

CHAPTER I

INTRODUCTION

A. Background

Islamic education in the Philippines can be traced back to the period of the Islamization of Sulu in the 13th century. It started first in the form of maktab, or Qur'anic schools for young children to learn to read and recite the Qur'an. Later, a more formal structure known as the madrasah was established teaching the subjects of Theology, Arabic, Jurisprudence, and History. Elementary, secondary and much later even collegiate levels were opened. Following the colonial period and the opening up of public secular schools. The madaris (Local Islamic Schools) suffered a decline since they could not compete with government schools in terms of providing job opportunities for their graduates. Madrasah graduates from secondary level were also unable to enroll in secular universities because the curricular requirements were different. To acquire higher degrees, therefore, many madaris graduates have had to leave the country for the Middle East where similar curricula made it easy for them to enter the system.¹

The madrasah has been an important educational institution for Muslims in providing young children with religious instruction. It has been responsible for transmitting Islamic knowledge, values and culture. Secular public education

¹ Kakamaruzzman Bustaman-Ahmad and Patrick Jory “*Islamic Studies and Islamic Education in Contemporary Southeast Asia*”, *Mainstreaming Madrasah Education in The Philippines: Issues, Problems And Challenges* Carmen Abu Bakar (2011)

does not provide for this type of knowledge, so children who go to public schools are often ignorant about their religion. Because Muslim parents want their children to have employable skills and religious awareness at the same time, children began attending regular schools as well as attending the madrasah on weekends. This situation is hardly conducive to proper learning since children are fully occupied every day of the week with schoolwork and have no recreation time. A happy compromise should be found which would allow the children to learn both their religion and necessary skills in the same school.²

The madrasah system operates on the principle of volunteerism. It is usually administered by an organization or by a family that has decided to freely provide such a service to the community. The system operates independently of others and may not even be officially registered at the Department of Education. As such, there is no uniform or standardized curriculum. Yet in spite of these flaws or weaknesses the madrasah system continues to thrive, which is indicative of the Muslim community's strong desire to ensure that their children receive an Islamic education.

However since the September 11 2001 attacks on the United States, the independence of the madrasah in the Philippines has been challenged because of government perceptions of the links between madrasah and extremism. In the Philippines this has produced various reactions. Some madaris have been raided

² Ibid ,5.

on suspicions that the schools were being used for terrorist activities. At the same time the World Bank has also made funds available for the mainstreaming of the madaris. This chapter reviews some of the research that has been conducted on problems facing Muslim education in the Philippines before discussing recent attempts to mainstream the madaris into the Philippines public school system.³

A madrasah is usually set up by private individuals or groups to provide Islamic education for the children in the community. Since profit is not the essential motive for opening the school there is no compulsory payment of fees. Parents pay on a voluntary basis depending on what they can afford. Teachers are also volunteers and are paid minimal salaries. Operating on a low budget means that the schools are often lacking in books and other facilities. This constitutes one of the biggest problems for the madrasah. Other problems have to do with teacher competence, curriculum, instructional materials and infrastructure. These challenges have been the subject of national conferences and consultations over the last three decades, as will be detailed below.

The weaknesses in madrasah education in the Philippines began to gain increasing attention in the early 1980s. Numerous conferences were organized to discuss these problems and to devise ways to address them. On 27-31 October 1980, the First National Congress on Muslim Education took place in Marawi City. Although the Marawi Conference tackled the issue of the general education

³ Ibid

of Muslims, the subject of madrasah education was also taken up. The main problems that were identified were:

1. Curriculum
2. Inadequate resources
3. Lack of competent teachers
4. Lack of competent administrators
5. Lack of adequate teaching materials (no relevant textbooks and references)
6. Lack of school facilities such as buildings, etc.
7. Peace and order as an extraneous factor affecting the normal operation of madrasah.⁴

There was also a lack of supervision and coordination of those involved in the madrasahs, and an absence of guidelines and requirements for accreditation. The conference also looked at the production of graduates who were proficient in Arabic and English, issues of registration and accreditation of the madaris, enrichment of the madrasah curriculum, and recognition of the madaris by the Ministry of Education and Culture (MEC). On the issue of physical facilities and the financing of madrasah it was found that the madrasah teachers were completely dependent on donations, which were often inadequate and did not always materialize.⁵

⁴ Report of the First National Congress on Muslim Education, 27-31 October 1980, Mindanao State University, Marawi City, 25.

