

# Effect of DepEd's Madrasah Education Program (MEP) Implementation on Classroom Behavior and Academic Performance of Muslim Learners

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## ABSTRACT

This study determined the DepEd's Madrasah Education program (MEP) implementation and its effect on the academic performance and classroom behavior of Muslim learners. Employing the descriptive-analytical method of research, a standardized survey questionnaire that had undergone validation, reliability, and pilot testing served as the instrument of the study, using the four hundred (400) Muslim learners and one hundred (100) teachers/asatidz of the selected schools of Zamboanga del Norte Division offering Madrasah Education Program (MEP) as a respondent.

The data revealed that the status of implementation of MEP in terms of organization, structure, fiscal adequacy and capability, faculty development, and classroom management as perceived by teachers/asatidz is partially implemented. The status of implementation of MEP in terms of instruction and curriculum is partially implemented but in terms of teachers' competence is fully implemented as perceived by Muslim learners. Based on the findings the status of implementation is partially implemented and thus yields a positive impact on the Muslim learners' classroom behavior, hence, it significantly relates to the learners' academic performance. It's recommended that an increase in the budget allocation from the government and the generation of more funds from various sources for the sustainability of the program.

**Keywords:** Asatidz, Arabic language, Islamic values, Madaris, road map, cultural context

## Introduction

Education can be considered as a social service selected towards increasing the creative strength of society, providing training facilities for individuals commensurate with their abilities, instilling an awareness of social justice and equal opportunities, and producing each younger generation with the knowledge, skills, values, and understanding they need to assume their place in society (Turkish Reviews: 1991).

Relatively, Madrasah as an institution of learning helps in molding and developing the Muslims in their spiritual, moral, physical, and social well-being. The teachers/asatidz who are with advance and high knowledge and skills of Islam are preaching and giving guidance to the

Muslim community and molding the children, youth, and the community people in becoming law-abiding citizens carrying the good values and teachings of Islam that promote peace and development.

The Madrasah comes from the Arabic word Dars which means transaction of lesson or teaching-learning. On the other hand, it also means the discussion cycle of wisdom and science. Islamic educational development is the key objective of the Madrasah education and is an integral part of the national education system of Muslim countries of the world.

The Philippines is an example of a country where Muslim minorities have their own Islamic educational institutions known as a madrasah. Although the madrasahs were not then recognized by the government and the subjects which are taught in the madrasahs are not credited by government-recognized bodies, still, Muslim students enroll in madrasah. The madrasah enrolment is almost as large as the total enrolment of both Christians and Muslims in all public and private secondary schools throughout Central Mindanao (Pandapatan: 1990). The argument put forward here is that the Muslim minority group, wherever they live, stands united for their Muslim identity and religious needs. As a result, they set up their own educational institutions shaped according to their religious requirements.

Madrasah 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 which states that all Filipino Muslims shall use the Arabic Language as mandated by Executive Order No. 283 and Department of Education Order No. 51 series of 2004 which prescribed the standard curriculum for madrasah education in the Philippines.

On December 12, 2005, the Madrasah Comprehensive Development and Promotion Program were created for Muslim communities committed to learning throughout life in a unified form in accordance with the government policy and the need for development in the whole of Mindanao.

Pursuant to the 1987 Philippine Constitution and Republic Act No. 10533, otherwise known as the Enhanced Basic Education Act of 2013, the Department of Education (DepEd) issues the Policy Guidelines on Madrasah Education in the K to 12 Basic Education Program. This policy seeks to harmonize existing DepEd issuances on Muslim education, with new provisions for more effective and efficient program development, implementation, and evaluation. Moreover, this shall also serve as the basis for the development of the Manual of Operations for the Governance and Administration of the Madrasah Education Program (MEP).

One common and vital objective shared by all education programs is the refinement of behavior inside and outside the classroom together with the development of great interest within the learners to acquire necessary knowledge and skills they can utilize not only in their studies but also in their lives outside or after school. The realization of the afore-cited objective can be

manifested in their behavior and academic performance. It is therefore the aim of this study to evaluate the classroom behavior and the academic performance of the Muslim learners under the Madrasah Education Program of DepEd.

Business Dictionary defines behavior as the response of an individual or group to a stimulus. The stimulus may be an action, person, or something in the environment. The response typically is an action. Classroom behavior is a stimulus-driven response that occurs specifically within the classroom or how students are acting in the classroom in response to what is going on or present around them.

Classroom behavior falls into two categories – positive or negative. Examples of positive behavior include following directions, completing assignments, and remaining attentive while the teacher speaks. Examples of negative behavior include being physically aggressive or threatening others, talking out of turn, and playing spiteful pranks.

Controlling badly-behaved children is an unavoidable part of any teaching career. If a pupil is misbehaving in your classroom, whether you're a primary or secondary school teacher, they are likely to be doing so for one of two reasons: they are bored – they don't find the lesson content stimulating enough and they are struggling – they're finding the work difficult and are creating a distraction.

