

MADRASAH EDUCATION IN HIGHLY URBANIZED CITIES: ITS PROGRESS AND DEVELOPMENT

¹Benjamin D. Tiongzon, DPA, ²Liberato A. Lauronilla, EdD.
³Ma. Angelica M. Lauronilla, EdD, ⁴Rufino T. Tudlasan Jr., PhD

Department of Education – Region 7
Cebu City, Philippines

Abstract: This study is titled “Madrasah Education in Highly Urbanized Cities: Its Progress and Development. This study was conceived following some observations in the implementation of Madrasah Education in three (3) highly urbanized cities in Region VII as viewed by the researcher per se. Specifically, on the hiring of Madrasah teachers (Asatidz) as prescribed in DO 30, s, 2012, the basic learning areas and ALIVE curriculum and the time allotted in each learning area as required by DO 40, s, 2011, and the emerging CIGPs confronting the implementation of Madrasah Education in Schools Division Offices. Moreover, was it observed that ALIVE teachers found it difficult to acquire social support from stakeholders. It is in this premise that the researcher wanted to find out how Madrasah Education was implemented in the three (3) highly urbanized cities in Central Visayas Region, namely Mandaue City Division, Cebu City Division and Lapu-lapu City Division. The results of this study can be used to upgrade Madrasah Education not only in Region VII but also in other places of the Philippines that are entrusted in the education of other Muslim Filipinos. Furthermore, the results of the study could also be used in action planning and in policy formulation and development to sustain the Madrasah curriculum in the whole region. The researcher utilized the complete enumeration of sample method. The study employed the descriptive method of research using a researcher-formulated questionnaire adopted from DO 30, s, 2012 and DO 40, s, 2011. The data collected were analyzed utilizing archiving technique, simple percentage and weighted mean. The results showed that for the last three (3) school years, 2014-2015, 2015-2016 and 2016-2017, there were 31 schools offering Arabic Language and Islamic Values Education (ALIVE) classes handled by 133 Asatidz. It was also found that significant number of Muslim learners of school age failed to attend Madrasah classes due to economic reasons coupled with some apprehensions by their parents on the notion that they might be assimilated to the mainstream culture of the society. They perceived that such attempts may prelude them to Christianization and the erasure of their ethnic identity. As to the implementation of ALIVE curriculum, all respondents positively responded a high degree of rating. However, the affirmation by the respondents on such aspects was stunned by some issues and concerns which the considered hindrances in the implementation of Madrasah Education in their respective areas. The results revealed that out of 12 indicators for the challenges, nine (9) indicators were rated very serious and only three (3) were treated as serious. Among those rated as very serious were the top most five (5) realities namely: indifferent attitude of parents towards sending their kids to Madrasah class, Contact time does not conform to the required number of minutes, indifferent attitude of regular teachers towards Madrasah program resulting to curtailment of classroom facilities and instructional materials needed, lack of learning resources and instructional materials and shortage of qualified teacher Asatidz. It is perceived, however, that the resolution of these realities could address the rest of the Concerns, Issues, Gaps and Problems (CIGPs). Lack of support from Muslim community in the area and delay of the release of honoraria were among those rated serious. Though not quite alarming but are vital factors in the effective implementation of Madrasah Education.

Keywords: Madrasah Education, ALIVE Curriculum, Asatidz, CIGPs

1. INTRODUCTION

Rationale

Philippine education today is attuned to the growth and development of every Filipino as part of the national society. Access is now initiated by the government to reach out the minorities even to the farthest barangays to have schools. This program is in consonance with Presidential Decree 603 adhering that children are the most important assets of the nation, and every effort should be exacted to promote their welfare and enhance their opportunities for useful and happy life. Furthermore, other institutions like the school, the church, the guild and the community in general, should assist the home and the state in their endeavour to prepare the children for the responsibilities of adulthood.

The Muslim Filipinos are considered as the biggest cultural minority in the country. The Department of Education has developed a program to advance their educational development. The same privileges must be afforded to them, so that they can actively participate in the social, economic and political endeavour. A progressive Muslim is portrayed to be peace-loving and patriotic Filipino citizen who can compete with others to upgrade his/her quality of life.

As Filipino citizen, they can advance their educational status, and can insure and sustain permanent place through access to Islamic-friendly educational curriculum and quality basic education comparable to the rest of the Filipino people.

Madrasah education was introduced for Muslim learners as a component of the Philippine education system. In the public schools, an enriched curriculum was developed and prescribed mandating the offering of Arabic language and Islamic values education for Muslim learners throughout the country in areas where there is Muslim population. In the Central Visayas Region, Madrassah Education is offered in some Schools Divisions.

This study answered problems concerning Madrassah education as viewed by the researcher per se. Specifically, on the hiring of Madrasah teachers as prescribed in DO 30, s, 2012, time allotted for the basic learning areas and ALIVE subjects as required by DO 40, s. 2011, and other issues and concerns relative to Madrasah education. Moreover, it was observed that ALIVE teachers found it difficult to acquire social support from stakeholders.

It is in this premise that the researcher wanted to find out how Madrassah education is implemented in the Schools Divisions of the Central Visayas Region. The results of this study can be used to upgrade Madrasah education not only in Region VII but also in other places of the Philippines that are entrusted in the education of other Muslim Filipinos.

Furthermore, the results of the study could also be used in action planning and in policy formulation and development to sustain the Madrasah curriculum in the country.