⁵ Summary Conference Report”, Conference Report of the First Policy Conference on Madrasah held at the Western Mindanao State University, Zamboanga City on 24-26 May 1983, pp. 31-34.

The Conference resolved that an association of madaris be established to be known as the Philippine Federation of Madaris, which would serve as the body through which the interests, well-being, and development of the madrasah would be promoted. The madrasah should be recognized and integrated as part of the private education sector in the Philippine education system within framework of the Constitution and Islamic culture. Bodies should be created as necessary to provide assistance for the effective implementation of the madrasah development program. The Federation should also assume responsibility for forming appropriate committees to prepare, study, and finalize programs and projects necessary to pursue the broad objectives of the Federation as listed above.⁶

A more recent conference on the madaris held in Iligan City, June 9-10 2004, tackled similar issues, highlighting the problems of the lack of funds, facilities, infrastructure, accreditation, administration and management of madaris. The conference resolution recommended that a trust fund for the madaris be established, that training be provided for madrasah administrators, that model Islamic schools be set up, and that a Federation in Islamic and Arabic madrasahs be established.⁷ Ahmad Saleh Haririe, Director of the Islamic Development Bank (IDB) for Southeast Asia and the keynote speaker at the conference, noted that the IDB was venturing into professionalizing the madrasah

⁶ Ibid.

⁷ Output of the First International Conference on Madrasah Education, 9-10 June 2004, www.Bangsamoro.com

institution and cited the need to modernize the curricula to provide science laboratories and computer facilities as priorities.⁸

A further issue obstructing the development of madrasah education is the principle regarding the separation of church and state. Government assistance in the form of funding to religious schools, whether Islamic or otherwise, has constantly been questioned based on this principle. For example, a bill initiated in Congress in 2004 by Gerry A. Salapuddin, Representative of the Lone District of Basilan, to appropriate funds for madrasah development failed to gain enough support to pass primarily due to the argument that government funds cannot be used for religious purposes.⁹ Given such obstacles to government financial support it is necessary for madrasah to find ways to become financially self-reliant. However this immediately raises the issue of the comparative economic disadvantage of the Muslim regions of the country. The Muslim provinces of the Autonomous Region in Muslim Mindanao (ARMM) are recognized as being the poorest in the country. In 1997 poverty incidence in the ARMM was at a high rate of 63.1% compared to the overall figure for the Philippines of 37.4%, and the ARMM ranked first among the 14 regions.¹⁰ By 2003 there had been little

⁸ IDB Representative at Madaris Conference (First International Conference on Madrasah Education, June 9-10, 2004 www.Bangsamoro.com)

⁹ House Bill 1915, "An Act strengthening the madrasah education system and providing government assistance to Madrasah Education through the establishment of a fund for assistance to Madrasah Education appropriating the funds therefore, and for other purposes".

¹⁰ Arsenio Balisan, "Reconstructing Poverty Profiles", University of the Philippines, School of Economics, Discussion Paper No. 9915, September 1999.

improvement in the poverty incidence of four of the ARMM provinces, with Basilan at 65.6%, Tawi-Tawi at 69.8%, Sulu at 88.8%, and Maguidanao at 55.7%.¹¹ As educational institutions, therefore, Philippines madrasah are doubly disadvantaged. As religious-based schools they cannot depend on government funding as can the secular schools in the state education sector, while at the same time their ability to fund themselves sufficiently is limited by the economic disadvantage which is characteristic of the Muslim regions of the southern Philippines.

