the community to study and deepen their understanding because this is the first need of the indigenous people. Many of the IPS did not get an education because of early marriage, even when they were still young. Many young people lack health and lack access to public health services for the community due to the distance from the health center, especially in Sitio Remegubrom, Blisong, Colo, and Karka.

It has been common knowledge that adult IPs face problems regarding literacy particularly in reading and writing, and in maintaining agricultural undertakings especially for individuals who were unable to pursue education due to early marriage. These scenarios motivated the researcher to conduct this study to probe the effects of ALS among respondents and to identify obstacles regarding the implementation of the program.

### 1.1 Research Questions (RQ)

This research aimed to determine the level of implementation of the IP program in Timanan South, Upi. Specifically, this study sought to answer the following questions:

1. What is the level of implementation of ALS programs for IP in terms of frequency, engagement, participation, assistance, and willingness?
2. What are the obstacles to the Implementation of the Indigenous people's program in Timanan South Upi?
3. What is the effect of the ALS program on the IP community?

## II. METHODOLOGY

The study aimed to determine the level of implementation of the Indigenous Peoples Programme (IP) in the Timanan Parish community. The researcher employed a mixed-methods research design. The study included ten teachers from the

Alternative Learning System (ALS) at Sitio Colo, Remegubrob, Blisong, and Karka. Three of the teachers were male, and seven were female. The researcher subjected the self-made interview guide questionnaire to both face and content validation to ensure its validity. The researcher conducted in-person interviews to collect the data. The study's ratings and interpretations were as follows: 5: Always: This indicates that the conduct or statement on the scale is true or relevant consistently, almost always, or both. 4: Often: This signifies that, although not always, the activity or statement on the scale occurs frequently or regularly. 3: Sometimes: Indicates that the activity or statement on the scale happens sporadically, but not as frequently as "often." 2: Rarely: This suggests that the statement on the scale is seldom accurate or appropriate, or that it happens infrequently. 1: Never: This denotes that the statement on the scale is never true, applicable, or occurs. Mean and thematic analysis were employed to record, analyze, and interpret the gathered data.

**III. RESULTS AND DISCUSSIONS**

RQ 1. What is the level of implementation of ALS programs for IP in terms of frequency, engagement, participation, assistance, and willingness?

TABLE 1. Level of implementation of ALS programs for IP in terms of frequency, engagement, participation, assistance, and willingness.

	<b>Always</b>	<b>Often</b>	<b>Sometimes</b>	<b>Rarely</b>	<b>Never</b>
frequency	3	7			
Engagement	7	3			
Participation	7	3			
Assistance	10				
willingness	9	1			

Table 1 shows the level of implementation of the IP program in terms of frequency, engagement, participation, assistance, and willingness. Regarding frequency, three respondents asserted that they consistently carry out the program, whereas seven others indicated that they only occasionally participate. In terms of engagement, seven responded that they always participated in the program, and the remaining three sometimes participated in the IP ram. Seven respondents indicated that they always participated in the program, while three sometimes did so. All 10 respondents confirmed that the program consistently provides them with assistance. In terms of willingness, nine of them responded that they always do it out of their hearts, while one responded only occasionally.

The Frequency of implementation can vary widely depending on the organization's priorities, resources, and the level of risk associated with its intellectual property assets. The Oblates of Mary Immaculate have prioritized IP education and invested heavily in ALS programs to carry out their mission of serving the poor (Salendab, and Cogo, 2022).

The Implementation of Alternative Learning Systems (ALS) within Indigenous Peoples (IP) programs varies based on factors like cultural relevance, community involvement, government support, and resource access. Culturally relevant ALS programs, incorporating Indigenous knowledge systems, and active community involvement in program design and evaluation increase engagement. The Indigenous communities

can strengthen the (ALS) Alternative Learning System program implementation. Flexible ALS programs, including alternative teaching. Continuous efforts are crucial for promoting inclusive and effective education for Indigenous Peoples (Jesster, & Arneil, 2021).

The participation of Indigenous Peoples in Alternative Learning System (ALS) programs depends on factors like cultural sensitivity, accessibility, community involvement, and government support. Culturally sensitive programs, with a curriculum that respects their traditions, languages, and knowledge systems, attract higher participation. Accessibility to ALS centers and materials, community involvement, and government support also contribute to higher participation rates. Effective communication and outreach efforts, awareness campaigns, and regular monitoring are essential for identifying barriers and implementing targeted interventions. A holistic approach that considers these factors can effectively engage Indigenous learners and contribute to their educational empowerment (Moralista, 2014).

