**CHAPTER – I**

**Introduction**

1. **Background of the study**

Philippine evolution of education was influenced by the colonizers, namely; Spanish, Americans, and Japanese. Among the three colonizers of the country, the Americans dominated, Staff and Board (2012). With English as the medium of instruction, the Philippine education is a prototype of the American system, categorized into public (government) or private (non-government). Meaning the general pattern of formal education has four stages, the nursery, Kindergarten, Elementary and High School. In the case of the Philippines, tertiary education mostly taken four (4) years, and rarely 5 years especially for medical courses. It will be added two (2) years for graduate school, with a bachelor’s degree diploma. For higher education taking two semesters usually starts in June to October and November to March respectively. However, there are universities implementing tris-semester like De La Salle University. Foreign schools usually follow the local pattern.

The Philippine public school system with the Republic Act No. 10533, also known as, the Enhanced Basic Education Act of 2013 (Alegado, 2018), was finally implemented year 2016 nationwide. The previous10 years basic education, now became 12 years, this is from Elementary to High School level, referred to K-12 Basic Education Program. It means, 6 years in Elementary, 4 years in Junior High School and another 2 years for Senior High School. This is the new educational system of the country, the old system, which ran from 1945 to 2011, Student ages six (6) to fifteen (15) will take 6 years in Elementary and 4 years in High School. The official educational program to implement the Kindergarten Education Act of 2012 and Enhanced Basic Education Act of 2013, now had 13 years to complete. 1 year for kindergarten, 6 years for elementary, 4 years for junior high school and 2 years for senior high school**.** In the country whether public or private schools, the basic education are all regulated by the Department of Education, While Higher Education supervised by CHED or Commission on Higher Education, on the other hand for technical education and skills development authority is for TESDA. These three (3) departments are taking charge the educational development of the Filipino in general.



Figure 1: The Educational Structure of the Philippines.

Source: Department of Education (DepEd)

**1.** **Madrasah Education**

The Madrasah Education in the Philippines strongly believed brought by Arab Missionaries and Malay adventurers who established in Sulu and western Mindanao in the 13th century based in the Sulu Genealogy, it is Tuan Mashaika arrived introduced Islam to be inhabitants in Sulu. (Hasoubah, 1983).

In the half of 14th century, the missionary by the name of Karim-ul-Makhdum arrived and reinforced the growing Islamic communities in Sulu (Abubakar) through his religious activities. The Sumatran Muslim nobleman instituted himself into the local sulu leadership and furthered the spread of the teachings of Islam. Furthermore, Makhdum followed by a decade. (Hasoubah, cited in alonto, 1986).

In the beginning of 15th century, an Arab missionary consolidated political power through his introduction of the sultanate political system and becaoming the first sultan. He was able to construct masjid (mosque) and madrasah during his reign, Sayyid Abubakar (2017).

Madrasah education very simple, it was done by the *pandita or guro* a Sanksrit word for “teacher.” Sometimes classes were also done in the masjid or mosque. Lessons were confined to the reading and writing of the Arabic language as the means of reading the Qur’an, (Hasoubah, 1983).

During the Spanish Period when the Bangsamoro (Filipinos) defended their land against colonizers, the only the only instituions that made survival is Madrasah Education (Mangondato Solaiman 2017). The western system of education was introduced during the American period particularly in Mindano, Sulu and Palawan. However, the success of this educational plan is not easy because of the fear of Muslim people or Moro that would change their faith from Islam to Christianism. The concept of education was new to them and this secular education was developed gradually.

After the independence declaration and while the Christians moved to Mindanao. The numbers of participation of Muslim Moro to formal educationa, rapidly increased. 1950’s begun the evolution of Madrasah Education, where many Muslim youth studied abroad and learn Islamic Education, and eventually established formal madrasah institutions offering the same Islamic Sectarian Education Curriculum, these are usually in Bangsamoro Land, specifically in Marawi.

However, Muslim Filipinos faced several circumstances in facing the reality of life and in developing Madrasah Education in general. Muslim Filipinos confronted many challenges in their lives for almost 400 years, fighting for their rights, equality and freedom. According to Muqtedar Khan, on his report entitled “Muslim of Philippines; are struggling for their freedom and part of it is their dignity and equity. He stated, Muslim are fighting for their rights, preservation of their faith and belief. From these, Muslims cannot establish a better madrasah education due to the rise of Islamophobia, while fighting for their rights, the modern Philippines is increasingly developing.

Nevertheless, through these, Muslim scholars both working in the government and in private institutions now and then are doing their best in order to minimize those struggles and live harmoniously as much as possible. One of the best examples of their courage to fight for their right, is the establishment of Madrasah Education. That is now happening in the country pleasantly. The formation of laws and regulations to be able to give answers on the call of their rights to educate their nation though Islamic Education. In order to preserve their culture, tradition and beliefs.