Government policies regulating the madrasah over the last three decades can be found in many documents, foremost of which is the 1987 Constitution. However specific policies regarding the madrasah can also be found in the peace agreements signed between the MNLF and the Philippines government. The most important of these are the 1976 Tripoli Agreement signed in Tripoli, Libya, between the Moro National Liberation Front and the Government of the Republic of the Philippines (GRP) under the auspices of the OIC (Organization of Islamic Conference); the Final Peace Agreement signed in 1996, Manila, Philippines, between the GRP and the MNLF, also under the auspices of the OIC; and the Republic Act 9054, which lapsed into law in 2001.

Under Article 2, Section 22 of the 1987 Philippines Constitution “the State recognizes and promotes the rights of indigenous cultural communities within the

¹¹ Philippine Human Development Report 2005 <http://hdn.org.ph/wcontent/uploads/pdf, 109>.

framework of national unity and development”. Further constitutional provision for Islamic education is effectively guaranteed under Article 14, Section 2.4, which states that “the State shall encourage non-formal, informal and indigenous learning systems as well as self-learning, independent and out-of school study programs and particularly those that respond to community needs”; and Section 17: “Further, the State shall recognize, respect and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions and institutions. It shall consider their rights in the formulation of national plans and policies.”¹²

Here in the Philippines, madrasah was given much attention because education was on Christian ways. It was only recognized during the time of then President Ferdinand Marcos pursuant to Letter of Instruction 1221 integrating madrasah into the academic curriculum under the Department of Education. This was supported by Letter of Instruction 17-A that all Filipino Muslims shall use the Arabic language as mandated by Executive Order No. 283 and Department of Education No. 51 series of 2004 which prescribed the standard curriculum for madrasah education in the Philippines. One of the cities in the Philippines that recognize the importance of madrasah is the city of Davao. Former Mayor Elias

¹² See “The 1987 Constitution of the Republic of the Philippines” <http://www.gov.ph/aboutphil/constitution.asp> (accessed 8 January 2009). The 1987 Constitution provided Regional Autonomy for the Bangsamoros of Mindanao and the Cordillera People of the Mountain Provinces. This transformed the Presidential Decree (PD) 1618 of President Marcos granting regional autonomy to the Bangsamoros, as provided for in the Tripoli Agreement of 1976, into a constitutional provision.

B. Lopez spearheaded the move to institutionalize the program. It was further strengthened during the term of Mayor Rodrigo R. Duterte. It was on his administration that madrasah was institutionalized and incorporated in Project HOPE, the acronym of “Help Our Preschoolers Everywhere” (City Library Files).

On December 12, 2005, the Madrasah Comprehensive Development and Promotion Program was created for Muslim communities committed to learning throughout life in a unified form in accordance with the government policy and the need for development not only in the City of Davao but in the whole of Mindanao. Throughout Muslim history, this Muslim school has played a significant role in attaining the full knowledge of life despite problems and concerns. Madrasah continues to sustain its thrust, which the promotion of the Arabic language, Islamic values and Islamic religion. These prompted the asatidz to widely focus madrasah education on the teachings of Islam.

Young Muslims are given the chance to have included in their curriculum the Islamic values in the western learning by the Department of Education. It only focuses on the values core of the child and the basic Arabic Language. But, in the traditional Madrasah Education (Weekend Classes) the different aspect of learning is being touched that includes values, Arabic Language, History of Islam, The Existence of The Religion Islam and Teachings of Islam. The problems and concerns among madrasah lie largely on its operation. These are

related to Limited financial support from the community and charitable institutions, Insufficient textbook and other reading materials, Lack of school facilities, Improvised buildings, Poor administration, and teachers that needs more seminar and trainings.

This gives an idea to look for strategies and effective plan in reaching out for the development of the traditional Madrasah Education (Weekend Class) in Davao City Philippines.

