

WMIP Model, A Resolution for Traditional Madrasah Teaching and Operation Implementation in Davao Region

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Abstract

This research aims to propose the WMIP Model or Weekend Madrasah Implementation Program as an alternative resolution for the development of Traditional Madrasah Teaching and Operation implementation in Davao Region, Philippines. The qualitative method is used as methodology, based on the interview results through madrasah education experts and implementors in the said region, Davao Region in the Philippines, other related studies results, related provisions, and laws aligned to Madrasah program in the are the instruments used in reaching the desired result. The vital points of this study are; to enhance the pedagogical skills of the asatidhs or teachers through partnership program (WMIP) and develop the firm relationship between the government schools and weekend madrasah towards the unity in education as DepEd's vision the Education for All. The art of integration in education and this is to support the development of the country as a whole. The growth of Muslim Filipino is the benefits of the Philippines in general.

Keywords: Traditional Madrasah, Traditional Teaching, Partnership in Education

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I. INTRODUCTION

This

Traditional Madrasah or Weekend Madrasah is a type of madrasah in Davao that provides basic Islamic instruction to Muslim children. The major goal is to teach real knowledge of Islam, based on the creed of 'Ahlu Sunnah wal jamaa,' in order to educate the community, particularly the youth and children who will lead the Muslim society in the future. Weekend madrasah, on the other hand, is still in the midst of sacrifice and survival due to the circumstances and limitations in both management and teaching skills. Despite the availability of the government's program for Muslim children, the weekend madrasah has been dismissing the government's efforts for a variety of reasons, and as a result, the weekend madrasah continues to operate as an institution with minimal development and support from the national government. Weekend Madrasah, as part of the Muslim community's educational culture in the

Davao region, needs to upgrade its educational system and match it with government educational perceptions, due to rivalry between public and private madrasah. Furthermore, technological advancements have an impact on the psyche and viewpoints of younger generations. As a result, the researcher developed The Innovative Model of WMIP: Weekend Madrasah Implementation in Davao Region.

(Mangondato Solaiman, 2017), During the Martial Law years, the relevance of Madrasah education for Filipino Muslims and the difficulties of mainstreaming it into the greater national system of education were first acknowledged. Perhaps the Moro uprising in the early 1970s compelled the authorities to pay attention to the value of Madrasah education. Finally, As a result, it is suggested that more research be undertaken to identify the needs of ALIVE programs, and that an action plan be proposed to the relevant authority to improve the ALIVE program's effective and efficient execution. (Muhamat et al., 2015), The

implementation of the Arabic Language and Islamic Values Education (ALIVE) program as an avenue to communicate with Muslim brothers in the Cordillera Administrative Region (CAR), specifically in the Department of Education (DepEd), is paving another way for building peace and friendship relations between Muslim and Christian in the Cordillera Administrative Region (CAR). As a result, implementing the ALIVE program in public schools may help to establish a garden of peace, where each gardener can sow seeds of faith, respect, and harmony while also cutting the weeds of ignorance, bigotry, and violence. (Madrasah *Comprehensive Development and Promotion Program City Mayors Office*, 2004), stated that traditional madrasah needs to unify the curriculum, solidify the capacity of implementers and the teachers as the source of knowledge of the students. The type of madrasah is still traditional and the help from various authority is necessary. (kawangit et al., 2019), The ALIVE Program was mirrored in DepEd orders and culture, especially those dealing with public education. According to Cagape (n.d.), a legislative act of the Philippine Congress is required to affect the strengthening of madrasah education that promotes respect for human diversity, religious tolerance, peace, and stability in the Philippines in order to institutionalize Islamic education as an active partner in the long-term sustainable development of Filipino human capital.