* 1. **Weekend Madrasah Education**

Weekend Madrasah is a madrasah education that takes place every Saturdays and Sundays and was agreed upon by the teachers, parents, and community due to its neccisity for the Muslim children around Mindanao sepcifically. This type of madrasah was already established even before the introduction of western education in the Philippines. Every Muslim Community in the country has weekend madrasah. With no assistance from the national government, Weekend Madrasah became an alternative school in order to response the needs of Muslim children in terms of developing their spiritual aspect and religious identity. Some madrasahs are SEC registered (Secutrity Exchange Commition) and some are not. This madrasah is a part of the tradition or culture of Muslim Filipinos in the country. As a result, this madrasah became a self-developed, as long as the Islamic teachings will be delivered and taught rigorously in a given time. Weekend Madrasah functions as a traditional school, with learnings attending pre-school, intermediate, and high school. The teachings focus on Islamic religious, as well as some mathematics subjects, with Arabic as the medium of instruction for higher grades and a mother tongue for lower grades. However, the majority of the schools only operate on weekends, with some having Tuesdays and Wednesdays.

For Muslim Filipinos, madrasah has been an essential educational institution for religious training of young children. It is in charge of passing on Islamic knowledge, morals, and culture. Because secular public and private education of DepEd or the Department of education (government) does not offer this type of knowledge, many public-school students are unaware of their faith, ignorant of their religion and unaware of their religious culture. Muslim children started attending public schools on weekdays as well as madrasah on weekends. Muslim parents wanted their children to have both, to learn both despite of hectic schedules without free days, because the parents want their children to gain employable skills and religious awareness. This situation however is not conducive to effective learning because youngsters are completely absorbed with school tasks every day of the week and have no time to relax. A happy compromise should be reached that allows the students to acquire their religious teachings as well as necessary skills in the same school, (Carmen Abubakar, 2011). Hence the implementation of DepEd Order No. 40, series of 2011, arouse in in order to serve muslim children studying in public school sot have an alternative class for them to learn their relious and cultural knowledge.

A madrasah is typically established by private people or organisations to give Islamic education to community. No age limits and all are accepted. There are no mandatory fees because profit is not the primary motivation for starting the school. However, now a days due to some payment for electricity and other facilities, low fees are asked. But sometimes parents pay voluntarily according to their financial means. Teachers work as volunteers mostly and are paid very little, unless the weekend madrasah is under the foundation or organization that is backedup by the local government. Because the schools are on a tight budget, they frequently lack of books and other resources. This constitutes one of the biggest problems for the madrasah. Other problems have to do with teacher competence, curriculum, instructional materials and infrastructure.

Over the previous three decades, these difficulties have been the focus of national conferences and consultations. In the early 1980s, shortcomings in madrasah education in the Philippines began to garner increased attention. A number of conferences were held to explore these issues and come up with solutions. The First National Congress on Muslim Education was held in Marawi City from October 27 to October 31, 1980. Despite the fact that the Marawi Conference focused on Muslim general education, madrasah education was also discussed.

Hereunder are the problems that have been seen in many studies and the focus of the researcher to widen our informations and knowledge about weekend madrasah.

* 1. **Problems**

 The following issues were identified as the most serious:

* + 1. School Management – Most of weekend madrasah has no proper opertational structure, tangible vision aside from the fact of learning Quran and Sunna.
		2. Students – Most of the students are merely enrolled but not necessarily into it. Parents are the ones who push their children to study. Number of enrollees doesn’t reflect the numbers of completers and graduates.
		3. Curriculum Development – Reason why many students don’t have this big motivation to study in weekend madrasah because of no clear and unified curriculum.
		4. Madrasah Educational Facilties – Because of the issue of not being profitable school, the tendency was seen in every weekend madrasah how poor their facilities were. Because of no assistance from the national government as well, weekend madrasahs are dependent only from the charity of the people around the community and other foundations abroad, although this is only given to few.
		5. Educational Evaluation – Weekend Madrasah has been clear of its goal to encourage children to learn about their religion. Hence, the problems of evaluation haven’t been answered. Some Madrasah has a proper system and others are still in the process of learning the standard way, according to Philippine Education pattern.
		6. Teachers’ Welfare – Most of the teachers are not well trained, not professionally qualified. However, there are teachers who graduated in KSA and other Islamic countries, who gained their proper education. Those people are the one who tried to make weekend madrasah education exist, up until these days.
		7. Financial Matter – Financial Matter is a big problem of weekend madasah, because everything is based on the input given by the community
		8. Legalities to be acknowledged by the National Government for the assistance.
	1. Establishing Madrasah through DepEd – Department of Education’s Program