B. Identification and Limitations

The study was limited to the perceptions of the respondents from the First District of Davao City which has 15 madrasah centers, 30 asatidz and 1,454 students. Quantitative data were determined in this study to assess how effective is the program. Madrasah Comprehensive Development and Promotion Program was formally institutionalized in 2005, thus, this was conducted to measure the resources present in their program including the teaching systems of the asatidz and ulamaa. Moreover, this study was limited to those who were aware of the existence of the madrasah.

C. Problem Formulation

This study is conducting to investigate the problems in Islamic education system in Davao City Philippines and Propose Effective ways in Enhancing Traditional Madrasah Education (Weekend Class) in Davao City Philippines.

Specifically, this study sought to answer the following:

1. What are the factors affecting the development of Traditional Madrasah Education in Davao City, Philippines?
2. How is the level of effectiveness of the Ulamaa or Asatidz being identified in terms of strategies and principles of education in Davao City, Philippines?
3. How is Madrasah in Davao City, Philippines prepared in terms of the level of availability of Educational tools?

D. Destination Research

In general, this study aimed to investigate the causes of the Islamic Education System and a plan of action to enhance the Traditional Madrasah Education (weekend class) in Davao City, Philippines. This can be done through the following:

1. Determining the factors affecting the development of Islamic Education System in Davao City, Philippines in terms of Instruction, availability of the materials and capability of the instructors in the teaching learning process.
2. Evaluating the effectiveness of the Curriculum Development Program as Teaching Guide of the instructors in the teaching learning process.
3. Proposing a plan of action to enhance the Traditional Madrasah Education (weekend class) in Davao City, Philippines.

E. Benefits of Research

This study is beneficial to the following people:

1. Theoretical Benefits:

- a. **Students:** A fundamental aim of Islamic education is to provide children with positive guidance which will help them to grow into good adults who will lead happy and fruitful lives in this world and aspire to achieve the reward of the fruitful in the world to come. Where the student by enhancing the weekend madrasah education, perhaps, by the guidance and wills of Allah (S.W.T) they will have more knowledge about how to accept the obligations of divine stewardship; to seek to take on the divine attributes such as hikma (wisdom) and 'adl (justice) which have been clarified through divine revelation; to strive for the balanced growth of the integrated personality, made up of the heart, the spirit, the intellect, the feeling sand the bodily senses; to develop their potential to become insan kamil (the perfect human being); and to allow the whole of their lives to be governed by Islamic principles, so that whatever they do, however mundane, becomes an act of worship.
- b. **Madaris teachers:** The purpose of education is to guide children towards these goals. People do not achieve their potential automatically, for by nature they are forgetful and open to the influence of injustice and ignorance; it is through education that they develop the wisdom and faith

which help them to take pleasure in doing good and never lose sight of their relationship with God. This view of individual development has profound consequences for what is to be taught in schools and how it is to be taught. A teacher has always been taught as one of the noblest human beings. S/he considered as the central figure in the school and a second parent to the students. Because of the task a teacher must perform in order to achieve the schools/madrasah vision and mission. S/he has a number of roles teaching, facilitating, and most important task is to inspire all of his/her students (Cebrel, 2005). By enhancing the weekend madrasah education, they will, perhaps, In Shaa Allah, be encourage to strive more in developing their abilities in education the youth/student pertaining to Islamic teaching and Islamic education as a whole.

