

CHAPTER V

CONCLUSION

This chapter focused on the general idea about the topic, reflection, summary of the findings that includes conclusion and recommendations taken from the data gathered and presented through tables.

A. General Idea

Every society, whether it is simple or complex, has a distinctive pattern of transmitting cultural values and norms to its young and potential members. Some people have used the instrumentality of education as the central nerve of a community's existence not only for the preservation of their cultural values but also to impose such on others. The imposition of alien cultures and values and its impact are still apparent in most Muslim societies. It has directly or indirectly influenced the writings of Muslim intellectuals particularly in the field of education. This is quite obvious in their emphasis on the development and importance of society, politics and law rather than individual, mind or the soul. The characteristics of an ideal society and the foundation of education as envisaged by Islam were challenged by Western theories and philosophies. Not to exaggerate the social realities that Muslim communities are now experiencing, some writers observed that Muslims have enslaved their body and soul to their respective colonial masters. Prior to the emergence of Islamic revivalism in the

Muslim world, the basic structures of Islamic education are constantly revised and changed following the popular trends and changes coming from the west.

We have witnessed the plight of the Muslims in the Philippines who have been struggling on how could the flame of faith, the light of spiritual life and faithfulness to the teaching of Islam can be preserved in environments which are grounded with secular philosophy of life. Muslim intellectuals in the Philippines have shown their unwavering aspirations and concerns towards transforming Islamic education as an instrument to save the Muslim Filipino communities from the malady of Western education. The ongoing process of globalization and its manifestations in the Philippine educational system have been regarded by most Muslim Filipinos as a new form of colonialism. Its impact in the society marks the beginning of a new episode of intellectual “tag of war” between Muslim and Christian in the Philippines. Muslim Filipinos, particularly those who lived in non-Muslim areas are gradually assimilated to secular education which challenges the foundation of Moro identity.

It has always been the aspiration of every Muslim educator to witness the revival of Islam in the Philippines through Islamization of Islamic institutions which were instrumental in the past in uniting people despite of their socio-cultural and historical diversity.

B. Reflections

The current developments of Islam in the Philippines have undergone a radical change in the last few decades. It was subjected to a pattern of developments unique on its own as a society which is not isolated by the global trend of Islamic thought and other external influences in the Muslim world. When the Philippines was colonized by the western colonizers, the Muslim's economic and socio-political development paved way for the changes in direction of the Islamic education. The agenda of reform of Islamic education became a terrain of contention between the Philippine government and the Muslim intellectuals in particular. As part of the Philippine educational policy of integration, the government grants no two systems under a unitary state. It is the sovereign rights of the government to regulate educational system affecting the majority as well as the cultural minority. On the part of the Muslims, the formation of Islamic education must be dictated by set principles that are deeply grounded with the cultural values of Islam. And thus, the preservation, promotion and control of Islamic education should be regarded as the responsibility of the Muslim intellectuals who can bring comprehensive transformation to the field of education. It is the fear of the Muslim communities that if the reform of Islamic education is patterned from the socio-political and ideological foundations of secularism, they might experience loss of identity as Muslims, and their aspiration and version of progress.

C. Summary

This study was designed to evaluate the factors affecting of madrasah education system in Davao City Philippines and if possible design a recommendation for the betterment of the instructional materials used, curriculum as well as teaching strategies.

In the first chapter, the study was designed to answer the following questions:

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 and Ustadz 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?

To attain the main goal of the study, different methods were used in which the researcher made a questionnaire as a first guide of the respondents in identifying the effectiveness of madrasah education system in Davao City under the Madrasah Comprehensive Development and Promotion Program.

Furthermore the priority programs of the Madrasah Comprehensive in line with the weekend classes in different communities are; Construction of Madrasah Classrooms, Renovation of Accredited Centers, Provision of Classroom Facilities; Conduct of Capability Building Training/Seminars; Educational Tour (Lakbay Aral); Academic and Sports Competitions (Musabakah). While the

financial support on the implementation of these programs were taken from the LSB (Local School Board) wherein the implementing agency are the city Mayor's office and the Dep-Ed Division Office with an annual budget of approximately 10 million 777 thousand one hundred four.

At present, the Madrasah Comprehensive office has an overall number of ustadzes of 106 in the whole Davao City where 45 asatidz are from the first congressional district and 38 are from second Congressional District while the remaining 23 are under the third congressional district with 2,772 as an actual number of registrants.

The curriculum and design of Madrasah Comprehensive Development and Promotion Program comprised of three levels the kindergarten with four subjects with a 2 hours time duration to be taught the second one is grades one and two with 6 subjects and one hour allotted time for each subject the third one is from grades three to six with 9 subjects and should be given one hour time allotment for each subject. The students are given two days in a week to meet their ustadz under the protocol of the MCCDP.