According to the study of Kamaruzzaman Bustamam-Ahmad (2011), to establish the madrasah, here’s the linkage of ALIVE PRorgam, wherein the Arabic Language and Islamic Values Education program Integration is acknowledged. The term "integration" was first used to describe madrasah integration in the public schools. The policy was first implemented in 1982, under President Ferdinand Marcos' administration, with the issuance of Letter of Instruction 1221 on March 31, 1982. to optimize the development of the human resources of the nation, and to enhance the nation’s Islamic heritage by pledging to undertake the following:

Develop and implement a program for the development of Madrasah schools, at the very least to improve their teaching staff and instructional facilities; however, priority should be given, wherever possible, to their progressive integration as a sector in the national educational system, with enhanced curricula, so that their graduates can join the mainstream of Philippine education and contribute to the modernization of their communities. Enhance the establishment of Islamic Studies programs at state institutions of higher learning, particularly in Mindanao, including the rapid strengthening of Shariah law programs. Establish and strengthen programs for the teaching and learning of Arabic, which is not only important for educational programs in Mindanao but also a useful field of study and professional education in higher education as a mandatory or elective topic, where suitable.

The difficulties with madrasah education in the Philippines reflect the continuing division between the government and Muslim minority populations. While there are legal safeguards in place to protect, preserve, and enhance cultural groups, these rules are more effective on paper than in practice. Muslims' desire to establish their own educational institution ascends from the fact that their cultural and religious traditions are not often reflected in the national system, which is secular in nature and frequently seen and understood through the eyes of the dominant culture. Is mainstreaming capable of achieving this goal in its current form? Or the alignment of Weekend Madrasah of DepEd Order No. 41, Series of 2017 is enough to answer the issues and concerns? The concerns may take years, but with continuous partnership, Weekend Madrasah will become an institution parallel to the vision of the Department of Educataion, Government.

**2.** **Educational Administration**

Historically, educational administration has been described as having an amorphous nature (Campbell, 1981, Culbertson, 1981, Glatter, 1987, Hodgkinson, 1981, Rowan, 1995, Riffel, 1986) as an applied field of leadership in the context of education, (Bates, 1980). Educational administration is an umbrella phrase that covers a number of ideas and practices that indicate significant differences of perspective between diverse organizations within the profession," Bates explained (Bates, 1980, p. 2). Indeed, the multiple theoretical paradigms (see Evers and Lakomski, 2012), inclusive methodologies (see Heck and Hallinger, 2005), and diverse topics in the educational administration research literature (see Murphy et al., 2007) have been viewed paradoxically as a robust field on the one hand, while a field lacking coherence and direction on the other (Erickson, 1979, Fitzpatrick, 2007).

The identification of three large concerns that seem to surface with increasing repetition within both the scholarship about and the practice of administration. The three themes are: democratic community, social justice, and school improvement.These viewpoints are inextricably linked and organically intertwined, (Murphy, 1999). The emphasis on student achievement is a social justice problem; here, the emphasis is on success for all children, not just the brilliant or well-off. Academic performance without a societal framework is chimerical; learning entails interactions with teachers and other students in a functional community; learning must be linked to responsible involvement in various social organizations. The term "democratic community" refers to a learning group that engages in debate and discussion concerning social policies and the common good. Social progress necessitates reasoned debate and ongoing evaluation of social policy. In order to promote social justice, a critique of structural and cultural inequality in society must be based on both factual facts and moral argument. If we want to build a strong educational program, we need all three themes to work together; none of them can achieve the required results on its own.

Educators will be able to resist the current overemphasis on narrowly academic examinations as the sole measure of a school's goal if they maintain the necessary interpenetration of all three themes. Because students' mastery of the academic curriculum appears to be lacking in some communities, more than half of the student body is performing below expectations this clearly necessitates intense and sustained attention, but not necessarily the draconian and punitive measures adopted by some school systems. Educational administration is coming to be seen by practitioners, policymakers, and scholars as unique among forms of administration and management; it should be shaped and directed by the essential work of learning educational administration is a branch of education that studies the philosophy and practice of educational administration in general, as well as educational institutions and educators in particular. The educational administrator's job is to keep the school's entire process running smoothly by making decisions that help students learn more effectively.