2. LITERATURE REVIEW

The legal basis of the development and institutionalization of Madrasah education as well as the standard curriculum for elementary public schools and private Madaris was approved and prescribed by the Department of Education under DepED Order No. 51, s.2004. The Autonomous Region in Muslim Mindanao (ARMM) had adopted the national standard curriculum by virtue of ARMM RG Executive Order No. 13-A, s.2004. This order upgrades the Madrasah educational system as a vital component of the national educational system, similar to the mainstream school system (“Status of Madrasah Education in the Philippines and Its Development and Institutionalization as a Component of the Philippine System of Education”, 2006).

According to DepED Order No. 57, S.2010, the Madrasah Education Program is implemented as a response to the call for global commitment or Education for all. It’s guided by a Roadmap for upgrading Muslim basic education, which are (1) Arabic Language and Islamic Values Education public schools, (2) Standard Madrasah Curriculum in Private Mandaris (Islamic educational institution, and (3) Arabic Language and Islamic Values Education for Muslim Out-of-School Youths and Adults. The ALIVE program is implemented in 981 public schools in 16 regions of the country (DepED Order No. 56, s.2010).

Madrasah in the Philippines

According to Dr. Manaros B. Boransing, Madrasah (pl. mandaris) generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic Literacy. These are the oldest educational institution in Mindanao and are recognized to be the single most important factor in the preservation of the Islamic faith and culture in the Philippines.

There are three general descriptive types of Madrasah in the Philippines: the Traditional or weekend Madrasah, developmental or formal Madrasah, and the standard private Madrasah.

Instruction in the traditional Madrasah is basically religious. Classes are held on Saturdays or Sundays only, it does not have a formal curriculum, in non-graded or have multi-age grouping, and the teachers are graduates of a Madrasah or an Imam (Muslim priest). The developmental Madrasah offers structured education and sequential learning attuned with the formal education system. The formal education system is followed operating like a regular school where the students go through Madrasah edadi (pre-school), to Madrasah sanawi (high school). The teaching concentrates on Islamic religion and cultural subjects and includes some mathematics and science courses, with Arabic as the medium of instruction. The Madaris students lack competitive skills required for employment and are not eligible for transfer to regular schools because the standard curriculum of DepED is not followed. This type of curriculum is not recognized and accredited by the Department of Education (Boransing, M.B.).

The standard private Madrasah is a component of the Philippines education system through the issuance of DepED Order No. 51, s.2004. It uses the prescribed Standard Curriculum for elementary public schools and can obtain government recognition and accreditation. In the public schools, the enriched curriculum mandates the offering of Arabic language and Islamic values for Muslim students throughout its country in areas having Muslim population.

Boransing further stressed that Madrasah follows a road map with six components to strengthen its educational system. These components are: (1) Development and institutionalization of Madrasah education; (2) upgrading quality secular basic education in formal elementary and secondary schools serving Muslim students; (3) Developing and implementing an alternative learning system for Filipino Muslim Out-of-School Youths; (4) Developing and implementing appropriate livelihood skills education and training for present-day students of private madaris. And Out-of-School youths; (5) Supporting government efforts to provide quality Early Childhood Care and Development (ECCD) Program for Filipino Muslim preschool children; and (6) Creation of a Special Fund for Assistance to Muslim Educational (FAME) by an Act of Congress.

Islamic education is an essential component of the Muslim community. The basis for the establishment of Islamic schools is based on the twofold goals of Islamic schools: a religious focus and safeguarding students from undesirable activities of the dominant population. Parents have cited that they place their Islamic schools for the (a) Islamic environment, (b) religious education, and (c) preservation of their children religion and identify (Badawi, 2006).

The madrasah or Islamic education in the Philippines is believed to coincide with the growth and coming of Islam, which was brought by Arab missionaries and Malay adventurers who settled in Sulu and western Mindanao. Based on the Sulu Genealogy, in the 13th century, a certain Tuan Mashaika arrived in Sulu and introduced Islam to the inhabitants (Abubakar, 1983).

A later missionary by the name of Karim-ul-Makhdum arrived during the second half of the 14th century, and his religious activities reinforced the growing Islamic community in Sulu (Abubakar). Makhdum was followed a decade or so later by a Sumatran Muslim nobleman, Rajah Baguinda, who intuited himself into the local Sulu leadership and also furthered the spread of the teachings of Islam (Hassoubah, cited in Alonto, 1986).

In the beginning of 15th century, another Arab missionary, Sayyid Abū Bakr also known as Sharif-ul Hashim, landed in Jolo island. Abu Bakr consolidated political power by introducing the sultanate as a political system with himself becoming the first sultan. His 30-year reign saw the construction of mosques and the establishment of madaris (Abubakar).

Madrasah education was mostly done in the house of the pandita or guro, a Sanskrit 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 (Alonto).

In the present times Madrasah classes are held regularly in public schools following the guidelines stipulated in DO 41. S. 2017, Policy Guidelines on Madrasah Education in the K-12 Basic Education Program”.

3. RESEARCH QUESTIONS

The purpose of the study was to determine the implementation of Madrassah Education in Region VII as basis for upgrading.

Specifically, the following questions were formulated:

1. What is the data of Madrasah Education in the three (3) Schools Divisions in Region VII in so far the following are concerned for the last three school years:
 - 1.1 number of schools offering Madrasah classes;
 - 1.2 number of Madrasah teachers; and
 - 1.3 enrolment against the total population of Muslim learners in the city.
2. What is the extent of implementation of the Madrasah Education in each Schools Division as to the time allotment in two learning areas such as:
 - 2.1 Arabic language; and,
 - 2.2 Islamic Values?
3. What hindrances are encountered by the school heads and ALIVE teachers in the implementation of the Madrasah program?
4. Based on the results of the study, what proposal may be recommended to improve Madrasah education in Region VII?