It is important to remember that bad behavior is very rarely a personal attack on your capabilities. However, how you manage classroom behavior will determine how you develop as a teacher.

Alison Winson, head of the University of Worcester, sees the teacher as the starting point of excellent behavior management. A good starting point is to have an understanding of yourself, she says “you need to be able to regulate your own emotions and act professionally in all circumstances.” She explains that the ability to remain calm and patient while evoking optimism and confidence, are essential qualities in a teacher.

Teachers usually associate poor classroom behavior with poor academic performance. For this reason, classroom management in the classroom usually revolves around behavior modifications. However, a team of researchers led by Joshua Breslau of the University of California conducted a study published in the *Pediatrics Journal* in 2009 that showed that inattentiveness is the only “bad” behavior that statistically has shown an impact on academic performance. Teachers thus place a strong emphasis on their management plans limiting student behavior that may prove distracting to other students. (<https://work.chrom.com>).

People often consider grades first when defining academic performance. This includes schools that mark students by their GPA, avoiding special designations such as valedictorian and salutatorian for those who graduate first and second in their class. Scholarship organizations and universities also start by looking at grades, as do some employers, especially when hiring recent graduates. Grades carry more weight in some industries, especially technical professions such as

laws, medicines, and finance. Other industries place less importance on GPA, particularly creating professions such as writing or art and occupations such as sales where people skills are more crucial than technical knowledge.

Grades don't always reflect a person's knowledge or intelligence. Some students don't perform well in a classroom setting but are very intelligent and earn high marks in IQ tests, standardized testing, or college entrance exams. Universities and employers consider these scores along with other measurements and may forgive a less-than-perfect GPA for students who perform well on these tests. Some tests, such as the Law School Admission Test (LSAT) and Medical College Admission Test (MCAT), determine if a student is accepted into graduate schools. Law firms and medical facilities also place great importance on these scores and may eliminate anyone who scores below a certain number.

The definition of academic performance extends to achievement outside the classroom. Some of the brightest students don't earn straight, but are extremely well-rounded, succeeding at anything from music to athletics. The ability to master a diverse set of skills illustrates intelligence, curiosity, and persistence, qualities attractive to universities and employers. Some colleges will admit and even award scholarships to students who earned average grades but display a pattern of achievement by consistently learning new skills. Many businesses also see this as a selling point, thinking these candidates are eager to learn and will be easy to train.

An initiative can also indicate academic performance. Some students demonstrate their competence by serving as student body president or holding officer positions in student groups such as the honor society on the science club. Or, they might regularly organize student events such as fundraisers, rallies, or dances. Others participate in volunteer organizations and coordinate food drives or other community outreach efforts. Universities and employees look favorably on consistent leadership activities, feeling these students will bring that same drive to their classrooms or board rooms.

Another focus of this is the academic performance of the Muslim pupils. When people hear the term "academic performance" they often think of a person's GPA. However, several factors indicate a student's academic success. While some may not graduate top of their class, they may hold leadership positions in several student groups or score high on standardized tests.

This study covered selected elementary schools in Zamboanga del Norte offering Madrasah Education for Muslim learners. The researcher through his personal investigation and observation in some of the above-cited schools found that there are Muslim learners who are displaying misbehavior and poor academic performance. It is for this reason that the researcher decided to conduct this study to establish a general impression on the classroom behavior and the academic performance of the Muslim learners under the Madrasah education program.

## Literature Review

Madrasah education is an Arabic word for school. It is not used in its literal Arabic meaning but as a system of education with a core emphasis on Arabic literacy, Islamic values, and Islamic religion, Islamic values in the universal moral values based on Islam.

In the Spanish period of colonization, Madrasah was the only form of education available in the Bangsamoro.

During the American period, the western system of secular education was introduced in Mindanao, Sulu, and Palawan. However, the Moro Muslims rejected the western concept of education, thinking that it would “Christianize” their children.

The acceptance by the Moro-Muslim secular system of education in the public (government) schools was slow and gradual.

After the Philippine independence, and amidst the massive migration of Christian settlers in Mindanao, the participation rate of Moro Muslims in public schools increased rapidly. The current rate is above ninety (90) percent.

The evolution in Madrasah education began in the 1950s when Moro Muslims were sent to study in Muslim countries. When these scholars returned to the Philippines, they established a formal Madrasah institution offering the same Islamic sectarian curriculum that they learned from universities abroad.

The Madrasas are of three types.

1. Traditional or Weekend Madrasah – classes are held on weekends only or on days agreed upon by the teachers and students.
  - The hiring of a teacher requires simple qualifications like a graduate of a Madrasah or an Islam.
2. Development of Formal Madrasah
  - Offers hierarchically structured education and sequential learning generally attuned with the formal education system.
  - Offers kindergarten, primary and secondary education.
3. Integrated Madrasah
  - Offers public school curriculum and Arabic literacy as well as Islamic religious subjects.