Moreover, as reflected in Chapter 4 in data analysis most of the items are under moderately observed mean and some fall under low level except for the table 7 wherein majority of the items fall under a very high qualitative description. This means that, the learning strategies as well as the materials used in the classroom activities in discussion is not properly observed. The main reason is the unavailability of materials, inadequacy of budget allotted for the

development of the instruction and the development of teachers through seminars and trainings. As explained in each tabulated data there should be enough budget for madrasah education, coordination among parents, community leaders and asatidz, developing teacher's skills in terms of teaching strategies, new trends in education through seminars and trainings.

Knowledge is seen as practical capability for doing and making. Meaning is seen as a construction of a social unit that shares a stake in a common situation. As a consequence, learning is seen as a capability for increased participation in communally experienced situations--a dual affair of constructing identity and constructing understanding (Wenger, 1990).

Teaching for transfer is one of the seldom-specified but most important goals in education. We want students to gain knowledge and skills that they can use both in school and outside of school, immediately and in the future. Transfer of learning deals with transferring one's knowledge and skills from one problem-solving situation to another. You need to know about transfer of learning in order to help increase the transfer of learning that you and your students achieve. Based on the findings, it is clearly stated that madrasah education caters the whole factor in Islamic system and attitude of young ones towards Islamic belief and values. Unity among muslim community leaders, ustadz, madrasah comprehensive administrators, parents and students is needed to achieve the goal of enhancing Islamic education system in Davao City, Philippines.

According to some parents, the knowledge acquired by the students is highly recommended because it talks about the good deeds of the Prophet Muhammad (SAW), it is also about qur'anic reading and recital as well as enriching the student's skills in understanding grammar rules in terms of speaking Arabic language. But, their main concern is the application of what is being discussed in the classroom not just memorizing the rules and terms but process of teaching the students on how to apply their learning's to the real life situation. This is by means of using appropriate strategies that suits to learning styles of the students.

The level of effectiveness of madrasah in terms of curriculum development and instructional materials is quite good. However there is still a need to develop the asatidz knowledge on the teaching strategies and connecting it to the curriculum guide of system in order to develop student's performance and skills. Another is it is also important to emphasize among asatidz the importance of time since the subject is only limited for 1 hour or two in a week therefore it is important that they should start and end the class on time. What happened in a real scenario is that, they started late and ends the class before the allotted time.

Furthermore, the level of efficiency of ulamaa, asatidz and non teaching personnel is also effective. They attended seminars, they conducted seminars, and survey on the trends in education but in the same manner they still need to be updated and seek advice from other madrasah especially from foreign

institutions. The reason for this seminar is to equipped teachers/asatidz in the new trend and updated styles in teaching. And in terms of the budget allotted for the madrasah education there is a need to send a proposal of additional budget for the weekend madrasah classes due to insufficient materials needed for teaching, renovation of classrooms to make it conducive for learning and additional budget for the Teachers/Asatidz to be properly compensated for them to be motivated and focus their attention in enhancing students of weekend classes learning's about Islamic values and academic skills.

In connection to these, the Madrasah Comprehensive Development and Promotion Program have contributed to the dissemination of the word of Allah SWT as well as the footsteps and revelations of the Prophet Muhammad (SAW) to the Muslim community. The approval of the Madrasah program has helped the preservation of Islam all over Davao City and strengthens the faiths of every believer.

D. Recommendation:

In view of the findings drawn from this study, the following are recommended:

1. The Administrators must focus on how to enhance the Marasah Education in Davao City, Philippines, by analyzing if how to solve the problem encountered.
2. Conduct quarterly seminars for enhancing of teachers/astidz skill in teaching strategy.

3. Parents must be a part of institution and let them participate and encourage them to regularly attend meetings, and insist in them their duty of assessing their students performance in madrasah or Islamic education.
4. Always apply the Madrasah curriculum inside the community and let the Madaris to implement the said prepared curriculum.
5. Asatidz shall receive compensation equal to those public school teachers so that they will be motivated to perform better and interested in pursuing higher education.
6. Monitoring of the asatidz including their performance should be conducted on a regular basis.
7. Traditional Madrasah Education shall closely select applicants who have an extensive experience and or academically qualified to teach the Arabic Language and are able to communicate well in delivering the content of the lesson.
8. The asatidz should practice a friendly relation to their student, so that they will be able to get their attention.
9. Build additional building for Madaris.
10. The Libraries for every Madrasah must be available so that the students can make their research, assignment and they can read different kinds of book about Islamic knowledge through the help of the materials in the library.
11. Community involvement of both the asatidz and parents shall be strengthened so that the importance of education will be understood.

12. The asatidz should teach the students sincerely, and hope for the big reward from Allah S.W.T in paradise, inshaa Allah not for the big reward of money in earth.
13. The Administrators apply LAT (Local Achievement Test) yearly to monitor the learning capacity of the students in every Madaris.
14. The Director of Traditional Madrasah Education Must be aware of all activities in the office and among asatidz, and madaris, to develop the better education and acquire good ideas by means of collaboration and open forum.