4. SCOPE AND LIMITATION

The study was addressed to all elementary school heads, ALIVE Teachers and Division Madrasah Education Coordinators in public schools in the City Schools Divisions of Mandaue City, Cebu City and Lapu-lapu City in Region VII which were implementing Madrasah Education from school years 2014-2015, 2015-2016 and 2016-2017.

The study was limited on the different concerns for the last three school years regarding the number of Madrasah schools, number of ALIVE teachers, and enrolment trend. The second concern was the extent of implementation of the program components and of the learning areas. The third concern was the hindrances encountered by the school heads and ALIVE Teachers in the implementation of the program. The second and third concerns were answered only by the Asatidz (Madrasah Teachers) while the Division Madrasah Coordinators and School Heads were asked to answer the whole bulk of the questionnaire (Part I and Part II).

The study employed the descriptive method of research using a researcher-formulated questionnaire adopted from DO 30, s, 2012 and DO 40, s, 2011, specifically for questions in Part II Block 1. Descriptive method of research involved the collection of data to test hypothesis or to answer questions concerning the current status of the subject of the study (Gay, 1976). The questionnaire was submitted for validation and correction with the Regional and Division Madrasah Education Coordinators before it was administrated to the respondents.

The data on question number 1 (one) were obtained through archiving method from the existing data available in the Division Offices. For the extent of implementation and the hindrances encountered, the sets of questions were taken as blocks. Block 1 contained questions on the extent of implementation of Madrasah Education and corresponding to each response were numeric scales with the following quantitative equivalents:

- 5- Very Great Extent (VGE) – means that the program components and learning areas are implemented in all instances.
- 4- Great Extent (GE) – means that the program components and learning areas are implemented in the majority of instances.
- 3- Moderate Extent (ME) – means that the program components and learning areas are implemented in half of the instances.
- 2- Less Extent (LE) – means that the program components and learning areas implemented in a few instances.

1- (NI) – means that the program components and learning areas are completely not implemented.

Block 2 contained questions on hindrances encountered by the school heads and ALIVE teachers. Each hindrance was followed by numeric scales with the following quantitative equivalents:

3- Very Serious (VS) – means that the hindrances are always encountered.

2- Serious (S) – means that the hindrances are sometimes encountered.

1-Not Serious (NS) – means that the hindrances are minimally encountered. The respondents were instructed to mark check on the space provided for their responses.

5. RESEARCH METHODOLOGY

A. Sampling

Complete enumeration technique was used in this study comprising the three (3) groups of respondents from the three (3) identified Schools Divisions, providing opportunities for the school heads and ALIVE teachers to disclose the realities in the implementation of the Madrasah program in their respective schools. The first and second groups were composed of School Heads and Division Madrasah Coordinators while the third group was composed of Asatidz (Madrasah Teachers).

B. Data Collection

Permission was asked from the Regional Director by a letter request to permit the researcher to visit the different Madrasah schools through the Office of the Schools Division Superintendent.

The different schools involved in the study were given the questionnaire. Discussion and explanation of the content of the questionnaire to the respondents was inevitable for them to internalize the essence of the study. Afterwards, they were given ample time to answer the questionnaire.

6. RESULTS AND DISCUSSION

This part discusses the results of the survey. The gathered data were analysed and interpreted utilizing appropriate statistical method. The data were presented in table form to establish reliable and comprehensive discussion. The discussion mainly focused on the results which defined and answered the questions asked in the study and the implications related to the implementation of Madrasah Education in the three (3) Schools Divisions for the last three (3) school years; SY 2014-2015, SY 2015-2016 and SY 2016-2017.

Madrasah Education in Schools Divisions in Region VII

The following tables and discussions figured out the brief profile of Madrasah Education in the three (3) highly urbanized City Schools Divisions in Region VII where significant number of Muslim communities settles for gainful earnings.

Schools Offering Madrasah Classes and Asatidz (Teachers)

The table discusses the distribution of schools in the three (3) City Schools Divisions offering Madrasah programs. These three (3) City Schools Divisions are adjacent to each other with substantial enrolment of Madrasah learners among all Schools Divisions in Region 7.

Table 1: No. of Schools Offering Madrasah Education and Asatidz in Three Highly Urbanized City Schools Divisions

City Schools Division	No. of Schools Offering Madrasah Education	No. of Asatidz
Cebu City	20	92
Lapu-lapu City	10	32
Mandaue City	1	9
Total	31	133

The table shows the number of schools offering Madrasah Education in Cebu City, Lapu-lapu City and Mandaue City and the number of Asatidz (Madrasah Teachers) actually teaching Arabic Language and Islamic Values Education (ALIVE).

It is gleaned from the table that Cebu City Division has the highest number of learning centers offering Madrasah Curriculum and Asatidz. The data gives an idea that significant number of Muslim inhabitants presently settle in Cebu City. This can't deny the fact that the business opportunity for them to earn a living is high due to substantial population of the city. Indeed, Cebu City government has exclusively provided the Badjaos, the most numbered Muslim denomination, settlement in Barangay Mambaling. While Maranaos, another Muslim denomination, and other Muslim communities are freely residing and immerse themselves in some Christian inhabited areas adjacent to Cebu City such as Talisay City, Mandaue City and Lapu-lapu City.

