CHAPTER I
INTRODUCTION

This chapter is composed of the background of the study, formulation of the problem, objectives of the study as well as its benefits where it was classified into two parts number the theoretical benefits and the second one is practical benefits, in this chapter also written the research organization form.

A. Background of the Study

Education is a lifelong process. It begins the day we are born and ends the day we die. Found in every society, it comes in many forms, ranging from the “school of hard knocks” or learning by experiencing to formal institutional learning, from rural to urban settings, and from youth to older persons. According to John Dewey “education is not preparation for life, but education is a life itself”

The main issue of in Islamic religious education in schools or in madrasah is the absence of curriculum development model that can improve the characteristics of the students so that it could be inclusive and tolerant community. Moral depravity is experience by the current generation in the modern era shows that the implementation of education that has been held less touches of the information of student’s character, character education implementation strategy has yet to come to fruition in some schools or madrasah.

Muslim intellectuals in the Philippines have shown their firm ambitions and concerns towards transforming Islamic education as an instrument to save the Muslim Filipino communities and preserve their traditions and cultures from the malady or trouble of western education. The ongoing process of globalization and its manifestations in the Philippine educational system had been regarded by most Muslim Filipinos as a new form of colonialism
its impact in the society marks the beginning of a new episode of intellectual “tag of war” between Muslim and Christian in the Philippines. Muslim Filipinos, particularly those who lived in non-Muslim areas are gradually assimilated or influenced to secular education which challenged the foundation of Moro identity. It has always been the aspiration of every Muslim educator to witness the revival of Islam in the Philippines through Islamization of Islamic institutions which were instrumental in the past in uniting people despite of their socio-cultural and historical diversity. A part of this unrelenting optimism of the Muslim Filipinos have come into reality when the government reconsider its policy by developing the Muslims’ Islamic educational system through the establishment of Islamic institutions of higher learning and the implementation of related laws providing the teaching of Arabic language both in private and public schools and the accreditation and integration of madaris to the national educational system. The government’s development policy to Islamic school is based on the Constitution of the Philippines which specifically provides that: “The state shall consider the customs, beliefs and interests of national cultural communities in the formulation and implementation of state policies” (Section II, Article XV). The education act of 1982 (Batas Pambansa 232) recognizes the need to promote the right of the cultural communities to relevant education to make them participate increasingly in national development.(1) Section 3, paragraph 8 of the Act states: “The State shall promote the right of the national cultural communities in the exercise of their right to develop themselves within the context of their cultures, traditions, interest, beliefs and recognizes education as an instrument for their maximum participation in national development and in ensuring their involvement in achieving national unity.”.
Islamic education acts a big role to every Muslim individual to understand the world and living, a factor of knowing what is right and what is wrong in accordance to Islamic perspectives and its awareness of responsibilities and the law implemented in the society and in the country as a whole. Islamic education helps a Muslim to be more active in multi-cultured society and contribute for its development and progress. It helps them to interact the variety of people in the community with balance and appropriate actions towards the contemporary issues faced.

Islamic education in the Philippines mostly known as MADRASAH EDUCATION has four parts but according to Doctor Manaros D. Boransing former Undersecretary for Muslim of Department of education he said it has three parts. **Traditional or weekend madrasah.** Instruction is basically religious. It is considered as non-formal education due to its characteristics: classes held on Saturdays and Sundays and it was agreed by the teachers, parents and community, not have a formal curriculum, it is non-graded and may have multi-age grouping and it only requires its teachers to be graduates of a madrasah or to be an *imam* (Muslim religious leader). **Developmental or Formal Madrasah.** It operates like a regular school where the students go through madrasah *edadi* (pre-school), to madrasah *sanawi* (high school). The teachings concentrate on Islamic religious and cultural subjects and include some mathematics and sciences courses, with Arabic as the medium of instruction. Expectedly it is not under the implementation of the Revised Basic Education Curriculum (RBEC) and this type is not recognized and accredited by the Department of Education. **Standard private Madrasah.** This type of madrasah has been harmonized, upgraded and modified to become a component of the Philippine educational system through the issuance of DepED Order No. 51, s. 2004, prescribing the Standard Curriculum for Elementary Public Schools and Private Madaris.
Henceforth, all madrasah institutions in the country shall be required to adopt and implement said standard curriculum to obtain government recognition and accreditation. In the public schools, the enriched curriculum is likewise prescribed mandating the offering of Arabic language and Islamic values for Muslim students throughout the country in areas where there is a Muslim population.