The WMIP model is required in order to develop a solution or set of recommendations to address the challenges that the weekend madrasah in Davao Region faces. The weekend madrasah has been operating for decades, but due to a lack of development in general and assistance from the national government, it has fallen behind. The government created a madrasah program to help Muslim people in the country. This is in accordance with Presidential Decree (PD) 1083, or the Code of Muslim Personal Laws of the Philippines, which states that the state must consider the cultural activities, beliefs, and interests of the country's various ethnicities in the formulation and implementation of policies, in support of RA 6734, or Republic Act 6734, which

calls for the support of madrasahs. ARMM or Autonomous Region in Muslim Mindanao can do this through accepting the government's educational framework, which is sensitive to the people's values and aspirations, and by implementing the MEP, or Madrasah Education Program. Not just for the country's Muslim community, but for the Philippines as a whole, this program promotes togetherness and prosperity. 2 The model will cater to the basic proposed remedy in order to minimize the difficulties stimulated in weekend madrasahs and achieve development; through the model established, mistrust of the government will be replaced by optimism and hope. This model has a philosophical underpinning, goals, model significance, significant challenges, justification, focus and change tactics, program execution changes, as well as results and impacts.

The concept of Traditional Madrasah in the Philippines

Pangadji is a home-based Qur'an and values education, although instruction in the more formal village-level madrasa is quite similar to religious catechetical school (Arquiza, 2006). Basic Islamic beliefs and practices, basic Arabic alphabet and grammar, or Qur'an reading and articulation, and learning simple prayers and morals as Muslims are all part of the curriculum. The classes are taught in both the native language and basic Arabic.

Most madrasah teachers in the hinterlands received their education in the countryside, and unlike foreign-trained asatidz, only a few are fluent in Arabic. As a result, both the teacher and the student are only familiar with the fundamental alphabet and have limited knowledge of Arabic language (not conversational or communicative). Although the muddarissen (madrasa teachers) and their murid can read the Qur'an in Arabic, most of them still rely on the English version of the Qur'an (usually by Yusuf Ali or Marmaduke Pickthal) for its meaning, which is then cross-translated into the local language in Bahasa Sug (or Tausug) for use in their instruction by an alim, or religious learned person. Nevertheless, the Tausug, Sama, and Yakan communities in Sulu use the kirim, an

indigenous Moro way of writing that uses the Arabic alphabet. Like most indigenous and minority children, many Muslim children never go to formal and mainstream schools, yet most parents do not really consider their children to have been excluded from education in basic skills.

In Davao City, the Program of Weekend Madrasah is operated every Saturday and Sunday. The system is still underdeveloped, ununified that comes to the conclusion of being unsupported by the national government because of many reasons. (*Madrasah Comprehensive Development and Promotion Program City Mayors Office, 2004*). Unfortunately, despite the introduction of the Madrasah System of Education into the Philippine Educational System, there is no standardization of policies being followed. There is no consistency in the subjects offered or the curriculum used. The system's most serious flaw is an apparent lack of cohesiveness among Madrasah professors and administrators.

(Morales & Morales, 2020), (Morales & Morales, 2020), (Morales & Moral Dr. Maranos B. Boransing, former Undersecretary for Muslim Affairs at the Department of Education. Madrasah in the traditional sense. This style of madrasah is primarily focused on religious education. It is classified as non-formal education because of the following characteristics: (1) classes are held only on Saturdays and Sundays or on days agreed upon by the teacher and the students/pupils; (b) it lacks a formal curriculum; (c) it is not graded and many have multi-age groupings; and (d) it only requires its teachers to be madrasah graduates or imams (Muslim religious leader).

In order for the parents to cater both education to their children. The education concerning religion and beliefs, the parents send their children to weekend (traditional) madrasah in order to gain and understand their creed, to read Quran and at least to learn basic Arabic language. On the other hand, the formal curriculum (K-12) by the government is the standard education that every Filipino has the right to take.

Traditional Teaching and Operation

(Lechner & Steinmayr, 2011), The majority of studies on teaching approaches do not

concentrate on a single method. Rather, they look at the link between a teacher's assessment score and student accomplishment in a standard-based teacher evaluation system. A link between evaluation scores and student achievement. Similarly, Jacob and Lefgren (2008) investigate the relationship between a teacher's evaluation by the school principal and the portion of real achievement increase that pupils receive as a result of this teacher's instruction.