Lapu-lapu City Division comes next to Cebu City Division which has the most numbered schools offering Madrasah classes. Mandaue City Division has only one (1) school catering Madrasah learners. In Mandaue City Division all Madrasah classes are confined in only one school. These two (2) cities are highly urbanized cities thence business opportunities and other sources of income also are seemingly attractive for the Muslims to engage with and dwell in.

Enrolment against the total population of Muslim learners

The table shows the total number of enrolment for Madrasah classes in the three (3) City Schools Divisions against the total population of Muslim learners in the areas. The survey aimed to look into the disparity between the number of learners actually enrolled in Madrasah classes and the total population of Muslim school children registered in the three cities for possible intervention on the participation rate of the identified learners.

School Year 2014-2015

Table 2 shows the total population and the actual enrolment of Madrasah learners and the percentage of disparity between the two variables during the SY 2014-2015. It explains the actual enrolment of the Madrasah learners against the learners' total population in the three cities. It is noticed that in Grade 1 there were only 144 learners actually enrolled out of 180 populace giving a difference of 36 or 20% of the total population failed to enroll. For Grade 2, out of 153 learners only 135 attended ALIVE classes creating a difference of 18 or 12% of the total population did not attend ALIVE classes. In Grade 3, with 189 learners identified only 171 appeared leaving the 18 learners behind or 9.5% of the flock did not mind to attend. In Grade 4, 153 learners enrolled out of 180 registered learners with a margin of 27 or 15% of the group did not submit for enrolment.

Table 2: Total Population and Actual Enrolment by Grade Level during SY 2014-2015

Grade Level (1)	Total Population of Muslim school learners based on available data in the 3 Cities (2)	Number of learners actually enrolled in Madrasah class (3)	Disparity (4) = (2)-(3)	Percentage (5)= (4)/(2)
1	180	144	36	20%
2	153	135	18	12%
3	189	171	18	9.5%
4	180	153	27	15%
5	108	72	36	33.3%
6	153	108	45	29.4%
Total	963	783	180	18.69%

Source: School archives from the three (3) cities

For Grade 5, with 108 total learners 72 only were actually registered getting a difference of 36 or 33.3% of all learners failed to go to ALIVE classes. The margin for Grade 5 marks the largest bulk across all levels. Lastly, in Grade 6, there were 153 potentially identified learners but only 108 were able to make it with a margin of 45 learners or 29.4% failed to enroll in the level. However, not the highest percentage of disparity but the number of learners who were left behind can be considered noteworthy.

The over-all percentage of disparity has registered 18.69% or 180 Madrasah school children significantly failed to enroll in ALIVE classes.

School Year 2015-2016

Table 3 presents the total population and the actual enrolment of Madrasah learners and the percentage of disparity between the two variables during the SY 2015-2016 namely; the total population of Muslim school learners based on the data available in three (3) cities and the number of learners who actually enrolled in Madrasah classes during the school year.

Table 3: Total Population and Actual Enrollment by Grade Level during SY 2015-2016

Grade Level (1)	Total Population of Muslim school learners based on available data in the 3 Cities (2)	Number of learners actually enrolled in Madrasah class (3)	Disparity (4) = (2)-(3)	Percentage (5)= (4)/(2)
1	180	144	36	20%
2	198	180	18	9%
3	189	144	45	23.8%
4	243	216	27	11.1%
5	207	189	18	8.7%
6	135	126	9	6.7%
Total	1152	999	153	13.28%

Source: School archives from the three (3) cities

Table 3 reveals the total population and actual enrolment of Madrasah learners across all levels during the SY 2015-2016. The figures were taken from the archive of the three (3) participant cities. It is noted that in Grade 1 there were 180 Muslim school children identified, however only 144 of them managed to enroll in ALIVE classes while 36 or 20% of the population failed to make it. In Grade 2, 180 out of 198 learners enrolled in ALIVE classes having registered a difference of 18 or 9% of the learners did not attend ALIVE classes. In Grade 3, there were 189 learners mapped but only 144 learners enrolled getting a significant margin of 45 or 23.8% of learners did not enroll ALVIE classes.

For Grade 4, 243 Muslim learners were mapped out however only 216 learners surfaced for ALIVE with 27 learners left behind. In Grade 5, only 189 learners managed to enroll ALIVE classes out of 207 putting a difference of 18 or 8.7% of the learners failed to get it. The last is Grade 6 which has a population of 135 learners but only 126 learners attended ALIVE classes and 9 or 6.7% of the learners' populace did not submit to the program.

The total mapped learners across all levels was 1152 however 999 of them availed of the Madrasah program while 153 or 13.28% remained uncertain.

School Year 2016-2017

Ultimately, Table 4 shows an idea on the total population and the actual enrolment of Madrasah learners and the percentage of disparity between the two variables during the SY 2016-2017.

Table 4: Total Population and Actual Enrollment by Grade Level during SY 2016-2017

Grade Level (1)	Total Population of Muslim school learners based on available data in the 3 Cities (2)	Number of learners actually enrolled in Madrasah class (3)	Disparity (4) = (2)-(3)	Percentage (5)= (4)/(2)
1	135	117	18	13.3%
2	144	127	17	11.8%
3	99	72	27	27.3%
4	198	180	18	9%
5	243	225	18	7.4%
6	153	135	18	11.8%
Total	972	856	116	11.9%

Source: School archives from the three (3) cities

Table 4 points out the total population and actual enrolment of Madrasah learners across all levels during the SY 2016-2017. The data were taken from the records of the three (3) participant cities. It is read that in Grade 1 there were 135 Muslim school children identified but only 117 of them went to enroll in ALIVE classes while 18 or 13.3% of the population did not make it. In Grade 2, 127 out of 144 learners attended ALIVE classes and having registered a difference of 17 or 11.8% of the learners did not attend ALIVE classes. In Grade 3, there were 99 learners mapped but only 72 learners enrolled getting a significant margin of 27 or 27.3% of learners did not enroll ALIVE classes.

