A Comparative Study of Weekend Developmental Madrasah Curriculum in Davao City, Philippines

PUBLICATION ARTICLE

Presented to
The Educational Management Department
Graduate School of Muhammadiyah University of Surakarta
(Magister ManajemenPendidikan)

UniversitasMuhammadiyahSurakarta

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SEKOLAH PASCASARJANA
UNIVERSITAS MUHAMMADIYAH SURAKARTA
INDONESIA
2015
APPROVAL SHEET

PUBLICATION ARTICLE

Unifying Weekend Developmental Madrasah Curriculum in Davao City, Philippines

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Date: 28/11/2018

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ABSTRACT

According John Dewey “education is not preparation for life, but education is a life itself” The study seeks to understand and describe the implementation of Weekend Developmental Madrasah in Davao city ran by the Comprehensive Madrasah Development and Promotion program. It focuses the totality of its curriculum and find out the best answer of the following questions: (1) What are the similarities and differences of several madrasah curriculum under comprehensive program? (2) How the teachers understand about curriculum? (3) What are the cause of unimplemented unification of curriculum? Descriptive Qualitative research method will be used in this study in which inductive as part of its approaches. To answer the questions mentioned above, basically the guidelines book will be measured provided by the madrasah comprehensive development and promotion program, the result of thesis study entitled “A Comparative Study of Weekend Developmental Madrasah Curriculum in Davao City, Philippines”, the program implemented by the Department of Education will be the prescription for this article in which curriculum design, procedures and mechanism will be considered and perceived initially. Version of well revised curriculum of ALIVE program will be the best prescription for the step by step reconsiderations and adjustments this is due to its rich information and guidelines that will influence the improvement of weekend developmental madrasah program.

Keywords: Madrasah Comprehensive Development and Promotion Program; ALIVE Program; Department of Education Philippines (Deped).

1. Introduction

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 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 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. 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 a Muslim 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 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 edadil (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.

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 in majority and some have Tuesdays and Wednesdays 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. The number of hours annually for each course or subject is inadequate, for example in Eastern Mindanao Islamic Academy (EMIA) in higher grade such grade 10 their Hadith as a major subject in Islamic Education has only 45 minutes a week which is very unlikable 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 not enough honorariums and some of them are volunteers who only graduated high school in the said school.

The position of this research is to study the Weekend Developmental Madrasahin Davao City which is merely more operated than the standard Private Madrasah, to value the well implementation of its curriculum in each school, to look and evaluate the general view of Madrasah Comprehensive Development and Promotion Program, and to gaze for the best therapy of the existing situation.
2. Literature Review

In this section of the study the researcher wants to emphasize the value of curriculum in many different ways that will validate the importance and significance in schools dealing. It tackles on analysis of curriculum planning, the perceptions of the learners towards textbooks being used in the class with different level of students’ comprehension and ability, streaming practices of schools as a form of learning organisation.

Nicholls and Nicholls (1974, p.69) the need for conducting a situational analysis is fundamental precept of effective curriculum development. The result emphasizes how important the textbooks was Bernstein (1985) summarized the particular problem that current textbooks pose for gifted and talented students, "Even if there were good rules of thumb about the touchy subject of textbook adoption, the issue becomes moot when a school district buys only one textbook, usually at 'grade level,' for all students in a subject or grade. Such a purchasing policy pressures adoption committees to buy books that the least-able students can read. As a result, the needs of more advanced students are sacrificed" (p. 465). Chall and Conard (1991) also cite particular difficulties for the above-average student with regard to less difficult reading textbooks.

The study also highlighted the involvement of the teachers and school administrations as part of curriculum implementation in which Yıldırım (2003) analyses the attitudes and practices of Turkish teachers with regard to instructional planning and further concludes that external factors have played vital roles in the decisions with respect to the teaching activities. Curriculum programs and textbooks appear to be the most influential tools in the process of instructional planning. In other words, the teachers excessively rely on the curriculum and the textbooks in their teaching activities. The school administration and the inspectors ask full implementation of the curriculum programs by the teachers. Hargreaves (1967) and Lacey (1970) studied the streaming practices of schools as a form of learning organisation. Whilst the official view of streaming is that it provides an appropriate learning milieu for students of differing abilities, these authors both found that once streams had been created, students, took on the ‘identity’ of the stream, leading to underachievement in the ‘lower’ stream classes. David Hargreaves (1978) explored the role of space and time in classrooms. He found that these implicit aspects of school life were a symbolic expression and reproducer of the power-relation between teachers and students. For example, teachers’ freedom of movement, central positioning, greater work space and control over the structuring, allocation and control of time within the classroom were evident, conveying messages about ‘appropriate’ teacher-student relations. Although Hargreaves suggested that some teachers do challenge dominant patterns of space and time usage, through HIDDEN CURRICULA 179 adopting, for example, alternative seating arrangements, he suggests that these are exceptions to the prevailing pattern found in schools.