Government Intervention: Road Map for Upgrading Muslim Basic Education.

The importance of Madrasah education for the Filipino Muslims and the problem of mainstreaming it to the larger national system of education was first noted during the martial law years. Perhaps, the Moro rebellion in the early 1970s might have forced the government's attention on the importance of Madrasah education.

During the term of President Ferdinand Marcos, several letters of Instruction (LOI) were issued mandating the integration of the Madrasah into the Philippine system of education and authorized the use of the Arabic language as a medium of instruction. The efforts to mainstream Madrasah Education were not extremely successful.

President Gloria Macapagal Arroyo has made a different approach, a low-key approach. Her Excellency had appointed three (3) Muslim leaders one after another. First was Madam Sandra Sema, the second was Atty. Macaparton Abbasm Jr., and third, this writer, as a Special Assistance to the DepEd secretary, the rank of Undersecretary. Their mandate was simply to upgrade the quality of Muslim basic education, including the mainstreaming of Madrasah education as a component of the national system of education.

The Roadmap for Upgrading Muslim Basic Education: A Comprehension Program for the Educational Development of Filipino Muslims was drafted in CY 2004 with the assistance of SEMEO, INNOTECH and was approved by the then Secretary Edilberto C. de Jesus of DepEd.

Program Component of the Road Maps: 1) Development and Institutionalization of Madrasah Education; 2) Upgrading Quality Secular Education in the formal elementary and secondary schools serving Muslim Children; 3) Developing and Implementing an Alternative Learning System for Filipino Muslims Out-of-School Youth (OSY); 4) Developing and Implementing appropriate life skills education and training for present-day students of private Madaris, and Out-of-School Youth (OSY); 5) Supporting government efforts provide quality Early Childhood Care and Development (ECCD) programs for Filipino Muslims' pre-school children; 6) Creating of a special Fund for Assistance to Muslim Education (FAME) by an Act of Congress, and 7) Improvement of the health and nutritional status of Filipino Muslim learners particularly in public schools.

#### Madrasah Education - Philippine Model:

- The dichotomy in the education of Filipino Muslims has put them at a great disadvantage.
- The sectarian Madaris institutions teach the religion of Islam with Arabic as the medium of instruction and exclude English, Filipino, Philippine History, and Social Life in their curriculum.
- Graduates are virtual foreigners in their own country.
- They are unemployed in government services and private enterprises.

- The public schools do not offer Arabic Language and Islamic values, thereby depriving Filipino Muslims and knowledge and skills in the language of Islam and the universal values of Islam.

The rationale for the Philippine model of Madrasah education is to eliminate their dichotomy and unify the curriculum of basic education in the public schools and private Madaris, allowing students to shift or transfer from one to the other.

### **The Standard Curriculum for Madrasah Education**

- The Filipino Muslim Ulama Scholar had agreed on five learning as the Islamic Sectarian Core subjects of the Madrasah Curriculum in the Philippines.

### **Learning Areas:**

For Public Schools: Arabic Language - 60 minutes daily Islamic Values - 40 minutes daily

For Private Madrasah Qur'an, Aqeeda and Fesgh, Seerah and Hadith

### **New Curriculum**

**-DepEd Order No. 51, S. 2004**, Standard Curriculum for Elementary Public Schools and Private Madaris signed by the then Secretary of Education Dr. Edilberto C. de Jesus on August 30, 2004, one day before the effectivity of his resignation from the Cabinet.

1.1 The global commitment to Education for All to provide access to quality education is a call that includes all forms of educational delivery opportunity irrespective of their race, color, religion, or culture.

1.2 For the Muslims of Mindanao and other parts of the country, the rightful and legitimate aspiration is to have an Islamic Education that is authentic and appropriate for the Bangsa Moro population. They aim to establish Islamic schools that would prepare generations of learned and intellectual Muslims imbued with Islamic values and spirituality prepared to serve the people of the country as a whole.

1.3 In the interest of national unity and the implementation of the 1996 Peace Agreement, Madrasah

Education is declared a vital component of the National Educational System.



- 1.4 The significant role of Islamic education through the Madaris to provide access to education must be recognized. It is a mechanism of reaching the unreached and providing education that is meaningful, relevant, and culture-sensitive for Muslim children.
- 1.5 The crucial issue that confronts most Muslim educators is the unification of curriculum amongst the Madaris. There is no uniformity in the curricular offerings. Public schools do not include Arabic language and Islamic Values, making the Muslims ignorant of their religion and the language of the Holy Qur'an. Private Madaris do not follow the Philippine education curriculum, thereby turning students into virtual foreigners of their own country.
- 1.6 The Department of Education, in its effort to address these concerns, facilitated the formulation of a standard and viable curriculum for the public schools and for the private Madaris in Muslim communities, in consultation with concerned associations and stakeholders such as the Project Madrasah Education (PME) of DepEd ARMM, Accrediting Association of Muslim Schools and Colleges, Inc. (AAMSCI) and the Bangsa Moro Development Agency (BDA) in the Seminar-Workshop on Curriculum Review and Enrichment held at Cotabato City on August 20-23, 2004. This curriculum that was formulated would be acceptable and responsive to the needs of Muslim Filipino children.