Meanwhile the fourth type of madrasah education that usually operated in the city of Davao was what we called **weekend developmental madrasah** is a formal Weekend type of education classes held on Saturdays and Sundays and it was agreed by the teachers, parents and community since there is no full support from the government. Some schools are SEC (Security Exchange Commission) registered and some are not, which makes you think, how it could be supported by the government if it is not legal for operation, therefore it is now in a state of traditional type of system and a self-developed procedures of some individuals whose been part of its cycle. Weekend Developmental Madrasah also operates like a regular school where the students go through pre-school, Intermediate and high school. The teachings concentrate on Islamic religious and cultural subjects and include some mathematics subjects, with Arabic as the medium of instruction for higher grades and a mother tongue for lower grades, but operates only weekends which is clearly insufficient compare to the proper education operated by Department of Education implemented by the Revised Basic Education Curriculum (RBEC) and this type of curriculum the weekend developmental Madrasah is not recognized and accredited by the Department of Education too.
Weekend developmental madrasah is under developmental due to many circumstances, its curriculum design, the implementation of learning and teaching process, and the aloof system of the comprehensive program that serves as a central office and a reservoir of strength and educational guidelines of each individual weekend madrasah in Davao city. The number of hours weekly for each course or subject is inadequate, for example in Eastern Mindanao Islamic Academy (EMIA) in higher grade such grade 10 their Hadith as one of its major subject in Islamic Education has only 45 minutes a week which is very inappropriate for Islamic School who are moulding students into a better Islamic practitioners in the future and as a leader of their own element, thus, the curriculum for this system of operation should be assessed and evaluated and the teachers mostly having no enough educational backgrounds to meet the needs of the quality education as the main objective of the madrasah program based on their guidelines.

Davao City is rich in terms of educated people and the city is known for its quality living and equality amongst people despite of its diversity, Christians, Muslim Filipinos and Lumad (Indigenous people) this is due to the support and good leadership of Mayor Rodrigo Duterte who acted as a good example as a leader and as a human being. On the other hand the focus of this study is on the Weekend Developmental Madrasah in Davao City where the government of Davao Helps and provides the necessities for its development and growth. But despite of the supports given by the government it appears that the escalation and development is really backward and slow.
The researcher found the topic very considerable because of the following circumstances, such as: madrasah education in the Philippines now a days is quietly developing especially the standard private madrasah system, the numbers of Muslim educated in terms of Islamic education is merely increasing due to a lot of recruitment from outside who will give scholarship to Muslim Filipinos to increase their knowledge and understand more about Islamic faith and that’s makes a lot of sense to Muslim Filipinos community because it gives them a chance to build and solidify their identity as Muslims eventually those students will become a leaders in the country that will serve tremendously to their constituents, the ALIVE program or the Arabic Language and Islamic Values Education of the Department of education is highly developing and it helps a lot of inspiration to Muslim scholars who are willing to help the development of Islamic education of the country. It is all about helping Muslim Filipinos grow in terms of Islamic education furthermore some reason are extensive such as many Muslim scholars are willing to serve even with a little compensation, because they believed that teaching humanity is their responsibility to the creator, these scholars (Ulama) graduated overseas and well educated in terms of Islamic knowledge. Islamic education now a day became viral to Muslim Filipinos youths, maybe because of the influences of young Muslim youth scholars and Muslim youth leaders of neighbouring countries like Brunei Darussalam, Malaysia and Indonesia who really dominates in terms of Education Islamically as their primary foundation of living as Islamic Country.

The support from other Islamic Countries through private sectors and government is there for the sake of Islamic brotherhood and Solidarity amongst Muslim as one nation and diplomatic agreement amongst nation. And beyond those issues mentioned this also
compounded in schools by a set of resource-related issues including a lack of classrooms and numbers of teachers, especially at the secondary level; a shortage of teaching and learning materials; limited funding for school operations and professional development of principals and teachers; poor quality of teaching; and frequent disruptions to schooling caused by incompetency of people around, armed conflicts relating to religious issue and political problems. But the main dilemma that gives the researcher attraction for this study faced by the Madaris under the program of Davao is unimplemented unification of standard Curriculum that look strange despite of having an official guidelines specified by the comprehensive program, hence, the study manager decided to research on this issue because the unimplemented instructions curriculum prearranged by the comprehensive program of Davao gives more fall of knowledge and development of the program.