- c. Society: Education, like religion, can never be a purely individual affair; this is because individual development cannot take place without regard for the social environment in which it occurs, but more profoundly because education, in that it serves many individuals, is a means for making society what it is. Education may thus be vehicle for preserving, extending and transmitting communities or society's cultural heritage and traditional values, but can also be a tool for social change and innovation. The sense of community in Islam extends from the local level of the family to the worldwide community of believers (ummah). What binds the community

together is the equality of all believers in the eyes of the divine law (shari'a).¹³

2. Practical Benefits

- a. Asatidz: Enhance Teaching skills through seminars and trainings: Understand the importance of the instructor in developing the skills and knowledge of the muslim students.
- b. Administrator of Madrasah: The findings of this study will provide information on the probable cause on the weak development of Traditional Madrasah education system in the Philippines.
- c. City Government of Davao- the result of this study will provide feedback on the City Government of Davao in the Moro struggle (i.e., teaching of Arabic language, accreditation of madrasah into the Philippine educational system, teaching of Islam as subject and degree program).
- d. Ulamaa: The findings of this research will serve as a guide for the Ulama in developing sufficient textbook and instructional tools in developing the murit (students) aspect of learning in terms of:
 - 1) Correct Understanding of the aqeedah: The aqeedah is the basis of all that we believe in and it is imperative that this is taught correctly.
 - 2) Arabic Language: The Arabic language is instrumental in understanding the Qur'an and the Islam itself. Young Muslims should have basic Arabic

¹³ Mark Halstead J.(Nov. 2004).” *An Islamic Concept of Education*”. Carfax Publishing, Taylor and francis Group. (Nov. 2004)

knowledge, sufficient to be able to read the Qur'an and understand some of it.

- 3) Essence of Worship: Most young Muslims are taught to go through the rituals of Islam without ever understanding the essence of these rituals. The task here is to employ creative methods to ensure that young Muslims understand the importance of ritual worship and what role it plays in Islam.
- 4) Rights of Humans: After the rights of the Creator are the rights of the created in Islam, and among those the rights of the parents are at the top of the list. Due to the importance of the rights of the parents in Islam, these need to be taught at a very early age.
- 5) Islamic Character: The young minds should be familiarized with the high Islamic character and morals from the stories of the Prophet, his companions, and other Qur'anic personalities.
- 6) Islamic History: The life of the Prophet and his companions needs to be taught to the young Muslims from an early age in a manner that helps them relate it to their lives.
- 7) Qur'an: The young Muslims by this age should be able to recite the Qur'an properly and without hindrance. There is no need to delve deep into the explanation of the Qur'an. The approach here should be to read the Qur'an properly, read the translation of the Qur'an, memorize the last ten to fifteen chapters.

- e. Murits (Students): Young Muslim will be molded intellectually, morally, socially and spiritually. They will be more equipped with the Islamic rules and guidelines.
- f. Parents: The findings of this study will serve as a guide of parents entrusting the ustadz or ulamaa in building the holistic skills of their siblings.
- g. Continuing rewards from Allah S.W.T: According to the authentic hadith of Propeth Mumammad (PBUH).

قال رسول الله صلى الله عليه وسلم : "إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له" ((رواه مسلم)). ...

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous decendant who prays for him (for the deceased).¹⁴ So I consider this work of mine as Sadaqah Jariyah, Sharing knowledge, and the benefits of my children soon inshaa Allah.

- 8. Future Researchers: The findings of this research will serve as a guide for the future researchers who will study the same concept and problem.

F. Previous Research

- 1. In connection with this research, Saidamin P. Bagolong from the Republic of the Philippines under the University of Southeastern Philippines College of Governance Business and Economics Davao City. Focused his attention to The Effectiveness of Madrasah Comprehensive Development and Promotion Program in Daavao City". According to him, Islamic education connotes two

¹⁴ Musilm Riyad as-Salihin The Book of Knowledge - كتاب العلم in Sunnah.com

aspects. One is compulsory education in which every Muslim is required to learn a solemn obligation to all believers. Another aspect is voluntary education which is acquired education, not compulsory. The madrasah provides many Muslim children with the first educational experience augmenting that of the home. Pursuant to the injunctions of the Holy Qur'an and Hadith on education and reflection on natural phenomena, they spread themselves throughout the world for acquisition of knowledge and made a tremendous headway in every branch of learning. However, the growth of madrasah is decreasingly observed. This is because of inadequate resources particularly on physical facilities which are crucial to the construction of religious authority.¹⁵