Scholars have attempted to frame educational administration as primarily science (Hoy, 1996), craft (Blumberg, 1984), politics (Bacharach and Mundell, 1993), caring practice (Beck, 1994; Marshall, Patterson, Rogers, & Steele, 1996), problem resolution, and so on during the last several decades (Robinson, 1996). However, Michel Foucault views the best as primarily a collection of disciplinary activities. Disciplinary practice is a set of discourses, norms, and routines that determine how a field of study, such as educational administration, and its related practices, such as site-based management, supervision, and staff development, form themselves. The formation of conventions, agreements, and regulations that regulate and validate present means of distinguishing among "best practices," desirable outcomes, academic rigor, and valid knowledge claims are all part of this self-constitution process. These discourses, ideas, and routines are shaped by historical political, cultural, and economic contexts, but they are acted out in a specific local and contextual institutional setting. During the early twentieth century, for example, the field of educational administration was framed amid competing discourses, with social practice based on rationality, efficiency, and effectiveness triumphing over other opposing discourses (Callahal, 1962). The way educational administration was established as a disciplinary practice has had a significant impact on daily school life.

Educational administration is a branch of education that studies the philosophy and practice of educational administration in general, as well as educational institutions and educators in particular. The educational administrator's job is to keep the school's entire process running smoothly by making decisions that help students learn more effectively. Therefore, Formal planning will definitely improve the overall effectiveness of work, (Aldag & Stearns, 1991).

The research a resolution for the development of madrasah education specifically the weekend madrasah setup which is considerably the outdated type of education. hence, by the help of organizing, planning, having a good networking, the old-type of education format will be revise according to its necessity.

Weekend Madrasah is oldest form of madrasah in the Philippines. It is called weekend madrasah because it is done every Saturday and Sunday and only 2 days in a week, there is no standard curriculum and occasionally it is non-graded and open to all ages. The asatidz are at least graduated from madrasah program (Elementary, High School) or Imam of the masjid recognized by the local government but not the national education department which is DepEd.

 With the DepEd Order no. 40, series of 2011, the policy guidelines for MEP are being explained, especially for the MADARIS program. In order to address the focus on development for weekend madrasah in terms of planning, work system, assessment or supervision. the adaptation of DepEd order no. 41, series of 2017 is the guidelines that the researcher is projecting because it fits the educational culture of Filipino Education.

 The program's goal is to give Muslim students with acceptable and relevant educational opportunities while also taking into account their cultural backgrounds and unique reasons for participation in the program. It also strives to include knowledge and skills that are relevant and interesting to Muslim students. This policy aims to combine existing DepEd issuances on Muslim education with new provisions for more effective and efficient program development, implementation, and evaluation in order to constantly improve these programs and services for all learners. Furthermore, this policy will serve as the foundation for the contextualization of educational frameworks and the construction of the MEP's governance and administration manual.

 Through the DepEd Order, it explained and tackled the following Program for Learners, the programs are extracurricular interventions aimed towards Muslim students in various grade levels. It establishes criteria and competencies that are relevant and appealing to Muslim students. It combines subjects from the K–12 curriculum on Arabic language and Islamic principles as independent study areas. The Kindergarten Madrasah for example (DO No. 47, s 2016) was created for Muslim students in kindergarten or in Muslim communities. It considers learners with a variety of backgrounds, past knowledge and experiences, goals, skills, attitudes, personal characteristics, and interests. its objectives states, it strives to guarantee that five-year-old Muslim children meet the requirements and skills expected of them, in line with the Kindergarten Education program. It strives to promote a holistic approach to how young children grow and develop, as well as the importance of families and communities in supporting the child's growth. The Curriculum on the other hand, its objectives and skills are aligned with the kindergarten curriculum, which is used in all public schools across the country and includes appropriate competences for Muslim students. The kindergarten curriculum incorporates Islamic values and Arabic language into domains such as (1) language, literacy, and communication; (2) socio-emotional development; (3) values development; (4) physical health and motor development; (5) creative development; (6) mathematics; and (7) understanding of the physical and natural environment. In addition, for the assessment, it states that, the goal of classroom assessment is to examine students' existing and developing abilities holistically. Observation is usually the major method of formatively assessing Kindergarten students. Formative assessment and learning activities are carried out at various times throughout the day. This is to ensure that learners progress from guided to independent displays of information, comprehension, and abilities, and that they can successfully transfer this knowledge, understanding, and skill to future contexts. Furthermore, for the rest of Elementary level has the standard guidelines to be adapted as well.

**3**. **Government laws Related to Islamic Education**

Through the LOI or Letter of Instruction signed by for President Ferdinand E. Marcos (LOI, 71-A) on April 28, 1973. This initially and officially opened the opportunity for the madrasah establishment. Another law is LOI 1221 signed March 31, 1982. These laws are the basis of integration of madrasah education to the system of Philippine system of education.

During the administration of former President Fidel V. Ramos. September of 1996 was signed the final agreement. March 31, 2001 through the Republic Act No. 9054 provided assurance to help the improvement of madrasah education. Article 14, section 14.