The Implementation of Alternative Learning System (ALS) programs within Indigenous Peoples (IP) depends on various factors, including resources, government support, community involvement, and cultural sensitivity. Adequate provision of educational resources, training for facilitators and teachers, and preservation of Indigenous languages and cultures are crucial for effective implementation. Flexible learning options, such as distance education, mobile learning, and community-based centers, can accommodate diverse needs. Regular monitoring and evaluation of ALS programs are essential for assessing effectiveness and identifying areas for improvement. By providing tailored support, fostering community engagement, and preserving language and culture, ALS programs empower Indigenous learners to achieve their educational goals (Cyrill, 2021).

The successful Implementation of Alternative Learning Systems (ALS) in Indigenous Peoples (IP) programs depends on several factors, including the commitment of stakeholders, community engagement, cultural sensitivity, and government support. Stakeholders, including government agencies, non-profit organizations, educational institutions, and community leaders, are crucial for addressing the educational needs of Indigenous Peoples and promoting empowerment (Vernaliza, & Rashid, 2021).

RQ 2. What are the obstacles to the implementation of the Indigenous people's program in Timanan, South Upi?

Table 2 outlines the obstacles to implementing the IP program for the participants in Timanan, South Upi, Mag. Respondent 1 talked about self-discrimination, while Respondents 2, 3, 8, and 9 reported about the financial difficulties in their studies. Respondents 4 and 10 have been experiencing an ecological crisis, laziness, and sickness. Respondent 5 claimed that they were willing to know a lot. Respondent 6 reported a lack of knowledge to participate in the program, and Respondent 7 mentioned a lack of learning material.

TABLE 2. The obstacles to the implementation of the program

Respondents	Code	Theme
1	“Self-discrimination”	discrimination
2	“kapag pinag uusapan kung may perang involve kasi nag aarawan lang ang iba at tamang tama lang sa araw-araw na pagkain nila ang kita pero about sa klase binibigyan nila ng oras”	financial difficulties
3	“para sa mg aip naging hadalang ang pagpapatupad ng programa dahil sa kahirapan ng buhay, kakulangan sa kaalaman at hiogit sa lahat ang kakulangan sa nga material na mga kagamitan.”	financial difficulties
4	“magkakasakit/bagyo at ulan”	sickness, ecological crisis
5	“walang hadalang sa pagpapatupad ng programang ito upang ang lahat ng ip ay marunong sila nagsulat ng kanilang pangalan at marunong din sila nag basa ng pantig-pantig.”	willingness
6	“naging hadalang po sa mga ip ang kaalam o karunungan sa pagbasa at pagsulat at sa ano mang uri ng pagtatanim.”	lack of knowledge
7	“kulang sa kaalaman sa mga teknolohiya sa pagsasaka at sa kakulangan din sa mga kagamitan.”	lack of learning and materials
8	“hindi pag plano ng maayus ”	financial difficulties
9	“kahirapan, wlang makain”	financial difficulties
10	“walang pagkakaisa, katamaran,krisis at ulan”	Laziness, ecological crisis

Alternative Learning System programs for Indigenous Peoples face challenges due to socio-economic, cultural, and systemic factors. These include limited access to resources, isolation in remote areas, and socio-economic issues like poverty. To effectively implement ALS programs, active community engagement is crucial. A holistic approach involving governments, educational institutions, non-profit organizations, and Indigenous communities is needed.

Addressing socio-economic disparities, promoting cultural inclusivity, strengthening community engagement, providing targeted support for facilitators, and advocating for policy reforms are essential for overcoming these barriers (Alter,2017).

RQ 3. What is the effect of the ALS program on the IP community?

TABLE 3. The effect of the program on the IP community?