In Pakistan, Aslam and Kingdon (2007) investigate the impact of several teaching process variables on student attainment. Their identification technique is based on within-pupil variance between subjects (rather than across time), which is similar to the one used in this study. They discovered that students who are taught by teachers who spend more time planning lessons and who ask more questions in class do better on tests.

(Sánchez et al., 2019), Many of today's educational techniques are inapplicable to the daily circumstances in which pupils operate outside of the classroom environment. Implementing new pedagogies to reverse the actions and times that traditionally occur in the classroom could be an answer of the long-time problem of traditional madrasah. In traditional way of teaching, the instructor has almost complete control over the instructional process in a typical classroom. And this is how the traditional madrasah in the country operates since then.

Traditional Madrasah in the Philippines by the face of Weekend Madrasah Education has the culture of a singles system. The chalk and talk technique. (Sarkar Arani et al., 2019), in this study, it shows that the effort of the teachers towards the learning of the students make a lot of effects. The need of pedagogical change from traditional chalk and talk is a must in order to facilitate the needs of the learners. (Everard et al., 2004), in addition, to be an effective school in terms of management. to make sure that the efficiency of teaching, enhancement of pedagogy is necessary.

(Mangondato, 2021), Madrasah in the Philippines as the oldest educational system in the

country, is also the most dated and out-of-date operation running in the circle of educational operation. Weekend Madrasah in particular. Davao Region has one of the most numbers of Weekend Madrasah in the country, and because of the no support from the national level, no sufficient teachers, no proper trainings for the teachers, no adequate facilities to offer, madrasah became obsolete but still running as a shelter of Islamic and Arabic education. This situation is exacerbated by the failure of some government agencies to recognize the potential significance of these organizations in the development of Muslim communities and nation-building.

(Hashim et al., 2011), there are several forms of traditional madrasah in every parts of the world. For example, in Indonesia, Pondok settings is found in Malaysia, the most common Pesantren in Indonesia, Kuttah in Nigeria and Madrasah (Weekend Madrasah) in the Philippines. However, these madrasahs have different capacities and capabilities to offer to the learners. In the Philippines, since the country is not yet as stable as other countries in terms of economy and numbers of Muslim population. The madrasah struggles in many ways.

Partnership in Education

Philippines is in need to do partnership between independent and governmental force in developing education. Two parties with common goal in order to improve the educational value of the students' learning called, partnership in education. This can be an institution to institution or an independent institution and government institution. Madrasah Education (Traditional) in partnership of the Department of Education.

By adopting the DepEd initiatives such as ALIVE (Arabic Language and Islamic Values Education) in civic institutions and MADARIS in private schools, the Philippine government welcomed Islamic education in public and private basic education. Students are taught a dual curriculum of madrasah education and the government's K-12 program across the country. Simultaneously, Muslim Filipinos, in other words, are pursuing both educations while remaining true

to their values, beliefs, and traditions as a Muslim population in a predominantly Christian country.

Arsad (2007) focuses on integrating madrasah into public education by introducing Arabic Language and Islamic Studies into public school curricula. Incorporating basic Islamic education concepts into the Philippine curriculum is another option for Muslim pupils. The prospectus will incorporate a Muslim-inspired plan, concepts, beliefs, and experiences.

These are the concept of partnership when the Arabic Curriculum is being added to the national government's schools, as per the implementation of ALIVE scheme and MADARIS. both are Islamically Oriented curriculum but being backed-up by the government through the Department of Education.