Madrasah education is not part of the Philippine law, primarily the 1987 Constitution. However, The Philippine Government and MNLF or Moro National Liberation Front mad an agreement year 1976 a specified policy signed in Tripoli Libya under the supports of OIC or the Organization of Islamic Conference (Republic Act 9054) that lapses into law in 2001, the final agreement signed in Manila Philippines year 1996 between GRP and the MNLF (Contemporary and Asia n.d.).

Under Article 2, Section 22 of the 1987 Philippines Constitution. The Philippine constitution recognized the rights of cultural minorities within the framework of development of the Philippines in general. In order to give the equality while preserving the better life and peace of every Filipino, the state encourage the non-formal education and out of school youth in order to be served accordingly, while preserving their culture and belief and madrasah education is part of this provision under the Article 14, section 2 and 4. The Department of Education (DepEd) was DepEd Order No. 51, series of 2004. May 19, 2011 DepEd Order 40, series of 2011 – amended DO 51, s. 2004. This law prescribing the adaptation of public and private elementary madrasah under the framework of department of education or DepEd. The resources were provided in terms of strengthening the capacity of the teachers through CAPDEV Program, through providing the materials to be used and assisting the madrasah education transition all over the region. This education is intended to Muslim children in order for them to grasp and create a good foundation in their basic education, to empower their knowledge, skills and values anchored to their belief that will be able to use in their society (Maruhom, 2012).

 **a. Laws Reinforcement:**

1. DepEd Memo. No. 56 series of 2006, training of asatidz prior to the selection for intensive class
2. DepEd Order No. series 2007, Teacher’s allocation for new item as regular employee of the government.
3. DepEd Memo No. 250 series of 2007, guidelines for asatidz’ allowance for ALIVE program
4. DepEd Order No. 81 series of 2007, furtherment of madrasah’s assistance by adopting DepEd Order No. 51, series of 2004 as a component of basic madrasah education
5. DepEd Order No. 18 series of 2008, the implementation procedures for DepEd Oder No. 18 series of 2008, the implementing rules for DepEd 81 series of 2007 (Financial Assistance)
6. The DepEd Order No. 41, s. 2017 the Policy Guidelines on Madrasah Education in the K-12 Basic Education Program.

The eventuality of Madrasah Education was formally recognized in the Philippine national setting si Education, given the chance, the right of the Muslim Filipino to educate themselves according to their beliefs under the framework of the Philippine’s educational unity and development.

**4.** **Muslims in the Philippines – Bangsamoro**

In the 14th century Islam in the Philippines arrived through the arrival of traders from different parts of the world, like Southern India, Southeast Asia and Persia. Because of the conquest of Spanish Islam declines as a result of Christians introduction. Islam’s predominance reached all the way in Manila Bay which is home of several Muslim Kingdoms. In addition, the majority Muslim in the country follow the teachings of Sunni or Shafi school of jurisprudence. Islam is the oldest monotheistic religion in the Philippines ever recorded.

The word “Moro” is a Spanish term referring to the Muslim people of Mixed Arab and Barber descent from Northwest Africa, known as the Moors, they are the one who invaded the Spain in the 8th century (Kapahi and Tañada 2018). On the other hand, Bangsamoro means, the Moro Nation that includes all Filipino Muslim ethno linguistic group in Mindanao (at least 16 races) which generally hail from the Malay race, and among of them are Tausug, Maranao, Maguindanao and Kagan (Kalagan) originally in Davao Region being the minority among them. Under the Bangsamoro Land, that comprises of four (4) provinces such as Lanao del Sur, Maguindano, Sulu and Tawi-Tawi. 1976 was officially recognized the term Bangsamoro in Tripoli Libya Peace Agreement between Philippine Government and MNLF.

As of 2015, according to the Philippine Statistics Authority, Muslim recorded 5.57%. Although on 2012 the estimated populations by NCMF were 10.7 million approximately 11% of the overall population of the country.

1. Muslim Mindanao: ARMM comprises the Philippines' mainly Muslim provinces, specifically: Basilan, Lanao del Sur, Maguindanao, Sulu and Tawi-Tawi, and the Islamic City of Marawi. With the capital city Cotabato, this region has their own jurisdiction
2. Muslim Population per region data can be taken from NCMF/PSA
3. ALIVE Implementation per region thru DepEd Region XI
4. Madrasah Education in Davao Region
5. Weekend Madrasah thru division per city in Davao
6. ALIVE In public schools thru ALIVE coordinator per division
7. Private Madrasah thru school principals per school (4 Schools)