For Grade 4, 198 Muslim learners were mapped out however only 180 learners surfaced for ALIVE with 18 learners or 9% left behind. In Grade 5, 225 learners substantially managed to enroll ALIVE classes out of 243 putting a difference of 18 or 7.4% of the learners failed to get it. The last is Grade 6 which has a population of 153 learners but only 135 learners attended ALIVE classes and 18 or 11.8% of the learners' populace did not submit to the program. The total mapped learners across all levels was 972 however 856 of them availed of the Madrasah program while 116 or 11.9% unfavorably failed to attend.

Extent of Implementation of the Madrasah Education

The following table discusses the results relative to the implementation of Madrasah Education in the three (3) Schools Divisions specifically on Arabic Language and Islamic Values based on Deped Order No. 40, s, 2011.

Table 5 shows the results of the responses in the implementation of Madrasah Education. It is clearly read that the respondents unanimously rated all indicators Very Great Extent which can be perceived that they submit themselves to the required aspects related to the learning areas on Arabic Language and Islamic Values particularly on time allotment.

Table 5: Implementation of the Madrasah Education during the School Years 2014-2015, 2015-2016 and 2016-2017

Arabic Language and Islamic Values	Mean	Interpretation
1. The school has implemented the required number of minutes for the following subjects in Grade 1:		
1.1 Arabic Language - 40 (3x a week)	4.61	Very Great Extent
1.2 Islamic Values Educ. - 40 (2x a week)	4.61	Very Great Extent
2. The school has implemented the required number of minutes for the following subjects in Grade 2:		
2.1 Arabic Language - 40 (3x a week)	4.64	Very Great Extent
2.2 Islamic Values Educ. - 40 (2x a week)	4.56	Very Great Extent
3. The school has implemented the required number of minutes for the following subjects in Grade 3:		
3.1 Arabic Language - 40 (3x a week)	4.66	Very Great Extent
3.2 Islamic Values Educ. - 40 (2x a week)	4.66	Very Great Extent
4. The school has implemented the required number of minutes for the following subjects in Grade 4:		
4.1 Arabic Language - 40 (3x a week)	4.52	Very Great Extent
4.2 Islamic Values Educ. - 40 (2x a week)	4.52	Very Great Extent
5. The school has implemented the required number of minutes for the following subjects in Grade 5:		
5.1 Arabic Language - 40 (3x a week)	4.50	Very Great Extent
5.2 Islamic Values Educ. - 40 (2x a week)	4.50	Very Great Extent
6. The school has implemented the required number of minutes for the following subjects in Grade 6:		
6.1 Arabic Language - 40 (3x a week)	4.50	Very Great Extent
6.2 Islamic Values Educ. - 40 (2x a week)	4.50	Very Great Extent
Average	4.55	Very Great Extent

Legend: 1.00 -1.80 – No Extent; 1.81 – 2.60 – Less Extent; 2.61 – 3.40 – Moderate Extent;

3.41 – 4.20 – Great Extent; 4.21 – 5.00 – Very Great Extent

Challenges Encountered in the Implementation of Madrasah Education

The table below presents data on the challenges met by the implementers of Madrasah Education in the three (3) Schools Divisions.

Table 6: Hindrances Encountered by the Implementers

Hindrances	Mean	Interpretation	Rank
1. Indifferent attitude of parents towards sending their kids to Madrasah class	1.20	Very serious	1
2.Lack of support from Muslim community in the area	1.68	Serious	10
3.Unavailability of classroom.	1.61	Very Serious	9
4.Lack of learning resources and instructional materials	1.39	Very Serious	4
5.Lack of teacher's guide or manual	1.47	Very Serious	6
6.Limited enrolment	1.56	Very Serious	7
7. Delay of the release of honoraria	2.17	Serious	12
8.Shortage of qualified teacher Asatidz	1.44	Very Serious	5
9.No standard grading system	1.94	Serious	11
10. Contact time does not conform to the required number of minutes	1.36	Very Serious	2
11. Indifferent attitude of regular teachers towards Madrasah program resulting to curtailment of classroom facilities and instructional materials needed.	1.38	Very Serious	3
12. Lack of support from School Heads.	1.57	Very Serious	8
Average	1.56	Very Serious	

Legend: 1:00 – 1.67 – Very Serious; 1.68 – 2.34 – Serious; 2.35 – 3.00 Not Serious

Table 6 discloses the hindrances encountered by the Asatidz, School Heads and Division Madrasah Coordinators in the implementation of Madrasah Education in their respective divisions. It is read that among the 12 indicators, nine (9) of those appear to be Very Serious and only three (3) are perceived Serious. Upon thorough analysis of the identified challenges, it is observed that addressing the top five (5) from the array of realities could have addressed the rest of them.