The design and development started in early CY 2002 at the initiative of DepEd ARMM Regional Secretary, Dr. Mahid M. Mutilan began with the conduct of consultative conference for the design of the curriculum for Madrasah Education.

Dr. Mutilan issued DepEd ARMM Order No. 1, S. 2002, creating the Project Madrasah Education (PME) with the mandate to design/develop the Madrasah Curriculum. The participants were representatives of different organizations that have started to work on the design of the curriculum.

The final output of the workshop was the basis of DepEd Order No. 51, S. 2004, prescribing the Standard Curriculum for Madrasah Education in the Philippines.

### **Development of Instructional Materials**

- DepEd engaged the service of SEAMEO INNOTECH, as service provides, the manage the development of the instructional materials for the five learning areas consisting of textbooks, teacher in guide, and student skills book form grades.
- Content is written were Filipino Muslim Scholar who obtained university education from Muslim countries in the Middle East.
- The intent of employing Filipino Muslim context written to develop instructional materials won encourage scholarships among Filipino Muslim.
- There are about ten million Filipino Muslims, a large population comparable with some of the Muslim countries around the world.



## 1. Training and Professionalization of Muslim Teachers (Asatidz)

- Teachers in Arabic Language and Islamic Values (ALIVE) in the public schools, and teachers in Islamic Studies for Private Madaris.
- Teachers in Secular Subjects (RBEC) in Private Madaris.

Three Levels of Training and Professional development for Muslim Teachers are being designed and implemented:

Level 1. Pre-service: a 23-day live-in seminar-workshop on Language Enhancement and Pedagogy (LEaP).

Entry Qualification: Competence in Arabic Language and Islamic Studies.

Training Modules consists of the following:

- Listening and Speaking English
- Teaching Methods and Lesson Plan Preparation
- Immersion to the Public School System

Level 2. Professionalizing the Asatidz in the Public Schools through the Accelerated Education Program.

- An intervention 12-month program for ALIVE teachers in public schools.

Entry qualification: Completed the Leap Training Program

Mode of Delivery: Mixed-Mode schooling while in-service/teaching.

Level 3. Inclusion of Arabic Language and Islamic Studies as two additional major specializations in the BSE curriculum.

- A steady and reliable source of a professionally licensed teacher with a specialization in Arabic Language and Islamic Studies shall be answered.
- A curriculum for these two additional specializations shall be designed and developed for approval of CHED.

A report from the government of the Philippines: Madrasah Education – DepEd invests in peace-building in Mindanao, published on 25, 2009, disclosed that in an unprecedented move:

- The DepEd has started to grab financial assistance to private madaris (Muslim schools) that adopted the Madrasah curriculum which has both Islamic studies and standard basic education subjects taught in all public schools.

Education Secretary Jesli Lapus said the mainstreaming of Madrasah education in our system of basic education will give our Muslim schoolchildren an education that is culturally sensitive, Islamic friendly, and will give them equal work opportunity. “This is DepEd’s significant contribution in building a culture of peace in Mindanao through education,” he added.

A total of 36 private madaris with 3,834 Muslim pupils have qualified for financial assistance of P5,000 per enrollee per school year which started in the school year 2008-2009. The guidelines are contained in DepEd Order no. 81 series of 2007.

DepEd has earmarked P20 million in its 2008 budget as financial assistance to private madaris to encourage Muslim educators to adopt and implement the standard Madrasah curriculum.

Secretary Lapus led the ceremonial turnover of the financial grants to the private Madaris today at the DepEd Complex in Pasig City. It was attended by DepEd partners, representatives from member countries of the Organization of Islamic Conference, and other DepEd and ARMM key officials.

In the ARMM region, 26 madaris from Marawi City, Lanao del Sur, Maguindanao, Shariff Kabunsuan, and Tawi-tawi qualified after a thorough and rigorous screening and validation, there are two in Davao City and eight in Cotabato City and General Santos City.

The financial assistance for each recipient Madrasah shall be for a specific purpose: 80% will go to pay the salaries of teachers handling secular subjects and 20% will be for the improvement of classrooms and other school facilities.

This is the very first time ever in the history of Philippine education that private madaris are mainstreamed as a component of the National System of Basic Education following a single curriculum for basic education, common to both public schools and private Madaris.

“We purposely designed the Madrasah education to be able to respond to the needs and realities of our Muslim learners,” Lapus Explained.