2. Kakamaruzzman Bustaman-Ahmad and Patrick Jory "Islamic Studies and Islamic Education in Contemporary Southeast Asia". *Mainstreaming Madrasah Education in The Philippines: Issues, Problems, and Challenges* 2011.
3. Prof. Dr. Abdelaziz Berghout, *Educational Excellence in The Islamic World: Enhancing Global Quality and Strategy Planning* "What is of interest and merit what has been elaborated so far is the understanding that any transformation towards educational excellence and creation of real global quality valour requires systematic and well-articulated strategic planning

¹⁵ Bagolong, Saidamin P. *"The Effectiveness of Madrasah Comprehensive Development and Promotion Program in Davao City"*. College of Governance, Business and Economics, University of Southeastern Philippines, Obrero Campus, Davao City, (2009)

whereby the vision, mission, key result areas, strategic objectives, key performance indicators and tools to manage and measure performance are all intact. What is pressing is to engineer strategic plans which can synergise and consolidate human, financial, intellectual and technological capitals, which are at our disposal in order to achieve the highest possible levels of education excellence and create real value and opportunities for sustainable development”.¹⁶

The similarities and differences between those research projects and current one is that the research “Enhancing Traditional Madrasah Education (Weekend Classes) in Davao City, Philippines” has something to do with the locality of setting which is both conducted in Davao City, Philippines. They both focused on the development of the system with the coordination of Madrasah Comprehensive Development and Promotion Program. Some Data were taken from the office of the Madrasah Comprehensive Director that gave an idea on the Budget Proposals, Organizational Profile, Vision, Mission and Objectives of the Program, Composition and Functions and of every faculty and staff, Priority Programs, Curriculum and Design and Qualifications of hired personnel.

Furthermore, both researches discussed the importance of Islamic education in the spiritual development of every Muslim student. It is emphasized that the coordination of the parents and community involvement of the members

¹⁶ Prof. Dr. Abdelaziz Berghout *“Educational Excellence in The Islamic World: Enhancing Global Quality and Strategy Planning”*(2011)

of the society is a must in helping the Madrasah heads and teachers to motivate children of their community in attending classes.

In analyzing the Data, both researchers used questionnaires as an instrument in identifying responses of every respondent on the factors affecting the development of Madrasah Education System in Davao City Philippines. The set of questionnaires focused on the teacher's performance, strategies and methods used in teaching, Visual aids, financial support and budget as well as the effectiveness of policies made by the Program heads. In tabulating the data, they used descriptive-interpretation of the variables identified in every sample data with range of mean, description and interpretation.

On the other hand, they also have differences the thesis entitled "The Effectiveness of Madrasah Comprehensive Development and Promotion Program in Davao City" focused his attention on how effective the different areas in teaching, the adequacy of financial resources, budget allocation and coordination with other Madrasah educational programs. This thesis as a general view evaluates the effectiveness of the whole Madrasah Comprehensive Development and Promotion Program their output and plans and their performance towards Madrasah Development while the thesis entitled "Enhancing Traditional Madrasah Education (Weekend Class) in Davao City Philippines" focused on the possible reasons of decreasing numbers of students on the weekend Madrasah classes, the cause of inactive cooperation of every community leaders in Davao

City and the used of Curriculum for the improvement of the education system. This also includes the development of the functions of every member of the program.

In general, the second thesis discussed the reasons of ineffective Madrasah Education System in every community in Davao City especially the weekend class. This includes the reasons why majority of students are not effective readers, as well as the reason of not effective teaching learning process in short this thesis study on the cause and effect of programs in Madrasah weekend classes system. While the first thesis made by (Bagolong 2009) focused its attention on the functions and effectiveness of the Madrasah Comprehensive Development and Promotion Program in terms of their practices and output. As the general idea, the main objective of both researchers is on the improvement of the Islamic Education system in Davao City Philippines for the benefit of every Muslim young students.