The first in rank is “indifferent attitude of parents towards sending their kids to Madrasah class”. This concerns on the willingness of the parents to send their kids to ALIVE classes. Their (parents) manifestation can be equated to the notion of Tan (1987) which says “Filipino Muslims are generally suspicious of the efforts of society to assimilate them to the mainstream culture. They perceive such attempts as a prelude to their Christianization and the erasure of their ethnic identity (Tan,1987) or “psychological genocide” (Gowing & McAmis, 1974). As gleaned from Table 4, the disparity between the total population in the three (3) cities as to the enrolment is 11.9% which is seemingly significant. Definitely it is perceived that the parents are hesitant and reluctant to send their children for ALIVE classes which reason shall be made known to the school authorities for appropriate intervention.

The next in rank is the “contact time” perceived to have not conformed to the required number of minutes. According to Kidron and Lindsay (2014), increased learning time can benefit students at risk of academic failure. Increased learning time improved the literacy achievement of students performing below standards (three studies). The duo authors further say that, increased learning time also promoted the social-emotional skill development (for example, emotional well-being and externalizing behavior) of students with attention deficit/hyperactivity disorder (three studies). The existence of this reality is very much evident specially in central schools which schedule for learning areas of the basic curriculum is mostly block or straight schedule, which classes start from early morning until late in the afternoon. The only days for Madrasah teachers to hold ALIVE classes is during Saturdays and Sundays. During weekends, it is usually observed that people flock to markets and commercial establishments or in places where the Muslim traders find business opportunities. Substantial number of potential Muslim school children are helping their parents earning incomes thus setting their ALIVE classes aside.

The third in rank is “indifferent attitude of regular teachers towards Madrasah program resulting to curtailment of classroom facilities and instructional materials needed”. This reality is parallel to the perception of Ahmed (2014) who said that, the research scholar studied those Madrasahs which are not providing modern education to the children and which don’t prepare the children as an ideal citizen. They were depriving to avail their Right to Education for All (Ahmed, 2014). This reality is also undesirable to the Madrasah teachers (Asatidz) and to the implementation of Madrasah Education, in general, more that it could even propel a feeling of having extremely marginalized. This issue, if not appropriately addressed, may adversely affect the implementation of Madrasah program in the Division. Hence, the School and Division officials must look into this dilemma and strategize responsive program to address such reality.

The fourth predicament confronting the implementation of the Madrasah program is “lack of learning resources and instructional materials”. Adequacy of Teaching-Learning Resources (TLR) refers to satisfactory or acceptable quality and quantities of material resources, physical facilities and human resources. According to DFID (2007) as cited by (Rachel, Bosibori & Okongo, 2015), adequacy of instructional materials such as textbooks which is the main instruction material is the most effective input affecting student performance. Adequacy of TLR determines an educational system’s efficiency, according to Padmanabhan (2001) as cited by (Rachel, Bosibori & Okongo, 2015). For effective teaching and learning, textbook and resource materials are basic tools, their absence or inadequacy makes teachers handle subjects in an abstract manner, portraying it a dry and non-exciting (Padmanabhan, 2001) as cited by (Rachel, Bosibori & Okongo, 2015). It is also important to have appropriate personnel plan for adequate instructional materials and physical facilities to support educational effort. Therefore, Scarcity of textbooks, libraries and physical facilities according to Coombs (1970), as cited by (Rachel, Bosibori & Okongo, 2015), will constraint educational system from responding more fully to new demands. In order to raise the quality of education, its efficiency and productivity, better learning materials (TLM), physical facilities and human resources are needed.

Banking on the precepts of the above-mentioned scholars, it is construed that learning resources and instructional materials are substantially essential to the acquisition of knowledge and skills. Indeed, resources should be provided in quality and quantity in schools for effective teaching-learning process and implementation of Madrasah Education.

The fifth in rank is “shortage of qualified teacher Asatidz”. The problem is true to all Schools Divisions offering Madrasah Education in Region 7. A glimpse from DepEd Order No. 30, s. 2012, “POLICY GUIDELINES ON THE HIRING AND DEPLOYMENT OF MADRASAH TEACHER I”, enumerates the following guidelines:

1. In the interest of laying the foundation for quality in the hiring and deployment of Madrasah Education Teachers (Asatidz), the Department of Education (DepEd) has adopted a program for the training and development of these teachers at the early start of the program consisting of the following:

a. Qualifying Examination (QE) in Arabic Language and Islamic Studies.

All Muslim applicants must take and pass this qualifying examination to ensure of their competence in Arabic Language and Islamic Studies;

b. Language Enhancement and Pedagogy Training (LEaP). Passers of the Qualifying Examination shall undergo a 23-day live-in pre-service training workshop, and only those who have completed and passed the LEaP training shall be deployed in public schools. Schools Division/City Superintendents (SDSs) shall hire the completers and passers on contract of service who shall receive a monthly allowance from DepEd;

c. Accelerated Teacher Education Program (ATEP). This is a 24-month course approved by the Commission on Higher Education (CHED) and Professional Regulation Commission (PRC) and delivered by partner universities. The Arabic Language and Islamic Values Education (ALIVE) teachers deployed in public schools are encouraged to enroll and take the 24-month program on full subsidy from DepEd. After completing and passing the ATEP, the enrollees shall have earned the degree equivalent of a Bachelor of Elementary Education (BEEEd) and are qualified to take the Licensure Examination for Teachers (LET);

d. Licensure Examination for Teachers (LET). After completing the ATEP and obtained the degree of BEEEd, the ALIVE teacher (Asatidz) is already qualified to take the LET. If he/she passed the LET, a Teacher I item shall be given to him/her and to be appointed accordingly by the respective SDS.