According to Parkay, Hass, and Ancil (2010) identify curriculum in five definitions. Three of those definitions revolve around a designation of content, one regarding outcomes, and one includes virtually all of the experiences a student might have in school (p. 2). The focus of this book is about the linkage between teaching and testing, and while it is acknowledged that there are many unplanned occasions a student may encounter in school, unless they are anticipated, there is not much school personnel can do about improving test performance. Planning and anticipating what is to be taught and/or learned is central to controlling as much of the variance that may be the cause of poor or disappointing test performance as possible. Control is central to accountability. Most notions of accountability, especially those embodied in legislation that are punitive or remunerative, assume that school personnel are in control or can control those factors that will lead to improved test performance. For this reason, the definition of curriculum is that it consists of any document or plan that exists in a
school or school system that defines the work of teachers, at least to the extent of identifying the content to be taught children and the possible methods to be used in the process.

Daniel Tanner, 1980 Agreed that the Curriculum is a planned and guided set of learning experiences and intended outcomes, formulated through the systematic reconstruction of knowledge and experiences under the auspices of the school, for the learners’ continuous and wilful growth in personal social competence.

Education is one of the most important aspects in human development and perhaps the most influential social institution in any societies. In general, education is to transmit a common set of beliefs, values, norms, and understanding from the adult generation to its youths. Islam looks at education as a form of worship (ibadah) where Muslim share a common set of values based on the Quran (the fundamental and most reliable source for many fields of knowledge) and Sunnah. Hassan, K. (1989) describes Education from the Islamic perspective, as a long life process of preparing an individual to actualize his role as a vicegerent (Khalifah) of Allah on earth and thereby contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and hereafter. In order to come to some agreement regarding the purpose of Islamic education, it may be beneficial to firstly elicit a definition of education and Islamic education. Ashraf (1979) defines education as a process involving three rewards: the individual, the society or the community to which he or she belongs and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of man and society. Therefore, education plays a very important role and is a pillar for the national development in many societies. Al-Attas (1984) maintains that the purpose of Islamic education is not to cram the pupil’s head with facts but to prepare them for a life of purity and sincerity. This total commitment to character building based on the ideals of Islamic ethics is the highest goal of Islamic education. Here he stressed on character building that needs to be moulded together in an educational curriculum which he considers as the highest objective of Islamic education. A more comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education in Makkah in 1977, the following words:

Base on the studies above it stated the significant of curriculum totally because the bottom line of school is the benefits and learning of the students through the expertise of the leaders, managers, administrators down to the teachers that will play the big role in moulding the good character and quality of the learners. If the head is less quality eventually the affiliates are also less quality because everything should start with a good guidelines and implementers in order to have a quality product.

3. Research methodology

The design used for this research is descriptive and qualitative research method. A qualitative system is a study research method that is looking for a good variety of data, written, seen or heard through interviews and through documents information available. According to Arikunto (2006:82), descriptive research is a research to collect data as many as possible about the factors that correlated with the object of research. This study is also a kind of library research where the research data and information obtained from major books which are related to the said topic.

The research conducted in Davao City the capital and metropolitan city of Mindanao, Mindanao is a place with a populated Muslim Island in the country. Although Mindanao is a Christians dominant Land but mostly Muslims are living in this Island where the researcher lived and grew up. Basically we will find the most implemented Weekend Madrasah Education is in the different city of the Island, and one of it is Davao City.