There are two types of curriculum prescribed in Madrasah Education – the Enriched Curriculum for Public Elementary Schools and the Standard Curriculum for Private Madaris. The former has been implemented in all DepEd regions nationwide for Muslim students and is known as the Arabic Language and Islamic Values Education (ALIVE) Program. Islamic culture and language can be preserved among Muslim children while they are enrolled in public schools.

The Standard Curriculum for Private Madaris, approved in 2004, aims to put in place an educational system that is appropriate for the Muslim population.

The Standard Curriculum combines basic secular subjects with religious subjects such as Qur’an, Aqeedah and Fiqh, and Seerah and Hadith. Through this curriculum, the Filipino national identity is promoted even as the Muslim’s cultural heritage is preserved.

Lapus stressed: “With such a curriculum, the Philippines will have a Madrasah education system where students from private madaris can transfer to public schools and vice versa. It will likewise give them equal chance in employment opportunities.”

The education chief added that this year, DepEd shall expand the program by renewing the financial assistance to the current 36 madaris which are expected to accept grade 1 new entrants by the school year 2009-2010.

“We shall also accept new applications from other private madaris and will continue to do so until all madaris shall have adopted the standard Madrasah curriculum,” he said.

“We all want peace and we want it now. With this curriculum now in place, we are actually building the foundation for national understanding and unity, and hopefully peace.” (DepEd)

Baharun and Ummah (2018) stressed in their article. “Strengthening Students’ Character in Akhlag Subject through Problem Based Learning Model” that moral education can realize the better character in the learners’ daily life, including moral education, character education, and so forth. Akhlag education aims to develop students’ thinking skills in dealing with character degradation. To strengthen the character of learners, it needs to be emphasized on moral education. The main goal of Akhlag education is to form students’ good personalities and morals, not only for them to have intellectual intelligence (IQ) but also have emotional intelligence (EQ) as well as spiritual intelligence (SQ).

The quality of education can be enhanced by developing the students’ potential, to be able to be a perfect human being who possesses faith and devotion to Allah, good morality, knowledge, capable, creative, independent, and democratic and responsible citizen.

Reports of problematic behaviors are on the rise nationally not only in the classroom but in society at large (Kowalski, 2003).

Some of these immature, irritating, or thoughtless behaviors or “classroom incivilities” include lateness of leaving early, inappropriate cellphone and laptop usage in class, side conversations, disregard for deadlines, grade grubbing, sniping remarks, and cheating.

These behaviors are not just instructors’ pet peeves; they have real costs including distracting other students and instructor in class, reducing student participation, lowering other students’ and instructor’s motivation in or out of class, affecting fairness in grading, using instructor’s time unproductively, and feeling disrespected as a fellow learner or authority figure.

To limit or deal effectively with these behaviors, it is important to understand the factors that cause or facilitate them. The cause can be contingent on individual student situations or structural to the course. This distinction is important because it orients us towards the causes we can control.

Contingent on individual student situations:

Students can engage in problematic behaviors because of health problems, personal or family problems, adjustment or developmental issues (e.g., “immaturity” or self-esteem issues), or general academic difficulties. These factors are not controllable, but instructors who feel those are issues at play can certainly refer students to the appropriate support services or campus.

Cultural or generational issues can also play a role. The culture of the US classroom is not homogenous, and expectations for classroom conduct can vary greatly, but they are all informed by the same basic academic values. Students from other cultures who don’t share the same values might not understand implicit expectations for classroom behaviors.

Furthermore, the millennial generation brings to college a whole new set of values, sometimes quite at odds with the values of previous generations, which can create some friction.

In particular, some sociologists point out that some students seem to watch a lecture the same way they watch TV. This would explain why they think they can arrive a little late or take a break in the middle of the lecture, or why they can have side conversations or otherwise multi-task—none of these behaviors impairs the ability to get meaning out of a movie, and the screen barrier between the audience and the actors makes it so that the actors’ performance is not affected by the audience’s behavior (Jaffee, 1999).

Structural to the course:

Some of the uncivil behaviors can be inadvertently facilitated by the instructors’ behavior or the course structure. Boice (1998) researched classroom incivilities across a range of courses and reported several findings:

Professors disagree with students about what counts as uncivil behavior, apart from a few egregious situations. Moreover, there is significant disagreement among different professors, as there is among students.

The instructor’s age or teaching experience is not a significant determinant of incivilities. Young/novice instructors experience the same average level of incivilities as older/experienced instructors.

Two factors mainly predict classroom incivilities:

**The choice of motivators.** Instructors who use negative motivators (e.g., fear, guilt, embarrassment) experience more classroom incivilities than instructors who use positive motivators (e.g., encouragement, praise).

**The number of “immediacy” behaviors (verbal and non-verbal signs of warmth and friendliness).** Instructors exhibiting few immediacy behaviors experience significantly more incivilities compared to instructors who exhibit several of those behaviors. In other words, if students perceive the instructor has disengaged from the course and their learning experience, they

disengage in turn, exhibiting the attendant problematic behaviors. Other factors correlate negatively with incivilities, including the perceived worth of teaching, clarity, and organization, and pacing (<https://www.cmu.edu/teaching/designteach/teach/problemstudent.html>).