(Mangondato Solaiman, 2017), The Quranic verses and Hadith of Prophet Muhammad, Peace be Upon Him, have always been part of the basis of Islamic living as part of Muslim Filipino culture. The Prophet said: 'Educate oneself through Arabic Language, for this language is part of your religion or faith,' according to 'Umar (may Allah be pleased with him). The Arabic language allows the reader to comprehend the Quran's science. And Arabic is the primary language of the Quran. This is the primary reason why Muslims should study the language, since it allows them to comprehend what the holy Quran has to say. In Addition, as a citizen of the country, the essentiality of national curriculum is a must to learn too. (2019, Kawangit et al.) Godoy, Nene Astudilla C., et al., 2008: 5. Every Filipino child, regardless of religion, race, color, or culture, has the right to an education, and this is one of the policies that the Philippine government must implement. This is one of the chances that the government should educate the public about. As a result, the Department of Education (DepEd) proposed a Dual Education program through the ALIVE program in order to teach Muslim children their beliefs, particularly those found in the holy Quran, and this will be realized if kids acquire Arabic as a tool for understanding Juliet Sannad (2015). The Arabic Language and Islamic Values Education Program (MEP) that is integrated into

the country's K-12 Curriculum is referred to as Dual Education by the Philippine Department of Education (DepEd).

It implied that the help being offered by the government to the Muslim community in developing their educational system is very significant and impactful to them. It helps them elevate their economic status because it gave them chance to be a national paid teacher through the program which is ALIVE and MADARIS. It was also an opportunity building an institution offering dual education that gives work for the people while helping the country to unify the people through following the standard of education of the country. It elevates too the typical of madrasah education in a sense of DepEd and a Filipino based educational standard. Hence, the partnership is really important in order to assess, and work together, because at the end of the day, it is the children of Muslim community will be the consumer of a productive and quality program.

The Significance of the WMIP Model to Traditional Madrasah

The model is essential because the model will uplift the system of weekend madrasah, it will tighten the relationship of two different madrasah education and allows the weekend madrasah be recognized in the national level, where the missing part of its development.

A. Conceptual Contribution – Through the partnership of DepEd madrasah program and Weekend Madrasah program hold by the association and foundation group in each LGU in Davao region, the development is more faster and Education for All program of the government will be more attainable because nothing is left behind. On the other hand, DepEd madrasah can show the best quality of its madrasah program that will lead to the unity of Filipino in the future. Through the model, issues and concerns will be addressed properly such as; Management, administration, pedagogy and the issue of invading Muslim community through the DepEd madrasah program. Weekend Madrasah will be standardized in all aspect

based on the context of the Philippine Government System.

B. Practical Contribution

DepEd Regional, Traditional Madrasah, Asatidhs or Teachers and Students will all benefits for this study. With the collaboration of two institutions from the government and traditional madrasah. the teaches will benefit from each other's through actual experience. From the administrative side, the Principal of traditional madrasah will be allowed to assess their work compared to the work guided by the professional concept practiced in the government. From the actual experience and continuous teamwork, the development of weekend madrasah will be faster and the transformation will be beneficial to all the clients from professional work, professional people, school system and most especially the students learning development.

II. METHODS

Descriptive and Qualitative Research Method. Interpreted and Analysed information from various linked research associated to the study. Acquired data through one-on-one interview and evaluation result's specified and shared through google form, email, messenger and another social media platform like WhatsApp. The researcher was able to gathered the essential materials from different experts and implementers of madrasah operations in the region. The descriptive and qualitative method is a study that looks into the methods for organizing, describing, and summarizing data. Specifically, this study is based on the results taken from the experts and implementers through the assessment answered and responded of the WMIP model.

The instruments used in this research are divided into two. Number 1 the documents guide. Data available in some related studies and number 2 is the provisions and legalities of the government. An example of these facts will be investigated through interviews and documentation as the investigation progresses.

The data collection steps included setting the boundaries for the study. Collection, information through interviews via social media, such as sampling approach and then permission required to gain access. Documents and visual materials, as well as establishing the protocol for recording information.

Analysis were done through four steps. The researcher verified the data. The researcher checked the data rigorously and reduced the data into a smaller volume but the same content. Finally validated thoroughly and narrate the data information based on the guidelines, most especially in the process of interview and documents guide.