**5.** **General Focus of the study**

Philippines is known as a Christian country, the separation of church and state is a structure that the nation that has been implemented, it is the principle of the country where people must be dictated and guided. And for Muslim Filipinos in contrary, state and church are mandated by the words of God “Allah” and by its last and final messenger Prophet Muhammad Peace and Blessings be upon Him. Hence, in order to develop and enrich their education through Islamic Education, the significance of Madrasah Education fits in.

 the role of Islamic education to every Muslim is very vital. This is the factor to understand the world on their own perspectives and to know their rights and responsibilities from the law implemented t o their society and their country in general (kawangit, Guleng, and Usman 2019). This education helps them to interact the diverse community with balance and appropriate actions to whatever they will face. This is the motivation of this research is to help the weekend madrasah to see the possibilities, opportunities and strength in adapting the ALIVE Elementary curriculum in their institution, in order to have a balance, well-formulated guidelines that will trail the standard of the Department of Education in the country.

In Islam, the total knowledge is to grow with balance of total personality of the person who believed in the teachings of Islam. From the teachings of Quran and the Sunnah or the traditions of prophet Muhammad PBUH it will form him to have an emotional and spiritual attachment to the core values of the book of Allah and eventually follow the system of Muhammad PBUH (Kulidtod 2017),. That is why according to Afzalur (2000) the separation of moral values and religion in education is a destruction of human totality’s growth because good education knows its religion’s values. In short, from the Islamic viewpoint, education has dual purpose: to grow both the secularism of man and its religion as his foundation.

Madrasah Education in the Philippines has three parts. (1) Weekend Madrasah(Traditional), considered as non-formal education because of its characteristics: classes held on weekends, not having a standard curriculum based on the Filipino framework and everything based on the agreement of the community only, multi-age groupings, the teachers are imam (Muslim religious leader) or who graduated elementary or High School in the same madrasah system as their minimum requirements. (2) Developmental or Formal Madrasah**.** It operates like a regular school. The concentration of teachings is dominantly about Islamic religion and cultural subjects and include some mathematics and sciences courses, with Arabic as the medium of instruction. (3) Standard private Madrasah. This type of madrasah has been modified to become a component of the Philippine educational system through the issuance of DepEd Order No. 40, s. 2011, amended DepEd Order No. 51, series of 2004. This madrasah education is recognized and supported by the government through Department of Education. In addition, (4) Dar a 2- or 3-Year Course Madrasah Education, like the Almaarif Educational System in Baguio City. where the students will stay in madrasah’s dormitory, where foods and other essentials are provided. These are fully Islamic and Arabic School, mostly are based on Saudi Arabic Curriculum.

The researcher’s focused is on Weekend Madrasah. Through the issuance of the DepEd Order No, 40, series of 2011, entitled “Standard curriculum for Elementary Public Schools and Private MADARIS”. in diagnosing the educational problem attacking the Moro people, the order assumes that “The crucial issue that confronts most Muslim educators is the unification of the curriculum amongst the Madaris. there is no uniformity in the curricular offerings. According to Kulidtud (2017) Private do not follow the Philippine education curriculum, thereby turning students into virtual foreigners in their own country. And this will follow the weekend madrasah since many Muslim Filipinos are depending on this education as their foundation in their Islamic well-being.

In line with this, the Department of Education helped the design of a standard curriculum for the public and private Madaris or schools in Muslim dominant Communities, wherein the curriculum aims to: (1) create and establish a good system so that the transfer of students from public and private madrasah, or vice versa will be easier (2) unite the dichotomy or dissimilarity among Muslims; and to (3) help promote the Filipino Identity and preserve the Muslims’ cultural heritage.

**6**. **Rationale**

The research studied the possible centralization of the Weekend Madrasah in Davao Region, Southern Philippines, through the usage of ALIVE curriculum in Elementary Department in order to attain the unification of basic knowledge of Muslim Filipino children towards their Islamic learnings. Or the adaptation of MADARIS program of the Department of Education. This study gave information of how ALIVE and MADARIS program has been successfully applied in most dominated Muslim schools in Davao region. Furthermore, the research formulated educational model which is, The Innovative Model of Weekend Madrasah Implementation in Davao Region, Philippines. The model is essential because the model will uplift the system of weekend madrasah, it will tighten the relationship of two different madrasah education (DepEd and Weekend Madrasah) and allows the weekend madrasah be recognized in the national level, where the missing part of its development. The educational aim of this research emphasized that Weekend Madrasah Islamic education is also a source of opportunities to Muslim people who tried to study through this system and stopped the perception of only strengthening the moral and spiritual values of students.

In addition, the establishment of human and funding resources, educational facilities, curriculum design and its implementation procedure has learned. This research tackled the deficiency of training of the teachers in teaching and learning development program, espcifically in weekend madrasah program.