Like many concepts in education, there seems to be no common definition of curriculum, because of this, the concept of curriculum is sometimes characterized as fragmentary or scrappy, elusive and confusing. However, the word originates from Latin word currere referring to the oval track upon which roman chariots raced. The new international dictionary defines curriculum as the whole body of a course in an educational institution or by a department while the Oxford English dictionary defines curriculum as a courses taught in schools or universities. Curriculum means different things to different people. Sometimes educators equate curriculum with the syllabus while a few regard it as all the teaching-learning experiences which the student encounters while in school. Numerous definitions indicate dynamism which connotes diverse interpretations as influenced by modes of thoughts, pedagogies, philosophies, and political as well as cultural perspectives.
The position of this research is to study the Weekend Developmental Madrasah in Davao City which is merely more operated than the standard Private Madrasah. To value the well implementation of its curriculum in each school, to assess the general view of Madrasah Comprehensive Development and Promotion Program and eventually answer the questions formulated by the researchers concerning the study.

The competition of secular education and Islamic school education accredited by the department of education is purely unforeseen due to some issues between the curriculum implementation, alongside is also the issue between the two programs that deals with Islamic Knowledge. The researcher is referring to ALIVE (Arabic Language and Islamic Values Education Program) which is developed and funded by the government under Deped order No. 51 series of 2004; the Deped order provides two (2) curricular streams for Filipino Muslim Children. The first one is the inclusion of teaching Arabic Language and Islamic Values in the public schools and the provision of a standard Madrasah Curriculum (Islamic Studies plus RBEC subjects) for private madaris wishing to integrate as a private school within the Philippines education system. And the other one which is the centre of the research is the Weekend Developmental Madrasah is under the Comprehensive program ran by the Muslim scholars financed and supported by the Local Government of Davao City and one of the point of this research is to answer this major question, why is it that the madaris under the comprehensive program of Davao City were not operated by the same standard curriculum?

Every institution is unique on their own way, because the principles and situations of each environment are different from each other and this makes us distinctive and exceptional,
but for this case is different because the core of learning has been affected and the numbers of uneeducated Muslim Filipinos are smoothly increasing, and this situation has been continues for several decades ago. And this is referred to each community with madrasah program specifically in Davao City, Curriculum as a heart of learning and a foundation of the learners’
maybe we can consider some question to answer such as what makes a quality curriculum to be implemented in school. Of course there are many ways and strategic plans can be engaged and useful on how to implement the effective curriculum to a certain school, since the curriculum objectives is to provide students with knowledge, skills, values and attitudes to be successful in their lives. The ultimate indicators of curriculum success are the quality of the learning achieved by students and how students use that learning for their personal development and to bring them out to a positive aspect like social change. With the competition of secular and Islamic education into the city of Davao, Muslim Filipinos students should be inculcated with effective Islamic knowledge that will protect them and make them understand the contemporary issues they’re witnessing beyond Islamic society and this will start on the efficiency of systematic curriculum implementers that should be minded by each individual institution. People around curricula of madrasah must be aware of their actions through implementation and programs because unintended curriculum or unplanned curriculum occur in the playground, in the corridors and in the classroom – and is largely uncontrolled, through friend, people around you or the environment itself will contribute to the knowledge of people unintentionally, without proper and good foundation this diverse atmosphere will truly confuse people especially the young ones, and the purpose of this paper is to make a recommendation of struggling ununited
Diatas (2013) “Enhancing traditional Madrasah Education weekend classes in Davao City Philippines” the deterioration of Madrasah development and the level of principles of teaching in totality. The researcher used qualitative approach and visited several Islamic schools for his data gathering and further information to make his study informative and effective, in the result of the study he found out the slow development of the Islamic education in the said city because of the inefficient curriculum used, the teaching and learning process is poor and need improvements, these results implies the inefficiency devise ran by the managers and administrators of Madrasah in Davao City. The researcher then suggests effective methodologies and strategies for the development of the curriculum.

Child-centered and having future Orientation are the factors to mention in terms of having Quality Curriculum. It’s a manifestation that not all content that the teacher wants to emphasize and be learned by the learners can be acquired equally but through good Curriculum they can be encouraged and do the best and will take account each of them to achieve their personal, social and cognitive potentials. The curriculum should also be forward-looking, developing communication skills, creativity, practicality and learning to learn independently. And the role of teacher here is “coming to school not just to teach but to facilitate a good learning”. Perhaps these are the required things for the researcher on how to equalize the situations and balance the unparalleled level of education in Islamic perspectives faced by the diverse weekend Madrasah in the City. Furthermore materialize to be efficient in unifying
curriculum as a recommendation for the issues and challenges of Weekend Madrasah Education in Davao City.

This study is designed to evaluate the level of standardization of the program implemented by each Madrasah in order to see the effects of having ununified curriculum to their learners in general, and find out the effect of growth to the students in terms of their foundation as a Muslim Filipino in their community. Another this is to see the level of understanding of teachers about curriculum and look at their differences and similarities in terms of the curriculum implementation of their respective school. Meanwhile after looking the positions of the system implemented in Weekend Madrasah in Davao City the study also aim to recommend the implementation of unified curriculum for Weekend Developmental Madrasah.