Yaacob Ibrahim, Singapore's Minister-in-charge of Muslim Affairs, said at an award ceremony held by the Islamic Religious Council in February 2016 that the academic performance of students enrolled in madrasahs, or Islamic religious schools in Singapore has improved over the years.

Speaking at the disbursement ceremony of the Progress Fund Madrasah Assistance Scheme (Promas) a Madrasah Ulak Tanjong at Sims Avenue, Dr. Yaacob noted that the madrasah's Top Primary 6 pupil last year scored a record aggregate of 269 for the Primary School Learning Examinations.

More madrasah students are also eligible for the Express stream at the Secondary Level, he said. Last year, 61.7 percent of the cohort made it to Express stream-a 16 percent increase compared to the year before.

"Our efforts to provide quality madrasah education are bearing fruit," said Dr. Yaacob, who is also the Communications and Information Minister.

Promas, modeled after the Education Ministry's financial assistance scheme, aims to provide an assistance package that covers a student's school fees and daily expenses, to disadvantaged students in the madrasahs.

Students who are on the scheme and have done well academically at the Secondary and pre-university level may be given an additional performance award of up to \$ 2,785 annually.

Dr. Yacob handed out the performance awards to 48 recipients, from 26 last year.

"Muis will extend a total of \$360, 000 to the Promas fund for students in the six full-time madrasahs this year," said Dr. Yacob.

This brings the total amount that Muis has disbursed to Promas between 2010 and 2015 to \$ 2.3 million. Last year, a total of 361 students benefited from the assistance scheme.

## Methodology

This section contains the methods of research used, the research environment, reliability and validity of the questionnaire, respondents of the study, research instrument, data gathering procedure, and statistical treatment of data.

### Research Method

This research utilized the descriptive survey method using a questionnaire as the main tool in gathering data on DepEd Madrasah Education Program (MEP) implementation and its effect on the classroom behavior of Muslim learners.

Data on the academic performance of the Muslim learners were taken from the Office of the Principal of the respective schools within the Division of Zamboanga del Norte offering the Madrasah Education Program (MEP).

### Research Environment

This study was conducted at the different schools within the Division of Zamboanga del Norte offering the Madrasah Education Program (MEP).

### Respondents of the Study

This study considered one hundred (100) teachers (Asatidz) and four hundred (400) Muslim learners enrolled in the different elementary schools of the Division of Zamboanga del Norte offering the Madrasah Education Program (MEP).

**TABLE 1**  
**RESPONDENTS OF THE STUDY**

Respondents	Total	Percentage
Teachers (Asatidz)	100	20
Muslim Learners	400	80
<b>Total</b>	<b>500</b>	<b>100</b>

### Research Instrument

This study utilized a questionnaire checklist to gather data on the status of implementation of the DepEd Madrasah Education Program (MEP) and the classroom behavior of the Muslim learners. The first part contains the profile of the respondents, the category of the respondents, the second part contains the perception of the respondents on the status of implementation of the Madrasah Education Program (MEP).

### **Reliability and Validity of the Questionnaire**

The researcher together with his adviser constructed a self-made questionnaire based on their readings from books, education journals, DepEd Orders, related studies conducted, and internet sources.

The items in the questionnaire were submitted to three experts in the field of education for validation.

Items that were found not relevant to the study were deleted and changed to more relevant items before the final questionnaire was distributed to selected respondents for pre-testing to find out whether the items can answer the questions set forth by the researcher.

Items on the questionnaire were pre-tested to thirty (30) teachers and the responses gathered in the pre-test were computed through Cronbach's Alpha (*a*).

Cronbach's Alpha (*a*) does not portray a questionable internal consistency result so the researcher proceeded to field the questionnaires to the respondents.

### **Data Gathering Procedure**

After approval of the proposal, the researcher requested a permit from the office of the Schools Division Superintendent of Zamboanga del Norte to gather the data needed. After the approval of the permit, the questionnaires were fielded and filled-up, it was retrieved, segregated, tallied, analyzed and interpreted.