Qualitative research methodology applied on this, data gathering from relevant sources, studies, works and personal interviews. In conclusion, the study showed the possible centralization of the Elementary Curriculum in Madrasah education in Davao region, to grow and take the opportunities from the beautiful system provided by the Muslim scholars under the guidelines of the Philippine government. Through the Model made by the researcher entitled; ‘The Innovative Model of Weekend Madrasah in Davao Region’ The researcher encouraged the Muslim community that Muslim Filipinos are still Filipino in general who has the rights to be served and acquired the chances of the country.

**B. Statements of the Problems**

The Aquino Administration before pointed out that 10 points educational outline including “Raising the quality of Madrasah Education”. The researcher is optimistic for the enhancement of Weekend Madrasah through the adaptation of MADARIS or the curriculum of ALIVE program. Based on the DepEd Order No. 41, series of 2017 and the researcher’s formulated model.

ALIVE program is one of the avenues for peace- building between Muslims and Christians ethnic. National united people in the Philippines and inter- cultural solidarity are the main objectives to keep country in peaceful life (Muhamat, Kawangit, and Aini 2015),. The Policy Guidelines on Madrasah Education in the Philippines K to 12 Basic Education Program provided implementers and stakeholders with provisions on policy design and contextualization; operationalization of the curriculum support system; program management; and monitoring evaluation that are unique to the implementation of the Madrasah Education Program. Basically, this DepEd Order can be a basis of the weekend madrasah on their operational system

Weekend Madrasah is oldest form of madrasah in the Philippines. It is called weekend madrasah because it is done every Saturday and Sunday and only 2 days in a week, there is no standard curriculum and occasionally it is non-graded and open to all ages. The asatidz are at least graduated from madrasah program (Elementary, High School) or Imam of the masjid recognized by the local government but not the national education department which is DepEd.

The following are the focus of the study, supported by the research questions:

 **1. Weekend Madrasah Management**

1. What is the VMGO and Philosophy of each weekend madrasah?
2. What is the Organizational Structure and its description and functions?
3. What are the Foundations from the government that backup the weekend madrasah?
4. What kind of Philosophy does Weekend Madrasah implementing?

 **2. Student**

1. How many populations in each weekend madrasah education?
2. What is the enrolment system of new, returnee, transferee student?
3. What is the selection and promotion process of the students?

 3**. Curriculum Development**

1. How is the curriculum design to meet the needs of each madrasah?
2. What is the curriculum structure and development?
3. How is the design of each curriculum implemented in a form of teaching and learning process?

 **4. Madrasah Educational Facilities**

1. What are the available facilities that support the weekend madrasah?
2. How these facilities utilized for the application of teaching and learning procedure?
3. How are the facilities be improved in developing madrasah education?

 **5. Educational Evaluation**

1. How is the curriculum implementation evaluated in terms of its success and failures?
2. How does the student’s achievement evaluate?
3. What kind of evaluation instruments used to assess the students’ progress?
4. How often the evaluation made?
5. What kind of system used in conducting the evaluation (In a year)?

 **6. Asatidhs or Teachers**

1. What are the teacher’s qualifications to be able to conduct properly the teaching and learning procedure?
2. What are the requirements of teachers for section?
3. What is the process of teacher’s assignment?
4. How do the teachers prepare for the teaching and learning avenue?
5. How do the teachers perform their load assignments (in a daily basis)?
6. How is the performance of the teachers get evaluated?
7. How are the teachers assessed to improve their ability towards the quality teaching?
8. What is the reinforcement needed if they fail the expected output?

 **7. Financial Matter**

1. How are the financial sources made available?
2. How is the finance allocated of various kinds of activities?
3. Where are the funds from? For honorarium and various educational expenditures?
4. How does asatidhs or teachers’ welfare (SSS, Philhealth, etc.) made available?
5. What kind of accounting system is implemented in conducting each madrasah program?
6. How are the educational facilities financed?

 **8. Legal Provision**

1. What is the system needed to allow Weekend Madrasah operates?
2. What is the process of allowing the schools to operate madrasah education implementation?
3. How is the supervision done before it will be approved?
4. Who are the supervising committee to approve their operations?
5. What are the benefits taken by the SEC registered and non-registered weekend madrasah?

 **C. Purpose of the Study**

The research explored and provided the resolution as a recommendation for the existing situations faced by the weekend Madrasah in Davao Region, Philippines. The Islamic Education through weekend madrasah has an important role in moulding the Muslim Filipinos into a better person spiritually, however, our aim is to help the weekend madrasah developed in a way where the education can be utilized and adopted by the national government and be able to recognize as part of the national education development program, or use the model, The Innovative Model of Weekend Madrasah in Davao Region, Philippines, developed by the researcher to the circumstances faced by the weekend madrasah while absorbing the possibility of adapting the DepEd order No. 41, series of 2017. Weekend Madrasah graduates can use their documents to find a proper job aside from teaching in weekend madrasah itself and sustain the living of individual while prostrating their lord.