This research study is also designed to investigate and look for the solution as a recommendation for the existing circumstances faced by the Weekend Developmental Madrasah in Davao City, Philippines. Due to the priorities of the Aquino Administration’s 10-point education agenda including “Raising the quality of Madrasah Education”. The researcher is eager and optimistic for the best proposal to contribute the enhancement of the implementation of unified weekend Developmental Madrasah Curriculum particularly in Davao City in support for the quality madrasah education that every Muslim Filipino looks forward and for the betterment and stability of knowledge of each individual in terms of their spirituality that leads them to be a good individual.

Madrasah enlargement program is a respond of the government’s Medium Term Philippine Development Plan, the GRP-MNLF Peace Agreement, the GRP-MILF Peace Process
and the Republic act 9054 of the expanded organic act for Muslim Mindanao the ARMM Creation. In return to the effort of the Muslim Leaders, the researcher found out the significant of the study, because it would be an answer to some active problems encountered by the Muslim Filipinos development plan for the Madrasah Education particularly in Davao City.

This is the time for change, change that will give the best product of Islamic basic education to the young people in precise because they are the hope for tomorrow and tomorrow is today and youth is for the future. Looking back the issues faced by Davao City Weekend Madrasah Program, you will see the number of graduates is really unideal, the number of non-readers in Quran is huge, and the number of teachers without a degree in education is a big problem that Madrasah had. Way back of non-reader of Arabic language is increasing but had been answered due to the effort of Dr. Yusof Adzaman the founder of Quran Literacy Program (QLP) founder 2004 and its aim is to reach Muslim people educate themselves and able to read Quran in just 20 days, and it was successful but the answer of the problem exist which is supposed to be responded by the central office of Madrasah of Davao was actually replied by a private sector. Therefore the madrasah program has really to have a serious obstacle to be seen and gazed and one of those obstacles are the Teachers who are teaching Islamic education having only a high school or Elementary diploma which is very unlikely, how can be the quality education reached without a good foundation of education? Principle of Teaching in general as a prime subject in developing the mind of the students and the pedagogical growth of the teachers that should be conducted by the institutions for development, lesson planning as a primary job of a teacher was actually a reality that most of Arabic teachers under comprehensive program don’t even know to formulate.
The school is not the permanent life of the student it is temporary but the school should design the best knowledge to be imparted to their learners that will bring them to live their dreams. And that will start off having a quality and systematic approach of curriculum.

B. Problem Statement

Davao city weekend developmental madrasah is a type of madrasah in the Philippines where the students are studying their Islamic knowledge every weekend due to their secular education responsibilities under the department of education. Weekend developmental madrasah holds the majority of Muslim children particularly Kagan tribe due to its necessity. There are several schools in Davao city within the three districts.

Each schools has their own curriculum used where in fact the central office of the program which is Madrasah Comprehensive Development and Promotion Program provided them the guidelines to follow, from 2004 after the issuance of presidential order of former President Gloria Macapagal Arroyo stated that “creating madrasah development committee” in order to answer the needs of Muslim Filipinos who’s struggling organization and structuring of their madrasah system. From then until this recent days, the weekend madrasah in Davao city still have this inefficient system that triggered the development of each school. The study then will find out the factors of this statement where the disunity of curriculum under weekend developmental madrasah in Davao are still existing.

C – Objectives of the Study
Due to the unimplemented curriculum of weekend developmental _madrasah_ in Davao City, the objectives of the study are:

1. What are the similarities and differences of several _madrasah curriculum_ under comprehensive program?
2. How could the teachers understand the curriculum?
3. What are the cause of unimplemented unification of curriculum?

It is beneficial for the administrators and implementers of _madrasah_ education to tap this study, because it tackles the comparison of the observed madrasah and therefore to foresee the efficiency and discrepancy that holds back the program into declination. This study will also glimpse the existing implementation of each several school and find their system approach of learning and teaching process. The research also undertake its previous studies and factors of decreasing numbers of uninterested students and numerous numbers of non-readers that totally reflects the mechanisms of curriculum and its implementers due to the data to be collected and the system to be assessed, finally the analysis of the situation of the existing madrasah will fairly viewed the procedure and the totality of their system which indicates and gives us information about the thoughts cited above, the researcher will recommend a plan and standard curriculum to be implemented in Weekend Developmental Madrasah in the City of Davao in a form of ALIVE program of Department of Education.