The location of this research was conducted in Davao Region particularly in Davao City Area, where in there are several locations with madrasah to be studied and those are EMIA located in Sirawan village, Toril, Davao City and so with RABITAH AI situated in Waan Davao City, and the last but not the
least is MADRASAH AI sited in Bankal Davao City. The curriculum used in these weekend Islamic schools is in accordance to the guidelines of Madrasah Comprehensive and promotion program. After the study the researcher found out the following dissimilarities among the three respective schools. And these are the curriculum implemented in the schools particularly the book, the status of teacher’s standardization and the quality education that mainly the objective of each institution.

The method of collecting data used was commonly used by the researcher the basic and yet informative and effective, these are through interviews, observations, notes, official records and some are photo takings.

For Interviews mostly the management and Administrative centres, through School Heads the questions asked was about the flow of the schools and how it was organized and managed, the teachers also asked some pointers regarding the program of the schools and their engagement towards the development of the school, observations and taking photos are useful in order to see the commitment and compatibility of the words given by the respondents, and lastly the analysis of given data, the program of the school and their Vision, Mission and Goal of the school towards their development.

Since the researcher is looking up the situation of the Weekend Madrasah program under the Comprehensive program of Davao City, the focus is about the curriculum, how it works and how it was implemented and how effective it was. Basically the informant are the school principals, the teachers of the school the students and the available papers or document to be used in the study such as the handbook. The researcher asked the respondents about what they think about weekend Madrasah Program of Davao City? And the respondents are:

The Principal and available documents, the researcher visited the several schools in the city of Davao and meet the School heads. The questions given and the real conversation mostly about the school gravity in general from the enrolment period until its closing annually. Basically the questions are more on the annual program, its management and how it was administered and supervised. Did the system of the school meet the necessity of the students? Does the given curriculum of Davao Comprehensive implemented well? How it was evaluated? And the other things are based on the available documents of the school.

The School Principal of Davao Regional Arabic Incorporated, Dr.YusofAdzaman “says the school should be futuristic and child-centered. The schools must observe what they needs in terms of development, and must be balance for the teachers and students and lastly the school must foresee what they have in the future as an institution and their graduates as well” the school focused on its sustainability development for the progress and advancement.

Meanwhile Eastern Mindanao Islamic Academy Principal Sheikh Samir Udasan Said “The institution should be raised in accordance to the Islamic Principles, good curriculum must be followed and bench marking will be observed also in order to see the efficiency of the system to be implemented or not”

Teachers are also one of the informant for this research, the researcher asks some matters in terms of their role in the school, the school and their relationship and students and teachers relationship and vice versa. The teachers as an implementer of curriculum and the school as their reservoir of their foundation of teaching, the researcher visited the Basic Madrasah Education in Sirawan, and meets the teachers like Michael Sebastian, Boy Campilo, Ramdhankhusin,Datu Ali Adzaman, Hannah Onsing and Pinda Musa” and according to their thoughts “the school is the foundation of knowledge and from there the student will be moulded to be the best personalities in the near future according to the path of Islam and platform of the school”

And the last informant are the students, the researcher asked some of them about the growth of the annual program, and some of the students talk about the comparison of the Weekend Madrasah Education and the Basic Education under K to 12 program under the Philippine government. And according to Jannah Mae Oniola a grade III student of Eastern Mindanao Islamic Academy in English
The system of DepED is better than Weekend Madrasah Education because in our school (junior high school) we have time to go to library and make research, we have time to explore and get involve in some organizations of the school or clubs. But in weekend Madrasah is very traditional.

The researcher adopted the meaning of the thoughts of one of the student that maybe the weekend Madrasah Program needs more precise curriculum that focuses the standardization of the school and to make extra-curricular activities that makes the student develop themselves and find out their competencies in terms of Islamic Educational system.

The method used in collecting data is direct interviews to the school heads, teachers, and some student for a casual and yet meaningful conversation in line with the school policies and program annually, Observation is also part of the collections of data whereas Photos have portion for supportive purposes, and the techniques used by the investigator of the study are the following:

1. In depth interview and that’s why the researcher visited the four (4) different Weekend Madrasah to find out the best information to be collected.

In qualitative study, it is conducted unstructured interviews or called in-depth interviews (ulyana, 2006): 180). Interview will conducted directly and profound to informant, in order to obtain a clear picture to compliment the data have not been conducted from the observation and documentation.