In addition, the research is one of the factors to consider to be able to possibly unify operational madrasahs in Davao Region, through the guidelines specified by the government, done by the Muslim Scholars or *Ulama* and the Education Experts from the government sectors, the policy guidelines will be used as the main information to adopt by the weekend madrasah as basis of the development, through the DepEd Order No. 41, series of 2017.

Following the 1987 constitution and RA 10533 of 2013, The Enhanced Basic Education. Learner-Oriented, and responsive to their cultural capacity. It also helps to develop the personal development that participates the national development program Based on the rationale of the said DepEd Order, the education is also could be talks about the participation of national development. Hence, the education of each part of the country must be or should be align to the national education system, at least the basis and basic education.

The Presidential Decree (PD) 1083, or the Code of Muslim Personal Laws of the Philippines, and in support of RA 6734, An Act Providing for an Organic Act for the Autonomous Region in Muslim Mindanao. which offer the necessity to establish, preserve and help a comprehensive and joined system of quality education and accept an educational framework that is relevant and receptive to the desires, standards and aspirations of the people in the region,” with the Peace Agreement with the Moro National Liberation Front on the year 1996 and the Department implements the Madrasah Education Program, (García Reyes 2013),

Arabic Language and Islamic Values Education or ALIVE program under the public schools and MADARIS program for the Private School, and finally the weekend madrasah. The researcher emphasized the possibilities of adapting the course showed by the government, to be able to have the following; (a) unification in terms curriculum towards basic Islamic Education, (b) to develop the quality system of weekend madrasah in terms of administration down to the implementation of madrasah scheme. (c) the Education Act of 1982, Batas Pambansa b. 232. Wherein, the state shall support the right of everyone’s cultural exercises to develop themselves within the context of their cultural belief and interest, as a tool for their maximum contribution in national development and in guaranteeing their participation in attaining national unity.

Adapting the system does not mean to the extent of taking it as a whole, but as a guidance for the development of the program. It recognized the purposes and aspirations of learners for their personal development and participation in national development. Creating the model based on the DepEd order no. 41, series of 2017 will play a vital role because the researcher balanced the contribution of the religious scholars or ulama and the effort made by the DepEd or the government.

Hence, the Model made by the researcher entitled The Innovative Model of Weekend Madrasah in Davao Region will play as a critical way to solve the existing problems caused by the limited and inadequate support of the government in the national level. The DepEd Order (41, s.2017) however will be the guidelines if possibly a certain weekend madrasah wants to adapt the system from the government.

**D**. **Benefits of the Research**

 The benefits of the research are divided into two parts. First, the Theoretical Benefits and the Practical Benefits.

 **1.** **Theoretical Benefits**

 The findings of this study provided information to the researchers, and students who are doing the same related subject, the benefits are also for the managers and implementers of weekend madrasah education. The research served as one way of finding solution to the possible development of madrasah education, despite of its different system. The study helped to improve the quality of weekend madrasah education, in connection to learners in developing curriculum and the overall operation that suits contemporary situations of the environment. It also helped the main operation of weekend madrasah to elevate their system and be recognized in the national level or at least an eyeopener of the probability using the model indicated.

 **2. Practical Benefits**

 This is useful and realistic results of the study in which the researcher wants to achieve the initial study entitled a comparative study of weekend developmental madrasah curriculum in Davao City, Philippines.

 The following are the most sensible for the benefits:

* 1. WM Implementers in Davao Region: The study will help to consider the national program (DepEd Order No. 41 s. 2017) concerning madrasah education, and be concerned in terms of curriculum development, organizational system, evaluation, quality and human resource system.
	2. WM Administrators: the result will be the guide on how to improve the implementation and increase the level of development in administration.
	3. WM Principals: the study will help how to make an appropriate action in its operations and evaluations of their past implementation.
	4. WM Asatidhs or Teachers: the study will help the enhancement of the abilities and knowledge in pedagogy. The importance of the curriculum procedures in the side of implementers.
	5. Society: it uplifts the understanding towards the essentiality of Islamic education while enjoying the best practices of the government’s program.
	6. Muslim Scholars “Ulama”: The findings will serve as an eyeopener that the program of the government can help and improve well the operational strategies made by the local religious scholars or ulama who made weekend madrasah possible. According to Kulidtudtod, (2017). The Ulama needs to expose scientific knowledge of the contemporary world in order to see possibilities that will help the improvement of madrasah.
	7. Future Researchers. It will help as reference of the future study.