**D – Benefits of the Research**

The program benefits will be divided into two parts the theoretical benefits and the practical benefits. An enthusiast researcher about Islamic education must be able to combine
the knowledge of Islam and the knowledge of secular education. Islam in a sense of Quran based from its verses and the tradition of Prophet Muhammad peace be upon him from His stories, teachings and advices to His companions down to Islamic nation. This is the standard teaching of Islamic perspective in which an innovation will lead to ignorance and ignorance will lead to hellfire. Making Curriculum is not just a system to be an effective school this is also moulding the mind-set of the learners to be a good Muslim citizen and law abiding faith of Islamic commandments in which this will be realized through standardization and Islamic principles platform structure. The people behind this mechanism will also learn and develop because it is a foundation of every people involved in an institution, more than anything else this is a form of worship to Allah the creator. Hence theoretical benefits to the neophyte doing the same genre of study will be more beneficial to them. Furthermore practical benefits from implementers, administrators, principals, teachers and society as a whole will guide them to enhance their implementation, a new system that probably compare for what they have used to do in the past and produce a new idea of development, it also guides them to have a new idea on how teaching and learning process occur base on the curriculum implemented, and finally the community to make them more competitive in educational aspect.

1. **Theoretical Benefits**

The findings of this study will provide information to the researchers, students who are doing the same related subject and most probably the managers and principals of schools in a sense of Islamic perspective under the teaching of Quran the book of Allah and the way how we taught by its tradition, teachings, advices and stories that makes us a better Muslim people by the influenced of the beloved Prophet Muhammad Peace be upon him.
A quotes states “The world is getting smaller” now probably I understand how it became smaller definitely because of the era of technology and knowledge is being a major standard of development of the world that makes smaller or comprehensive. Smaller implied an easy thing and being changed. This study will help a lot in improving the quality of learners in developing curriculum that suit contemporary situation of environment, the children now a day is more active and participative than before, the teachers should surpass their traditional system of educating children because the level of education as a whole is basically improving, so this study will help the future researchers how they will think to improve the level of education, how they evaluate the system and make an adjustment for its constant standardization and development. This research will definitely show the readers and the benefits owner how Islamic education is important and how’s the level of Muslim Filipino of the said city grown in terms of making an institution. It also tells the ground of still learning process and the fact of being ready to prove that Muslim educators are ready to share their ability to the country the quality madrasah education who’ve aimed for several years back and this is the form of unification through ALIVE program of the Department of Education.

2. – Practical Benefits

The following are most sensible to benefit:

a.) **Program Implementers of Davao (Comprehensive Program):** The study will help them identify the problems definitely and distinguish how it happened and eventually make an action plan for recovery, improvement and adaptation as a primary answer of the
problems arouse and take them to an idea of revising their curriculum and guidelines as a whole.

b.) **Madrasah Management and Administrators**: the result will guide them how to improve their implementation and increase their level of development in administration and management since they are the basic head of the good outcome of the program.

c.) **Madrasah Principals**: the study will help them to make an appropriate actions and evaluations of their past implementation.

d.) **Deped ALIVE program Implementers**: this could help them as a basis of comparison on how ALIVE program in public schools nationwide be implemented.

e.) **Teachers**: Will definitely help them enhance their abilities and knowledge of how teaching and learning processes occur through data collected. And how important the curriculum guidelines to them as the field implementers

f.) **Society**: Will help them developed and well diverse and competitive community

g.) **Muslim Scholars**: The findings will serve as an open window and guidelines for them in making textbooks and other materials for learners and be straightforward and serious of doing things especially in the field of education.

h.) **Future Researchers**: It will help them as reference of their study

**E. Research Organization**

The research organizes this research papers into five chapters in order to make it easier and convenient for the readers and future researcher.
Chapter I is the Introduction. It consists of background of the study, formulation of the problem, objectives of the study and benefits of the researcher. Chapter II is related literature, Previous Study and Principal Theories. Chapter III theories and Research Design, Research Location, Data and Data Resources together with the Respondents or informants, data Collection techniques, Data Validity and finally Methods of analysis. Chapter IV comprises research findings, where in the Davao City Madrasah Comprehensive Development and Promotion Program will be tackled with the inclusion of Weekend Developmental Madrasah inside Davao City such as Eastern Mindanao Islamic Academy, Rabitatu Davao Al-Islami and Almadrasatol Arabiyya wal Islamiya. Finally the Discussion of the findings and a curriculum proposal as an answer of the united Curriculum. Chapter V compose of Summary of the study, Conclusion and Recommendation of the researcher towards the issue or the topic.