### **Statistical Treatment of Data**

The following statistical tools were used to answer the following specific problems:

1. Sub-problem No. 1, Frequency Count and Simple Percentage was used.

Formula:

$$\% = f/N \times 100$$

Formula:

$$\% = \frac{f}{N} \times 100$$



Where:

- % = Percent
- f = Frequency
- N = number of cases

2. Sub-problem No. 2, on the status of implementation of the Madrasah Education Program (MEP), Likert's Method in determining the Weighted Mean was used:

Formula:

$$WM = \frac{\sum x_w}{N}$$

Where:

- WM = Weighted Mean
- w = the weight of x
- $\sum x_w$  = the sum of the weight of x
- N = number of cases

Rating Scale		Description
3.26-4.00	FI	Fully Implemented
2.51-3.25	PI	Partially Implemented
1.76-2.50	RI	Rarely implemented
1.00-1.75	NI	Not implemented

3. Sub-problem No. 3, on the significant difference in the perception of Muslim learners on the status of implementation of the Madrasah Education Program {MEP} when grouped according to profile on sex, Mann-Whitney U-test was used:

Formula:

Mann-Whitney

$$U = \sum R_i - \left( \frac{n(n+1)}{2} \right)$$

Where:

U	=	Mann-Whitney $u_{stat}$
n	=	No. of items
$\sum R_i$	=	Sum of item ranks

4. On the significant difference in the perception of Muslim learners on the status of implementation of the Madrasah Education Program {MEP} when grouped according to profile on age and grade level, Kruskal-Wallis H-Test was used.

Formula:

Kruskall-Wallis H test

$$H = \frac{12}{N(N+1)} \sum \frac{Ri^2}{n} - 3(N+1)$$

Where:

H	=	Kruskall-Wallis $H_{stat}$
N	=	no. of items
$\sum \frac{Ri^2}{n}$	=	sum of the squared item ranks divided by No. of items

5. Sub-problem Nos. 4 and 5 on the effect of the Madrasah Education Program (MEP) on the classroom behavior and academic performance of the Muslim learners, Likert's Method in determining the Weighted Mean was used:

Formula:

$$WM = \frac{\sum X_w}{N}$$

Where:

- WM = Weighted Mean  
 w = the weight of x  
 $\sum x_w$  = the sum of the weight of x  
 N = number of cases

**Classroom Behavior:**

Rating Scale		Description
3.26-4.00	VS	Very Serious
2.51-3.25	MB	Moderately Serious
1.76-2.50	LB	Least Serious
1.00-1.75	NB	Not Serious

**Academic Performance:**

Rating Scale		Description
3.26-4.00	VME	Very Much Effective
2.51-3.25	ME	Moderately Effective
1.76-2.50	LE	Least Effective
1.00-1.75	NE	Not Effective

6. The relationship between the status of implementation of the Madrasah

Education Program (MEP) and the Muslim learners' classroom behavior and academic performance, Spearman Correlation Coefficient was used:

Spearman Correlation Coefficient ( $r_s$ )	Monotonic relationship
.00-.19	Very weak
.20-.39	Weak
.40-.59	Moderate
.60-.79	Strong
.80-1.0	Very Strong

## Results and Discussion

The following are the findings of the study:

1. Profile of the Respondents.
  - 1.1 That out of four hundred (400) Muslim learners understudy, two hundred (200) or 50% were females and also two hundred (200) or 50% were males.
  - 1.2 That out of four hundred (400) Muslim learners understudy, forty-three (43) or 10.75% were 12 years old and above, one hundred seventy-three (173) or 43.25% were 10-11 years old, one hundred thirty-four (134) or 33.5% were 8-9 years old and fifty (50) or 12.5% were 6-7 years old.
  - 1.3 That out of four hundred (400) Muslim learners understudy, one hundred fifty-seven (157) or 39.25% were from grades 5-6, one hundred ninety-one (191) or 47.75% were from grades 3-4, fifty-two (50) or 13% were from grade 1-2.
2. Status of implementation of the Madrasah Education Program (MEP) as perceived by teachers.
  - 2.1 That the overall weighted mean of 2.76 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by teachers in terms of organization and structure is Partially Implemented.
  - 2.2 That the overall weighted mean of 2.58 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by teachers in terms of fiscal adequacy and capability is Partially Implemented.
  - 2.3 That the overall weighted mean of 2.78 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by teachers in terms of faculty development is Partially Implemented.
  - 2.4 That the overall weighted mean of 2.93 indicates that status of implementation of the Madrasah Education Program (MEP) as perceived by teachers in terms of classroom management is Partially Implemented
3. Status of implementation of the Madrasah Education Program (MEP) as perceived by Muslim learners.
  - 3.1 That the overall weighted mean of 3.16 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by Muslim Learners in terms of instruction is Partially Implemented.
  - 3.2 That the overall weighted mean of 3.2 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by Muslim Learners in terms of the curriculum is Partially Implemented.