The respondents of the study are; (1) **the implementers** of the madrasah education program in the country, both under the national government recognized and the non-governmental madrasah. Such as the school principals of DepEd Private Madrasah, ALIVE program School Moderator and In-charge, Weekend Madrasah Principal and University Islamic Education Professor. (2) and the **experts of madrasah operation programs**. In Department of Education level, EPS or Education Program Supervisors specified in Madrasah Education and the other one is the Provincial Madrasah Supervisor in Davao de Oro.

Locations is based in Davao Region. Two from Davao de Oro, for Madrasah Expert and Madrasah Implementer. While four (4) from Davao City and Davao del Sur. The respondents are coming from DepEd Private Madrasah, Weekend Madrasah and ALIVE program madrasah which is found in Public School.

study used a qualitative research design to find out how the lesson plan of Pancasila and Citizenship

Education was developed in Curriculum 2013 at Senior High School. This study is to determine the steps taken by the teacher in preparing the lesson plan of Pancasila and Citizenship Education, avoiding the obstacles, and finding the solutions made by the teacher. Data was collected using research instruments through Google forms as well as face-to-face interviews, observations, and discussions related to solutions in facing obstacles during the teaching activities.

III. RESULTS AND DISCUSSION

Resolution for Development

Development is the key why every institution is working hard to quality product. From the system towards to the students and teachers' performance. Change is certain and developing institution is the vision where every school is looking for. Traditional Madrasah needs a support system from the government, because for so many years, this type of madrasah never prosper in a perspective of converting the education into living, and acquiring knowledge that can be recognized and transform into economic aspect of every graduates. The problems of many complicated issues root from its many factors, and of them is the support system.

(Saguin, 2019), Since the 1980s, educational systems around the world have seen significant changes, owing in large part to the New Public Management paradigm's wide changes in the role of government (Soguel and Jaccard 2008). Governments have been obliged to look to non-state entities to supply educational services as the demand for less government intervention has grown. At the same time, many governments, particularly in developing nations, have pledged to expand education quantitatively by increasing school enrolment while enhancing educational quality. The ability of the government to achieve this "impossible ambition" is frequently hampered by its capacity and resources (Jones 2008). As a result, the word "governing" education became a catch-all term for many education systems' responses to these global political and economic changes in the 1990s (Dale 1997; Daun 2007).

In order to translate the traditional madrasah into a better educational outcome, the adoption of policy design, the willingness for a better change from administrative work, teaching pedagogy, operational design must come

to owner, principal or the president of the madrasah or the community. A closer evaluation of the completeness of these policy tools becomes a helpful starting point for any policy planner. Completeness fundamentally means that the policy mix contains enough processes to support the substantive aims. In other words, the policy's substantive and procedural aspects must be well-articulated and operationalized (Gunningham, Grabosky, and Sinclair 1998; Howlett 2014). Hence, the WMIP with the help through the evaluation of the experts and implementers is acceptable and operationalized in weekend madrasah.

(kawangit et al., 2019), it does not necessarily mean that adopting the system of government will Christianize the Muslim children but to centralize, to support and develop the system which is the missing piece of madrasah education program ran in Davao Region, Philippines. According to Jeffrey Ayala Milligan (2004), the integration program could be helpful in strengthening Islamic identity among Filipino Muslim schoolchildren and closing the gap between Christians and Muslims in the Philippines. (Abu Bakar, 2017), In fact, tremendous gains can be had if the madrasahs integrate modern science, social science, humanities and local knowledge into a continuous and coherent curriculum that speaks with the core traditional madrasah curriculum and its emphasis on religious teachings (Moosa, 2015), this is an implication of change that is for the better madrasah operation.