1. Observation the researcher does direct visitation of the school taking photos and look for the direct implementation of the said standard policy given by the Madrasah Comprehensive Office of Davao City.

2. Documents given used for the analysis of the activity ran by several schools (Weekend) Madrasah and the black & white written in the documents from the Madrasah Comprehensive Office.

3. Interpretation of the gathered data from interviews for example, looking the synonymous contents, differences and contents translated from Kagan dialect to English language

4. Findings

4.1 Curriculum Development Process and Implementation

Curriculum development is a dynamic process involving many different people and procedures. Development connotes changes which is systematic. A change for the better means alteration, modification or improvement or existing condition. To produce positive changes development should be purposeful, planned and progressive. Usually it is a linear and follows a logical step-by-step fashion involving following phrases: curriculum planning, curriculum design, curriculum implementation and curriculum evaluation. Generally, most model involve four phases.

With the standard curriculum formed by the Madrasah Comprehensive Development and Promotion Program and the implementation of its standards it shows from data that each schools haven’t meet the desire program to be implemented by the office. Each school don’t have proper source or foundation for their implementation. On the other hand the teaching performance will deteriorate because the relationship of students and teacher will be inefficient due to incorrect procedure of schooling “Teaching learning process is based on direct interaction between the students and the teacher. To perform this task effectively and efficiently the teacher needs to be proficient in interpersonal skills” (Dr. K. Malik 2012).
According to Ralph Tyler Model: Four (4) phases of Curriculum Development

1.) Curriculum Planning,
2.) Curriculum Design
3.) Curriculum Implementation
4.) Curriculum Evaluation

The Tyler’s Rationale, the curriculum development model emphasizes the planning phase. He posited four fundamental principles of which are illustrated as answers to the following issues and two of those are.

1.) What education purposes should school seek to attain?
2.) What educational experiences can be provided that are likely to attain these purposes?
3.) How can these educational experiences be effectively organized?
4.) How can we determine whether these purposes are being attained or not?

It shows that in the curriculum development, the following considerations should be made. Like:

1.) Purposes of the school
2.) Educational experiences related to the purpose
3.) Organization of the experiences
4.) Evaluation of the experiences

The Curriculum implementation of the standard given from the Madrasah Comprehensive Development and Promotion Program wasn’t applied and each weekend madrasah facing difficulty with huge needs in terms of physicality of schools. Proper guidelines and procedures to be applied each time to time. According to the researcher’s survey. No school visitation, no evaluation and basically no progress in terms of system’s development.

Curriculum Implementation according to SADC MoE Africa, 2000 “ means putting into practice the written curriculum that has been designed in syllabi, course of study, curricular guides, and subjects...” while Ornstin and Hunkins in 1998 defined it as the interaction between the curriculum that has been written and planned and the persons (teachers) who are in charged to deliver it.

4.2 Curriculum evaluation

Curriculum evaluation is a component of curriculum development that responds to public accountability. It looks into educational reforms or innovations that happens in a teacher’s classrooms, the school, district, division or the whole educational system as well. It is establishing the merit and worth of a curriculum. Merit refers to the value and worth of the curriculum. According to McBeil, J. (1997) Evaluation answers two questions: 1. Do planned learning opportunities. Programmes, courses and activities as developed and organized actually produce desired process? 2. How can a curriculum best be improved?

Looking at the scenario of the three schools, the challenges they’re facing is literally enormous, due to many issues, no materials, proper guidance, no evaluation and adequate training for teachers and even for the head of clusters, and yet there is a curriculum design and guidelines to be implemented, no implementations if there’s any it’s too little and didn’t meet the desire needs. No regular evaluation and probably no reforms and enhancement.
The researcher found out that the problem was from the curriculum itself and the implementers of the said program from the head of office. The schools and teachers deployed were just passive. Whatever possessions and activities to be given with a proper rules and procedures, they just act and do it because it is their duty and responsibility as a teacher of the said institution. With peculiarity of system development of any institution will definitely unsuccessful in a way of competence and proficiency.

Therefore Curriculum of the said Weekend Madrasah program has deficiency and it should be refined and changed. The Main office and the local offices of the school should work hand in hand in order to realize the objectives of the institution.