G. Research Methods

1. Type of research: This study use qualitative. These studies may also be qualitative in nature or include qualitative components in the research. For example, an ethological study of primate behavior in the wild may include measures of behavior durations.
2. Type and Source of data: The study used various methods to describe the problem, needs and possible cause and effect of the problems encountered by

Madrasah in Davao City Philippines. The data gathered will be useful in enhancing weekend classes on Madrasah education in Davao City, Philippines. Research methods are used to determine, discover, interpret, and devise facts. The word research and its derivative means, "to investigate thoroughly". Research methods are used to come up with "new knowledge". Through investigation and discovery processes, research methods help to advance many different scientific fields. The quality of posed question often determines whether the study will eventually have an impact on the current stage o the knowledge. A question may be investigated to fill a gap in prior knowledge, to seek a new knowledge, to identify the cause or causes of some phenomenon, or to formally test a hypothesis.¹⁷

A method can only be judged in terms of its appropriateness and effectiveness in undertaking a particular research question. Scientific claims are strengthened when they are tested multiple methods. Specific research designs and methods are best suited to specific types of questions and can rarely illuminate all questions and issues in a given line of inquiry. Very different methodological approaches must often be used in different parts of a series related study.¹⁸

There are things to be considered in conducting ideal research proposal to be comprehensive enough to enable the reader to know everything that could be

¹⁷ James H. McMillan, Sally Schumacher "Research in Education" Evidence-Based Inquiry p.6 7th Edition (2001)

¹⁸ Ibid., 7.

expected to happen if the project were actually carried out, including anticipated obstacles as well as anticipated benefits. In order to design a research project, you may wish to ask yourself the following series of questions:

- a. Problem Statement, Purposes, and Benefits: What exactly do I want to find out? What is a researchable problem? What are the obstacles in terms of knowledge, data availability, time, or resources? Do the benefits outweigh the costs?
- b. Theory, Assumption, and Background Literature: What does the relevant literature in the field indicate about this problem? To which theory or conceptual framework can I link it? What are the criticisms of this approach, or how does it constrain the research process? What do I know for certain about this area? What is the history of this problem that others need to know?
- c. Variables and Hypotheses: What will I take as given in the environment? Which are the independent and which are the dependent variables? Are there control variables? Is the hypothesis specific enough to be researchable yet still meaningful? How certain am I of the relationship(s) between variables?
- d. Operational Definitions and Measurement: What is the level of aggregation? What is the unit of measurement? How will the research variables be measured? What degree of error in the findings is tolerable? Will other people agree with my choice of measurement operations?

- e. Research Design and Methodology: What is my overall strategy for doing this research? Will this design permit me to answer the research question? What other possible causes of the relationship between the variables will be controlled for by this design? What are the threats to internal and external validity?
- f. Sampling: How will I choose my sample of persons or events? Am I interested in representativeness? If so, of whom or what, and with what degree of accuracy or level of confidence?
- g. Instrumentation: How will I get the data I need to test my hypothesis? What tools or devices will I use to make or record observations? Are valid and reliable instruments available, or must I construct my own?

This also includes descriptive-evaluative method used to describe the perception of the respondents on the effectiveness of Madrasah Comprehensive Development and promotion Program in Davao City in terms of the policies and process in enhancing weekend classes in Davao City. Descriptive method of research is concerned with the procedures used to organize, describe and summarize data. Likewise, evaluation method is distinguished by the nature of the questions it attempts to answer. This is undertaken when it is important to

know how well the objectives of the program were met, or when a program is an innovative model whose effectiveness has not yet been demonstrated.¹⁹

This study used both primary and secondary data. Responses from the questionnaire were the main source of information referring to the problems stated on the first chapter as:

- a. What are the factors affecting the development of Traditional Madrasah Education in Davao City Philippines?
 - b. How is the level of effectiveness of the Ulamaa or Usatadz being identified in terms of strategies and principles of education in Davao City, Philippines?
 - c. How is Madrasah in Davao City Philippines prepared in terms of the level of availability of Educational tools?
3. Data Analysis Technique- Were taken from the Madrasah Comprehensive Development and Promotion Program such as Budget Allotment for this year, number of ustadz and students/murits from first-third congressional district of Davao City.