The positive Effects of Madrasah Education Development in the Philippines

(Muhamat et al., 2015), through the DepEd order No 40, series of 2011, amended of DO no. 51, s. 2005, proved that development through the help of the government is essential. It helped many Muslim Educators became the partner of educational development, through their employment in the government, and the impact of their work has wonderful effect towards Muslim children. The outcome of the madrasah and ALIVE program has a bog impact to the experts, implementers, teachers, young professionals, society and the clientele, which are the Muslim children.

(Mangondato Solaiman, 2017), The trained ALIVE consultants and trainers be appointed in each district or division, as well as the development of an Islamic and Arabic textbook authoring committee in the ARMM that will print and disseminate ALIVE references. In the

case of ALIVE teachers, it is also suggested that ALIVE teacher training programs and seminars be used as credit toward a bachelor's degree in order to sit for the civil service examination. The document also advocated that longevity or five years of efficient service as an ALIVE instructor and the Arabic Qualifying Examination (AQE) be used as civil service eligibility for appointment in DepEd schools. Finally, ALIVE instructors should be able to apply for study now, pay later grants to further their education.

(McKenna & Abdula, 2016), due to the continuous conflict between Bangsamoro Fighters and the government concerning peace problems, inequality and discrimination among Muslim Filipinos. The program helped many to understand Islam and most importantly diminish the bad image of Islam as a religion and a Muslim as a believer of Islam. The ALIVE initiative is one of the ways to promote peace between Muslims and Christians. The main aims of the Philippines are to maintain national unity and inter-cultural solidarity in order for the country to live in peace. In 2005, the ALIVE program was integrated into the public system (Juliet Sannad 2015). Muslims, like other Filipino citizens, have the intellectual and educational right and capacity to fully engage in the Republic of the Philippines' social, economic, and political endeavours.

Therefore, the impact of the integration of madrasah in the Department of Education has a big role to development. Economics, Professional matters, Personal Development, Integration among citizens, Recognition and for the Muslim children who are the victim of the negative tradition all throughout the years.

WMIP – Weekend Madrasah Implementation Program

Weekend Madrasah being part of the educational culture of the Muslim community in Davao region, it needs to elevate their educational system and align the system that is acceptable through the government educational perception, because of the competitions among public and private madrasah. in addition, the technological development that affects the mindset and perspectives of the young generations. Hence, the researcher, formulated the model entitled, *The Innovative Model of WMIP: Weekend Madrasah Implementation Program in Davao Region.*

The model is needed in order to find solution or recommendation to combat the necessary circumstances

faced by the weekend madrasah in Davao Region. For decades that the weekend madrasah has been running, the absence of development in general and the support from the national government made, the weekend madrasah left behind. The government formulated madrasah program that can help the needs of Muslim people in the country, this is in accordance with Presidential Decree (PD) 1083, or the Code of Muslim Personal Laws of the Philippines, which provides that the state shall consider the cultural activities, beliefs and interests of the different ethnicity of the country, through the formulation and implementation policies, in support of RA 6734 or Republic act 6734 where the support of madrasah establishment of ARMM or Autonomous Region Muslim Mindanao by adopting the educational framework made by the government, that is responsive to the ideals and aspiration of the people, and by the implementation of MEP or Madrasah Education Program. This program builds unity and prosperity, not just Muslim community of the country but for the Philippines as a whole. The model will cater the basic recommended solution in order to lessen the problems stimulate in weekend madrasah and make the development realize, through the model formulated, the misconception towards the government will be replaced by optimism and hope. This model consists of Philosophical foundation, Goals, Significance of the model, major problems, rationale, focus and strategies of changes, implementation program changes, moreover the result and impacts.