4.3 The Role of the Central Office Staff in Systematic Planning for Change: A Linear Model

The primary source for the following model is Ronald C. Doll’s Curriculum Improvement: Decision Making and Process.

Traditionally, curriculum planning takes place at two main sites, central offices and local schools. In recent years, curriculum planning has shifted more and more to the local school level. Despite this trend, central offices in large urban school districts have maintained their roles as major leaders in initiating and guiding curriculum change.

Doll and other curriculum experts have suggested several advantages and disadvantages of central office "master planning" for curriculum change. Among the advantages are the following:

1.) Coordination and comprehensiveness can be made keynotes of system-wide activities; hence, things can run smoothly and handsomely on a larger scale
2.) A major result of system wide activity is continuity--the presence of a common trend in the curriculum.
3.) There is maximum assurance that a given project or product has received the blessing of the central office.
4.) Time is saved by avoiding detailed analysis of the needs and problems of individual schools. (This factor can also be a disadvantage as well).

Weekend developmental curriculum is struggling from its curriculum unification due to many circumstances from its curriculum guidelines, development and evaluation, that upset quality education to be served to Muslim community. Another program involving Islamic education is seems to be a stepping stone for a recommendation for weekend madrasah curriculum revision and evaluation to be able to adopt the good procedures of another existing program concerning Islamic education, and that is the implementation of Arabic Language and Islamic Values Education program (ALIVE) in Muslim dominated government school of the department of education in the country, Philippines.

A. Davao City Madrasah Comprehensive Development and Promotion Program

Madrasah” is an Arabic word meaning school, or place of learning. It is a tradition that has started very early on in Islam because of the special emphasis in its doctrines placed on acquiring knowledge. The current Madrasah or more relatively what has evolved in the present times is guided by the principle of investing in the foundational religious education of Muslim children. By equipping the Madrasah student with the core knowledge and analytical tools of Islamic education,
it is understood that they will be able to develop a firm sense of identity with his or her beliefs and values to better meet the social challenges of our times. Likewise, the Madrasah system of education seeks to provide the necessary intellectual framework and judgment to enable each Muslim student to make the considered and informed choice consistent to Islamic spiritual and moral norms.

That while the Islamic education of the Muslim child should and in most relative cases, do begin at home, it is formally and systematically conducted through the Madrasah. Historically speaking the first Madrasah was the Mosque of the Prophet (SAW) where they (Companions of the Bench) devoted themselves to study Islam directly from the Prophet Muhammad (SAW). It was then that they propagated this unique understanding of Uloom-Deen (sciences of Islam). Many of them established and settled in mosques in distant lands where they started to teach the Qur’an and Hadith to students seeking knowledge of Islam. Thus, they perpetuated the Madrasah by carrying on the Island (chain of transmission) from the Prophet Muhammad (SAW) – NASIMCO, Toronto, Canada, 1981. As the principles of Islam continue to prosper around the world, the Philippine setting however is a totally different narrative. This is because prevalent to the regional way of life of the Filipino; it would only be customary that prevailing and dominant sub-cultures, characters and values of the different Muslim tribes would exist.

Among the schools or weekend madrasah visited were Eastern Mindanao Islamic Academy located in Sirawan village followed by MaahadRabitau Davao Al-islami in Waan Davao City and finally the Madrasatol Arabiya walIslamiya in Bankal inside the city of Davao. They have different in curriculum implementation, different in materials used in teaching, different types of system and classes offered. Eastern Mindanao Islamic Academy or also known EMIA has more facilities, students and teachers and offered until post-graduate high school while the other two schools are just offering primary level and intermediate level, and all are under the system of Davao Comprehensive Development and Promotion Program.

Bringing the formulation of the problem from its questions researcher found out the following, 1.) The similarities and differences of the visited Madrasah under comprehensive program. All three schools are under the Madrasah Comprehensive Development and Promotion program, with different materials used in their classes, different level class offered and finally different implementation of curriculum made by the school not by the guidelines given by the central office of Madrasah Davao. They were all under in one main office with same guidelines but totally different in terms of materials and references in use. 2.) Teachers understanding about curriculum. After all the interviews the researcher found out that, some of the employees have an idea what curriculum is but not in a broader way, they had an but not adequate enough for an ideal teacher but one of them (JulaLumagbasGuina) basically understand the value of curriculum in which a big factor for her because she is a government school teacher with proper and good foundation in terms of education.