Personal interview were also taken into consideration to ensure fairness and balance in gathering the data. The questionnaire used in this study is a combination of self developed and adapted questionnaires. The instrument of the study consists of four main sections. Part I identified responses on the factors

¹⁹ Nachmias, D. and Nachmias C. ‘*Research Methods in the Social Science: Descriptive Statics*’ 2nd Edition. (1999).

affecting the development of Madrasah Education in Davao City, Philippines. Part II determined level of effectiveness of ulamaa or ustadz in terms of strategies and principles in teaching process. Part III obtained responses on Madrasah's availability of instructional materials. Lastly, Part IV focused on the comments and recommendations of respondents. This comments helped in the development of the study and to improve the weakness of Weekend Madrasah Classes in Davao City Philippines.

The set of questionnaire was designed to determine the responses or feedback of the parents, ulamaa or ustadz and administrators on their views regarding the extent of implementation and development of Madrasah Education program.

4. Data Collection Techniques

- a. Personal Interviews: Conduct personal interviews in data collection that help the researcher gain first hand information.
- b. Detailed Observation: The researcher visit a place and take down details of all that he observes which is actually required for aiding in his research. Here, the researcher has to make sure that what he is observing is real.
- c. Group Discussions: Group discussions are good techniques where the researcher has to know what the people in a group think. He can come to a conclusion based on the group discussion which may even involve good debate topics of research.

- d. Internet Data: The Internet is an ocean of data, where you can get a substantial amount of information for research. However, researchers need to remember that they should depend on reliable sources on the web for accurate information.
- e. Books and Guides These data collection techniques are the most traditional ones that are still used in today's research. Unlike the Internet, it is sure that you will get good and accurate information from books and published guides.²⁰

F. Systematic Discussion

To facilitate sequence in this study, the author designed a systematic discussion as follows:

CHAPTER I: Introduction an overview of the whole thesis which includes History of Madrasah System in Education background of the problem, identification and limitation, statement of the Problem Objective of the Research, the benefits of research, previous studies, research methods, includes the methods used, sources of Data, Data Gathering Instrument, Procedure of the study. and Data Collection Technique.

CHAPTER II: Review of Literature and Theoretical Framework that includes: understanding Traditional Madrasah Education (Weekend Classes) in Davao City, Problems encountered by the Asatidz, Ulamaa and by the students in a Traditional Madrasah Education, The Importance of Madrasah Education, and

²⁰ <http://www.buzzle.com/articles/data-collection-techniques.html>.

Inadequacy of Educational tools for instruction, Seminars and Trainings for effective Teaching Learning Process, Curriculum guide, Limited financial support from the community and charitable institutions, Insufficient textbooks and other reading materials Improvised buildings, Poor administration, and Unqualified teachers, Possible plans and action in enhancing traditional Madrasah Education (Weekend Classes).

CHAPTER III: Presentation on the traditional Madrasah Education (Weekend Classes) in Davao City. Guidelines for Teaching Learning Process, Qualifications of the Head, Ustadz and Ulamaa. Curriculum and Design in Enhancing Teaching styles of the instructors, Budget Allocation, Program for every School Year/ the School Calendar.

CHAPTER IV: Analysis and Interpretation of Data, this chapter focused on the results of the tabulated data based on the responses taken from the responses of the Madrasah Comprehensive Development and Promotion Program in Davao City Philippines.

CHAPTER V: Conclusion, which contains comments and suggestions in Enhancing Traditional Madrasah in Davao City, Philippines.