The main objective of the model is specified in order to give the Muslim Filipinos in Davao Region a dual education that cater secular education and basic Islamic Education that is significance and relevant to this era of high technology. Basically, the weekend madrasah will be offering major subject matters to teach such as English, Science, Mathematics, Filipino and Social Studies aside from its Islamic and Arabic Language subject matters. This is parallel to the government's Madrasah program by the Department of Education (DepEd-Government). The model is the alternative way being the platform of weekend madrasah in order to serve many Muslim Children, the model also will be an eye-opener to weekend madrasah to consider the advocacy of the government to have a one madrasah system in the country. While the program of the government such as ALIVE and MADARIS under the DepEd Order no. 40 series of 2017 is being served in the

public and private schools. The strategy in order to make this model happen is to unify all organizations or foundations catering weekend madrasah education program in their respective divisions. Formulating provisions that will serve the weekend madrasah education program from its development, implementation and evaluation. The system will be, each weekend madrasah of every Muslim community of every division nearby will collaborate with the public schools with ALIVE or MADARIS program of DepEd and learn from each other. Weekend Madrasah will have a partnership towards educational development of both institutions. DepEd Madrasah will help weekend madrasah aligning to its managerial and instructional leadership matters, while weekend madrasah will help the DepEd madrasah on how to enhance the lessons

and contents of the learning of the students. Basically, an exchange of knowledge that will open the façade space of both institutions.

The model is an eye-opener to both institutions to listen and see the probabilities of madrasah educational development of the region. This is also to cut the issue that 6 DepEd madrasah is a way of invading their rights, Islamic culture and spiritual beliefs. On the other hand, DepEd madrasah can provide proper structure, systematic management and pedagogical support to weekend madrasah where one of its weekend madrasah's weaknesses, but one of the main goals is to unify the Muslim people in the country. Through the best impact of this model, the researcher

Is confident that this can help the madrasah education in the country unify and simplify the life of the Filipino children who are the target of our education in general.

The model therefore is the guide on how the traditional madrasah in Davao Region to be aligned the standard education program in the Philippines for the Filipino children.

IV. CONCLUSION/RECOMENDATION

Therefore, the impact of this model will give the chance the weekend madrasah a good opportunity to be heard by the national government. Weekend Madrasah as the traditional madrasah ran in the region of Davao has been struggling, support is limited and recognition from the national level hinders them to propose of their programs and

curricula. In addition, because of the independent system they have, the national government madrasah program is out of the picture.

The direct support or partnership of weekend madrasah program to the national level subsidy might take a long time. but with the effort of each individual to push through whatever make the traditional madrasah improve will be valid. The WMIP model will give chance to partner with nearest government school locally that is under the division level. along the way, it will be recognized by the regional level depending on the result of the implementation. And eventually the national level will see the progress and subsidized according to the procedure guided by them.

The WMIP model, will give a big chance to convey their message to the national level through partnership with public and private schools that will eventually reported to their division, regional office and reach the national level. The realization of the model will have a harmonious understanding of both institutions that is relevant and timely in the case of Philippine Madrasah Educations system development, and this will contribute to the national peace process that will lead the unity of all Filipinos in general, and it will bring them to unify together and will give a better weekend madrasah. into a better condition in the upcoming years.

The study will be one of the factors influencing the country's strengthening of Islamic education, as well as the importance of Islamic schools in encouraging peace and eradicating traditional teaching methodology and operations as a whole. The influence and progress of the partner school through the model will help the traditional madrasah grow and stand by its own in the future.

The significance of this research is to emphasize the necessity of partnership from small parts towards the biggest one. it will improve not only the quality of education but also the country's unity through education. The Filipino people should work together to achieve the unity that has been sought for generations by the Muslim Filipinos.

(McMillan, 2020), generally with the change of generation to generation, the system of education needs to follow the trend of its society in a manner of quality and significant methods. Hence, the improvement through partnership, creating team to watch what is necessary for changes and needs improvement. In order to enhance our traditional madrasah, we need to establish good partnership, to strengthen the quality of education align to the generation we belong, and to conduct an important program (WMIP) we can show participation to the nation, promote unity and incorporate solidarity in diversity. Because the signature of Islam through the teachings of madrasah, that the Muslim (Filipinos) acknowledge the importance of education. Because education is life. And the light is in the sense of significant change and quality system.

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