These opinions gave implies that teachers in weekend madrasah should also understand properly the importance of curriculum and how should it be implemented because they are the instruments for the development of the students in all aspects of intelligence. 3.) The causes of the unimplemented curriculum of weekend Madrasah education in Davao City. Among the causes of the unimplemented curriculum are comprehensive development and promotion program has no textbooks to offer for the schools to use which is really rare for an institution, the program also No proper training for the cluster heads, supervisors and principals in terms of educational development, management and administrative matters. And finally the madrasah comprehensive development and promotion program is stagnant according to the teachers employed and no such change for its improvement and enhancement.
From this malady of implementation the researcher found out the primary solution of weekend developmental madrasah curriculum for the mean time, it can be a tool for benchmarking, support from developmental curriculum and have a concrete and reliable references in learning and teaching process that will meet the needs of the Muslim children in the said city Kagan Tribe in particular, and that is the Arabic Language and Islamic Values Education program of the department of education.

B. Arabic Language and Islamic Values Education (ALIVE)

The Arabic Language and Islamic Values Education (ALIVE) Program in the Department of Education Region – XI has its prime objective the provision of a relevant and responsive basic quality education to the Muslim children and all others who desire to avail of the program. It is anchored on the Basic Education Curriculum (BEC) of the Department of Education and is in compliance with Deped Order No. 51 series of 2004 or standard Madrasah Curriculum for Public and Private Schools.

The program is built on the principles of the Schools First Initiatives (SFI). It intends to produce ALIVE learners who are imbued with desirable Islamic Values and Partnership and Collaboration with the local government and Muslim leaders in the community and with competent and credible stakeholders (Muslim scholars and experts). The program sustains relevance and responsiveness to community expectations and needs by sourcing inputs to the teaching and learning process as well as to its management and administration, from the community through adoption of an acceptable recruitment criteria/ process and compensation scheme for ALIVE teachers; a viable and credible performance assessment and monitoring system; adaptation of a system of grading and reporting progress in, and recognition of the performance of the ALIVE learners, in line with the goals and objectives of the BEC and of the DepEd order No. 51 s. 2004. The ALIVE program of the region is implemented in schools whose environment is conducive to learning in the light of the Child-friendly School System, ably being managed.

1.) What is in the framework?

The framework contains the subject goal, learning expectations and competencies from Grades I – VI and the description for the five learning areas: Arabic Language, Qur’ân, Sîrah and Hadîth, Aqîdah and Fiqh, and Islamic Values Education. These will be basis for teachers planning their lessons and the learning opportunities for the pupils.

The framework contains similar features with the Basic Education Curriculum as it supports the integration of values teaching across learning areas. The Holy Qur’ân, Islamic beliefs and legislations, the Sunnah of Prophet Muhammad as well as his life story are rich in values. Hence, the goal at every grade level is for the learner to understand these values, internalize them and practice them in every aspect of his/her life.

Also, Arabic terms used in this framework have either been translated or described in the English language; a glossary of terms is provided. Also, as reference in teaching Hadîth and Islamic Values Education, a compilation of prescribed Ahâdîth and its sources is also included.

2.) How to use the framework

This document has been prepared for teachers in the ALIVE Program (in the public school) and ISAL (in the private Madarîs). Though prescriptive, this framework does not restrict the teacher in teaching other competencies and introducing other relevant topics to achieve the learning goal. The framework is meant to guide him/her on what to teach and what core knowledge, skills, and values are expected from their pupils. It is also the basis for the budget of
work. For the Islamic Values Education subject, teachers are encouraged to find other ways by which the values can be manifested among the learners.

Unlike in the previous framework, the scope and sequence for every learning area have been incorporated within the learning competency matrix. Teachers may extract the content and sequence of delivery within and across the grade levels from the matrices. The degree of difficulty (in terms of competency) and mastery gradually increases within and across the grade levels while the scope (for value formation) starts from Allāh and the self, the family, school and community/society and environment.

This framework is supported by teaching-learning materials developed by DepEd such as textbooks, skills books, teacher’s manuals, learning guides (for teachers), and audio and video supporting materials.