2. In recognition of the increasing number of LET passers who graduated from the ATEP, the Department of Budget and Management (DBM) allotted teacher items under the special groups to include those for Madrasah teachers and distributed these items to school divisions. The Teacher I items shall be given/granted to the Asatidz who are already deployed provided they possess the following qualifications:

- a. Passed the QE for Arabic Language and Islamic Studies;
- b. Completed and passed the 23-day LEaP Training;
- c. Completed and passed the ATEP; and
- d. Passed the LET.

3. After accommodating those Asatidz already deployed, and there are still remaining unfilled teacher items, beginning School Year (SY) 2012-2013, school divisions with unfilled Madrasah Teacher I items can award the items to qualified Muslim teachers/applicants in accordance with the following priorities:

- a. Those ALIVE teachers (Asatidz) who have the education degree in BEEd and Bachelor of Secondary Education (BSEd) and have passed the LET and two (2) levels of training: LEaP and ATEP including the QE;
- b. Those ALIVE teachers who have the education degree in BEEd/BSEd and have passed the LET and QE for Arabic Language and Islamic Studies;
- c. Those ALIVE Teachers (Asatidz) who are LET passers but failed to pass the QE for Arabic and Islamic Studies shall then be required to take and pass the QE shall entitle him/her for a Madrasah Teacher I item; and
- d. If there is no available qualified Muslim under priority a, b, and c then the Madrasah Teacher I shall be given, first to a Muslim LET-passer applicant.

If there is no Muslim LET-passer, then the item shall be given to a non- Muslim LET-passer who shall be assigned to teach Revised Basic Education Curriculum (RBEC) subjects.

4. In cases where a deployed ALIVE teacher is not a QE passer and has not undergone the LEaP training but was given Madrasah teacher item and appointed Teacher I, he/she shall be required to take the QE for Arabic Language and Islamic Studies and if he/she passed, shall keep the teacher item. Thereafter he/she shall undergo and finish the ATEP then take the LET. But if he/she failed in the QE the item will be forfeited and shall be separated from the service.

Anchored on the enumerated guidelines, one can perceive a tedious and onerous qualification as basis for the selection and hiring of Asatidz. Henceforth, it is a cry for the three (3) Divisions to look for qualified Madrasah teachers in their respective areas. Eventually for the past three (3) school years this reality has surfaced as one of the major problems in the implementation of Madrasah Education in the Divisions of Mandaue City, Lapu-lapu City and Cebu City. However, to address this challenge and in consideration of the influx of Madrasah classes enrollment, the Schools Division Offices opted to hire some Asatidz who did not graduate from Education course however passed the Qualifying Examinations in Arabic Language and Islamic Studies and had undergone training on Language Enhancement and Pedagogy Training (LEaP) and Accelerated Teacher Education Program (ATEP). This scheme was merely allowed by the Department of Education Central Office hence those Asatidz hired under this initiative were afforded honoraria and transportation and supplies allowances which budget was taken from Madrasah Fund as defined in DO 46, S. 2013, "GUIDELINES ON THE MADRASAH EDUCATION PROGRAM AND UTILIZATION OF THE SUPPORT FUND", which reads, "To sustain the gains of the program, the DepEd shall continue to provide allowance or honorarium for Asatidz and Program Support Fund under the Fiscal Year 2013 to all regions, selected divisions and selected public elementary and secondary schools with organized ALIVE classes, subject to the implementing guidelines on the availment of , release, utilization and liquidation". This Order was reiterated in DO 41. S. 2017, Policy Guidelines on Madrasah Education in the K-12 Basic Education Program". The Asatidz, under this Order, were governed by a Contract of Service.

On the other hand, there are items which were treated "serious" such as: a) lack of support from Muslim community in the area, b) no standard grading system, and c) delay of the release of honoraria. These may not directly affect the implementation of the Madrasah Education program, however have significant impact also to the Asatidz specially on the delay of the release of their honoraria when mostly of them relied on that emolument to sustain their family's needs. For the grading system, under DO 41, s. 2017, the assessment of learner's progress and achievement in ALIVE shall be in

accordance with the provisions of DO 8, s. 2015, "Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program. The lack of support from Muslim community is similarly construed with the first rank in the array of hindrances, which reason may have been generally the same to the Muslim Community.

7. RECOMMENDATIONS

To improve the implementation of Madrasah Education in Region VII, the following notions are hereby recommended:

A. Access

1. The Schools Division officials shall conduct meetings and conferences with Muslim Community Leaders at their most convenient time and discuss about the essence of Madrasah Education to Muslim learners of school age. Forging partnership with the Muslim Leaders is inevitable in conducting information drive to the community and tap their leadership to persuade the parents of the learners to send their kids to Madrasah classes.
2. The Region 7 Office shall come up with a policy on equitable utilization of resources in schools for Madrasah Education.

B. Curriculum and Instruction

1. The Region 7 Office shall revisit the issuances and circulars of the Department on the time allotted per learning area of ALIVE classes and come up with an intervention to address the issue.
2. The Region 7 Office shall conduct needs assessment on the learning resources and instructional materials for Madrasah classes among Asatidz and School Heads. Such results shall be the basis for the procurement of materials needed for classroom instruction from any allowable and legitimate source but not limited to Special Education Fund and Madrasah Fund.
3. The Central Office shall conduct critical content trainings on the learning areas of Madrasah Curriculum and streamline the same to make it more strategic and responsive to needs of the Muslim learners.