- 3.3 That the overall weighted mean of 3.3 indicates that the status of implementation of the Madrasah Education Program (MEP) as perceived by Muslim Learners in terms of teachers' competence is Fully Implemented.
4. The difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of instruction when Muslim learners grouped according to profile.
- 4.1 That there was statistical evidence to support the difference in the perception between male and female Muslim learners on the implementation of the madrasah education (MEP) in terms of instruction ( $U = 16688.500$ ,  $N1=200$ ,  $N2=200$ ,  $P\text{-Value} = 0.003$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of instruction when Muslim learners are grouped according to profile on sex was rejected.
- 4.2 That there was statistical evidence to support the difference in the perception of Muslim learners on the implementation of the madrasah education (MEP) in terms of instruction when grouped according to their age ( $H(\chi^2) = 28.867$ ,  $N1=50$ ,  $N2=134$ ,  $N3=173$ ,  $N4=43$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of instruction when Muslim learners are grouped according to profile on age was rejected.
- 4.3 That there was statistical evidence to support the difference in the perception of Muslim learners from different grade level on the implementation of the madrasah education (MEP) in terms of instruction ( $H(\chi^2) = 28.755$ ,  $N1=52$ ,  $N2=191$ ,  $N3=157$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of instruction when Muslim learners are grouped according to profile on grade level was rejected.
5. The difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of the curriculum when Muslim learners grouped is according to profile.
- 5.1 That there was no statistical evidence to support the difference in the perception between male and female Muslim learners on the implementation of the madrasah education (MEP) in terms of curriculum ( $U = 17820.500$ ,  $N1=200$ ,  $N2=200$ ,  $P\text{-Value} = 0.057$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on

implementation of the madrasah education (MEP) in terms of the curriculum when Muslim learners are grouped according to profile on sex was retained.

- 5.2 That there was statistical evidence to support the difference in the perception of Muslim learners on the implementation of the madrasah education (MEP) in terms of the curriculum when Muslim learners are grouped according to their age ( $H(\chi^2) = 20.465$ ,  $N_1=50$ ,  $N_2=134$ ,  $N_3=173$ ,  $N_4=43$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of the curriculum when Muslim learners are grouped according to profile on age was rejected.
- 5.3 That there was no statistical evidence to support the difference in the perception of Muslim learners from different grade levels on the implementation of the madrasah education (MEP) in terms of curriculum ( $H(\chi^2) = 6.670$ ,  $N_1=52$ ,  $N_2=191$ ,  $N_3=157$ ,  $P\text{-Value} = 0.034$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of the curriculum when Muslim learners are grouped according to profile on grade level was rejected.
6. The difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of teachers' competence when Muslim learners are grouped according to profile.
  - 6.1 That there was no statistical evidence to support the difference in the perception between male and female Muslim learners on the implementation of the madrasah education (MEP) in terms of teachers' competence ( $U = 15977.500$ ,  $N_1=200$ ,  $N_2=200$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of teachers' competence when Muslim learners are grouped according to profile on sex was rejected.
  - 6.2 That there was statistical evidence to support the difference in the perception of Muslim learners on the implementation of the madrasah education (MEP) in terms of teachers' competence when grouped according to their age ( $H(\chi^2) = 32.058$ ,  $N_1=50$ ,  $N_2=134$ ,  $N_3=173$ ,  $N_4=43$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of teachers' competence when Muslim learners are grouped according to profile on age was rejected.
  - 6.3 That there was no statistical evidence to support the difference in the perception of Muslim learners from different grade levels on the implementation of the madrasah

education (MEP) in terms of teachers' competence ( $H(\chi^2) = 23.640$ ,  $N_1=52$ ,  $N_2=191$ ,  $N_3=157$ ,  $P\text{-Value} = 0.000$ ,  $\alpha = 0.05$ ). Therefore, the null hypothesis which stated that there is no significant difference in the perception of the Muslim learners on implementation of the madrasah education (MEP) in terms of teachers' competence when Muslim learners are grouped according to profile on grade level was rejected.

7. That the overall weighted mean of 1.53 indicates that the classroom behavior displayed by the Muslim learners is Not Serious.
8. That there was a very weak correlation between the relationship of the Madrasah Education Program (MEP) and the classroom behavior of the pupils ( $r, (p) = -.097$ ) and that there was no statistical significance between the two variables with a P-value of 0.336,  $\alpha = 0.05$ . Therefore, the null hypothesis which stated that there is no relationship between the Madrasah Education Program (MEP) and the classroom behavior of the pupils were accepted.
9. That the pupils' average score of 84.33 indicates that the Muslim learners had a satisfactory academic performance.
10. That although there was a very weak correlation between the status of implementation of the Madrasah Education Program (MEP) and the Muslim learners' academic performance ( $r_s(p) = 0.132$ ),  $\alpha = 0.05$ , and that there is no statistical significance between the two variables with P-value of 0.008. Therefore, the null hypothesis which stated that there is no relationship between the status of implementation of the Madrasah Education Program (MEP) and the Muslim learners' academic performance was accepted.

### **Conclusion**

Based on the findings of the study it is safe to conclude that the status of implementation of the Dep Ed's Madrasah Education Program (MEP) is Partially Implemented and thus yields a positive impact on the Muslim learners' classroom behavior, hence, it significantly relates to the learners' academic performance.

It is further concluded that the degree of seriousness of the Muslim learners' classroom behavior is Not Serious and had a Satisfactory academic performance.



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