5. Discussion

Educational Goals
In developing Educational Goals, the plans and activities involved in everyday school life do not arise in a vacuum. They are formulated and carried out as a means to achieve some larger purposes. Goals represent the broadest or most general level which educational purposes developed. Goal means a broad or general statement reflecting the ultimate ends toward educational program is directed. Although goals are developed into two forms: learner goals and institutional goals. Learner goals describe the kinds of behaviour, knowledge, skills, and attitudes we hope learners will acquire as a result of their experiences in the total educational program. Whereas the institutional goals define the role of the school in helping young people attain learner goals as well as clarify school’s role in society. Institutional goals outline in terms of broad terms what the school do. Typically institutional goals includes statements such as:

1.) To ensure equal educational opportunity for all learner
2.) To contribute to the improvement of community life.

While learner goals and institutional goals represent two different types of purposes, they obviously should function in an interactive way. Learner goals represent the behaviour, skills, knowledge and attitudes we hope young people will attain. Institutional goals define what the schools will do so that the learner goals may be realized as a fully as possible. Together, they provide guidance for specific curriculum plans that constitute the heart of the educational process.

As far as the curriculum is concerned of the three existing weekend school, it shows in the data that they have a lot of differences that may weaken the performance of the comprehensive program, the curriculum given were not implemented desirably, the school has their own curriculum used without following the standard curriculum given, the textbooks of schools are different from each other where in the standardization of the said program were not fulfilled. These circumstances will fully affects inevitably to the program in terms of development, progress and quality education. It shows that the program didn’t reach their vision “In developing a comprehensive vision for education for the Filipino Muslim youth of Davao City, there must be conceived a dream that shall embody the need to Nurture “Assiduous, Committed Muslims”. Education organization is very important because it helps guide one’s life. It the curriculum is inefficient and unorganized it isn’t far to say that the managers and administrators as well as the teachers are misguiding the learners. Al-attas (1980) mentioned
education is a process of instilling something into human beings. Instilling refers to the method and the system by which what is called “education”.

Recommended curriculum in which the weekend developmental madrasah curriculum in Davao City is endorsed by the researcher to be united through the curriculum guided by the ALIVE program, it was designed and organized by the scholars with good background in terms of curriculum designing and implementation.

According to William Jennings Bryan “Destiny is no matter of chance, it is a matter of choice: it is not a thing to be waited for, it is a thing to be achieved” the researcher recognized the potential of ALIVE program being implemented in Region XI most particularly in Davao City. It has the ability, authority and spirit to solve the existing problem faced by the Madrasah Comprehensive Development and Promotion Program. ALIVE will serve as a channel to answer the deficiency of the Madrasah Comprehensive Development and Promotion Program in terms of Materials, guidelines, connections to the best and well-rounded Muslim Scholars of the Country, support from the local government and its endeavour and most especially it responses the needs of the Muslim children who wants to learn about Islamic Knowledge.

ALIVE program can support any tangible and intangible materials that can develop the Madrasah program of the said city. ALIVE program is globally competitive.

1. Conceptual Framework of the ALIVE program:

   a.) ENVIRONMENT: Since the ALIVE classes implemented in a public schools, Madrasah Comprehensive program can develop and learn from government school how it works and be fulfilled in its own institution (Weekend Madrasah) the child-friendly school and having a home-school- partnership with a quality and relevant facilities.

   b.) LEARNERS: In public schools where ALIVE learners assessed their capabilities and diagnosed their learning and needs, good health and nutrition status. In Weekend Madrasah can follow the steps how it works and it implemented in a way that fit the system of Madrasah Education.

   c.) CONTENT: the ALIVE program were strengthen the standards, policies and instructional materials due to the support of the government under Deped order 51 s. 2004, Weekend Madrasah can ask essential materials or strategic plans on how to improve the quality and system of the weekend Madrasah Education.

   d.) FOR STUDENTS: perhaps the different between Public Government schools and Madrasah Education is quite massive, It is a secular and Islamic education issues in the Philippines where Secular is more advance, modern and globally competitive, whereas the madrasah program especially the weekend has its traditional system. Due to lack its old-style and out-dated. In this extent, the Madrasa Comprehensive program can adopt the Student-centred methods, relevant grading system and adequate textbook and other learning materials.