C. Human Resources and Development

1. The DepEd Central Office shall initiate trainings and seminars on Language Education and Pedagogy (LEaP) and Accelerated Teacher Education Program (ATEP) for the potential applicants who failed to meet in such aspects to address the shortage of Asatidz. The requirement for a Bachelor's Degree of Education is optional however a preference.
2. The DepEd Central Office shall initiate yearly in-service trainings for the Asatidz to keep them abreast on modern approaches for teaching pedagogy and integration of technology for effective teaching-learning process.

D. Personnel Welfare

1. The DepEd Central Office shall increase the honorarium of the Asatidz to at least Salary Grade I with deduction of premiums for Pag-ibig, PhilHealth and GSIS. This is to protect the interest of the Asatidz for any untoward incidents they experienced in the discharge of their official duties and functions.
2. The DepEd Central Office shall come up with specific hiring guidelines rationalizing the qualification of Asatidz different from those intended for Teacher I position.
3. The DepEd Central Office shall come up with a policy creating regular plantilla items for Asatidz in at least SG 1 position.

Dissemination and Advocacy Plans

The results and tangible recommendations of the study will be disseminated to the respondents in the three (3) Schools Division Offices involved in this research through meetings and conferences with the Division Madrasah Coordinators, School Heads and ALIVE teachers. Permission from the Regional Director and Schools Division Superintendent will be sought prior to the meeting or conference. The Regional Director, Assistant Regional Director, Chief of the Policy, Planning and Research Division, Chief of the Curriculum Learning Management Division, Regional Madrasah Coordinator, Schools Division Superintendents, Division Madrasah Coordinators and Asatidz will be given each with a hardbound copy of the final manuscript.

REFERENCES

- [1] Abubakar, Carmen A. (1983). "The Islamization of Southern Philippines: An Overview." In F. Landa Jocano (Ed.), *Filipino Muslims: Their Social Institutions and Cultural Achievements*. Quezon City: Asian Center, University of the Philippines.
- [2] Ahmed, A.K. (2014). *Madrasah education in Assam and its impact on the society: A critical study*.
- [3] Alonto, Abdulghafur M. (1986). *Management and Organization of Madrasah: The Madrasah in the Philippine and Its Role in National Integration*. Iligan City: Coordination Center for Research and Development, Mindanao State University-Iligan Institute of Technology.
- [4] Badawi, H. (2006). Why Islamic Schools. *Islamic Horizon*, 35(2), dated April,18-30, 2006.
- [5] Boransing, Manaros B. "Official Definition of Madrasah." Department of Education undated issuance from the Office of the Undersecretary for Mindanao Affairs.
- [6] DepEd Order No. 41, s. 2017, Policy Guidelines on Madrasah Education in the K to 12 Basic Education Program, dated August 11, 2017.
- [7] DepEd Order No. 8, s. 2015, Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program, dated April 1, 2015.
- [8] DepEd Order No. 46, s. 2013, Guidelines on the Madrasah Education Program and Utilization of the Support Fund, dated October 14, 2013.
- [9] DepEd Order No. 30, s. 2012, Policy Guidelines on the Hiring and Deployment of Madrasah Teacher I, dated April 16, 2012.
- [10] DepEd Order No. 40, s.2011, Amendment to DepEd Order No. 51, s.2004, dated May 19, 2011.
- [11] DepEd Order No, 57, s.2010, Implementation of the basic education Madrasah programs for Muslim Out-of-School Youth and adults, dated May 17,2010.
- [12] DepED Order No. 56, s.2010, Design and Development of the standard Madrasah Curriculum for pre-elementary and secondary curriculum for pre-elementary and secondary levels for public and private schools, dated May 17, 2010.
- [13] DepEd Order No. 51, s. 2004, Standards Curriculum for Elementary Public Schools and Private Madaris Amended by DO 40, s. 2011- Amendment to DepEd Order No. 51, s. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris), dated August 8, 2004.
- [14] Esplanada, Jerry E. (2007, Aug. 24). "DepEd pushes Madrasah program." http://pcid.org.ph/index.php?option=com_content&task=view&id=50&Itemid=1
- [15] Gowing, P.,& McAmis, R.D. (Eds.). (1974). *The Muslim Filipinos*. Manila: Solidaridad.
- [16] Ismael, Ahmad. (1995). Status of Muslim Religious Education in ARMM (unpublished thesis, De La Salle University, Manila).
- [17] Kidron, Y., & Lindsay, J. (2014). The effects of increased learning time on student academic and nonacademic outcomes: Findings from a meta-analytic review.
- [18] Presidential Decree No. 603, The Child and Youth Welfare Code, dated December 10, 1974.
- [19] Rachel, Bosibori & Okongo, (2015). *Effect of Availability of Teaching and Learning Resources on the Implementation of Inclusive Education in Pre-School Centers in Nyamira North Sub-County, Nyamira County, Kenya*. *Journal of Education and Practice*, Vol.6, No.35.
- [20] "Status of Madrasah Education in the Philippines and Its Development and Institutionalization as a Component of the Philippine System of Education." (2006). PowerPoint presentation during Seminar-Workshop on the Management of Curriculum Change, June 7-9, 2006, Frank X-Lynch S.J. Resource Center, Philippine Social Science Council Commonwealth Avenue, Diliman, Quezon City.
- [21] Tan, Samuel K. (1987). *A history of the Philippines*. Quezon City: Department of History, College of Social Science and Philosophy, University of the Philippines Diliman.