Respondents	Code	Theme
1	“Maging malawak ang kanilang kaisipan”	Widen perspective
2	“Malaki ang naitulong nito dahil natutulungan na nila ang kanilang mga anak sa pag basa ng alpabeto, kaya na nilang isulata ang kanilang nga pangalan kahit papaano kapag itro ay tulkooy tuloy maaaring hindi na sila maloloko dahil may malaking pag-asa sa makakabasa na sila nang tuwid balang araw.”	Big help in terms of education
3	“marunong na sila mag tipid sa kanilang mga bilihin sa pang araw-araw dahil sa pagtatanim ng ibat-ibanag sulagad.”	Skills in financial management
4	“Natutu sila nag sulat ng pangalan magbasa at mag bilang”	they learn
5	“Natutu na silang sumulat at bumasa”	they learn
6	“Natutu silang sumulat at bumasa at mag tanim ng tamang layo”	they learn
7	“Ang epekto ng programa ay yung mapaulad ang kanilang pamumuhay at magkaroon ng magandang kinabukasan.”	makes their livelihood progressive
8	“Kahit papano maturoon ang mga kabataan at marunong mag basa at hindi sila malulugi kung mag bili.”	they learn
9	“Hindi na sila mahiya humarap a ibang tao, may roon ng communication sa isat isa.”	Initiative
10	“Natutunan nilang mag tanim, nagkaroon ng unity ang bawat isa”	They learn

Table 3 presents the effects of implementing the IP program on participants in Timanan South Upi, Mag. Respondent 1 tackled the topic of widened perspective, while respondents 4,5, 6, 8, and 10 claimed that they learned from their studies. Respondent 2 claimed that it was helpful in terms of education. Respondent 3 reported that they have developed skills in financial management due to their consumption of certain vegetables. Respondent 7 reported that the program has made their livelihood more progressive, while Respondent 9 stated that they will no longer be shy.

The ALS can have various effects on the intellectual property IP community, depending on how it is implemented and utilized. Increased IP awareness ALS programs often focus on educating individuals about various aspects of intellectual property, the effect of ALS programs on the IP community can be positive, as they can lead to increased awareness, empowerment, innovation, economic growth, and compliance with IP laws and regulations. However, the extent

of these effects may vary depending on factors such as the quality of the program, its accessibility, and the level of support provided to participants (Kikkis, 2022).

IV. RECOMMENDATIONS

Collaboration and regular contact with residents and their families guarantee that the plan stays person-centered and in line with each person's preferences and objectives.

Maintaining cultural identity and fostering self-esteem among Indigenous learners depends on language and cultural preservation support for the preservation of Indigenous languages and cultures within ALS curricula. The creation of multilingual educational resources, cultural exchange initiatives, and collaborations with Indigenous elders and knowledge keepers are a few examples of possible assistance.

Building trust and promoting engagement requires ALS initiatives to be culturally aware and respectful of the customs, languages, and knowledge systems of Indigenous Peoples.

Incorporating cultural values and traditions from the community into the ALS curriculum and teaching approaches might increase the likelihood of active participation and a sense of belonging among Indigenous learners in the classroom.

V. CONCLUSION

The level of implementation of IPs in the ALS Programs in terms of frequency is rated as "often," which denotes that, while not always, the activity or statement listed on the scale happens frequently or regularly. In terms of engagement, respondents always engage in the ALS Programs for IPs. This indicates that the conduct or statement on the scale is true or relevant consistently, almost always, or both. In terms of participation, respondents always participate in the ALS Programs for IPs. This indicates that the conduct or statement on the scale is true or relevant consistently, almost always, or both. In terms of assistance, respondents always find the ALS Programs for IPs helpful for themselves and the community. This indicates that the conduct or statement on the scale is true or relevant consistently, almost always, or both. In terms of willingness, respondents are always willing to involve themselves in the ALS Programs for IPs. This indicates that the conduct or statement on the scale is true or relevant consistently, almost always, or both.

Respondents reported financial difficulties, discrimination, ecological crises, sickness, laziness, and a lack of knowledge and learning materials. However, despite the challenges, respondents were willing to participate in the ALS program for IP.

The IP community benefits from the ALS program by learning, broadening their perspective, gaining knowledge and money management skills, improving their standard of living, and overcoming their shyness about taking part in the project.

APPENDIX A

Interview Guide Questions

Name: \_\_\_\_\_ Sex: \_\_\_\_\_

1. Gaano kadalas ginagawa ang Alternative Learning System (ALS) para sa Indigenous People (IP) program?
2. Nagpaparticipate ba ang mga IP sa programang ito? Bakit?
3. Active ba sila sa programa sa Alternative Learning System (ALS)?
4. Nakakatulong ba ang programang ito para sa mga netibo o Indigenous People (IP)
5. Kulang loob mo ba itong ginagawa? Bakit?
6. Ano ang mga hadlang sa pagpapatupad ng programa? Bakit?
7. Ano ang epekto ng programa sa mga Indigenous People (IP)

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