   e.) FOR SUPERVISION and SUPPORT: SFI and SBM, school mapping and needs analysis, principal performance framework and accountability, ALIVE integration in the SIP and school activities where in the Madrasah system can embrace through the support of the endeavour under ALIVE program, it also includes LGU and School Governing council, Parents, Community, leaders shared accountability through consultations and their
active involvement, rationalized use of SEF to include allocation for hiring ALIVE teachers and in this case the Madrasah Comprehensive Development and Promotion Program can see and evaluate the difference between the level of standardization of employing teachers as part of the team who will foster the knowledge of Islam. Supervision and support also tackle performance and monitoring and evaluation that the researcher saw the weakness of the Madrasah Program.

f.) FOR TEACHERS: Arabic Language Competence, credibility, commitment to student learning, teacher performance framework and accountability, motivational and moral support, adequate and benefits from the government.

ALIVE program is globally competitive due to its competence, organization and credibility that answers the needs of Muslim Filipinos. According to Charles F. Kettering “We should all be concerned about the future because we will have to live the rest of our lives there”. Basically Allah has gave his verse in the holy Quran in which even we (Muslim Believer) are preparing for our life in hereafter through worship, Allah said do not forget your share and living in this living world (Earth). (Surah Al-qasas verse 77)

The Arabic Language and Islamic Values Education (ALIVE) Program in the Department of Education Region – XI has its prime objective the provision of a relevant and responsive basic quality education to the Muslim children and all others who desire to avail of the program. It is anchored on the Basic Education Curriculum (BEC) of the Department of Education and is in compliance with Deped Order No. 51 series of 2004 or standard Madrasah Curriculum for Public and Private Schools.

The program is built on the principles of the Schools First Initiatives (SFI). It intends to produce ALIVE learners who are imbued with desirable Islamic Values and Partnership and Collaboration with the local government and Muslim leaders in the community and with competent and credible stakeholders (Muslim scholars and experts). The program sustains relevance and responsiveness to community expectations and needs by sourcing inputs to the teaching and learning process as well as to its management and administration, from the community through adoption of an acceptable recruitment criteria/ process and compensation scheme for ALIVE teachers; a viable and credible performance assessment and monitoring system; adaptation of a system of grading and reporting progress in, and recognition of , the performance of the ALIVE learners, in line with the goals and objectives of the BEC and of the DepEd order No. 51 s. 2004. The ALIVE program of the region is implemented in schools whose environment is conducive to learning in the light of the Child-friendly School System, ably being managed.

6. Conclusion

The implementation of Madrasah Comprehensive Development and Promotion program of Davao City to the Weekend Madrasah education is in the path of many inconsistencies and challenges that results the inefficiency of the weekend madrasah operation, it caused the ununified curriculum that triggered the situations of each weekend school.

The schools should have a standard based curriculum to be followed from the central office such as in Arabic Language and Islamic Values Education (ALIVE) integration in the national Muslim Dominated public schools, wherein the Department of Education provided a brilliant guidelines that answers the needs of the Muslim children studying in Elementary level. But in this case (weekend madrasah) it’s far from the desired implementation that should be done, therefore the solidarity and unity of implementation was affected, on the other hand the deficiency of revision and nonexistent information for curriculum development instigated mistake and confusion amongst institutions. Thirdly
the weak and substandard qualifications of the supervisors, cluster heads down to the teachers worsen the condition.

The researcher conducted the research “Unifying weekend Madrasah Curriculum in Davao City, Philippines” to investigate, get information and recommend for the betterment and somehow development of the said institution. The researcher believed that in every institution there’s always a unique design that meets the needs of the clients and for Madrasah Comprehensive Development and Promotion Program in Davao City, the curriculum might have insufficiency not because they are not intelligent, but maybe the Curriculum design made needs some improvements and need to be assessed in order to perceive the exact requirements that fit the basic needs of weekend madrasah. From the findings of the research the master of this study adhere to be optimistic and get the ideas available from the ALIVE (Arabic Language and Islamic Values Education) program of department of education.

The researcher believed that in Education there’s always hope and in unity and solidarity amongst Muslim in the name of Allah the Great creator of Human kind everything is possible. Education is the only key to unite us with proper guidance and leadership.
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