

## The Status of Implementation of the Madrasah Education Program in Tabaco City Division

Florielyn Balgemino Aranaz \*

*MAED Major Administration and Supervision, Daniel B. Pena Memorial College Foundation, Inc.*

International Journal of Science and Research Archive, 2025, 16(01), 349-351

Publication history: Received on 27 May 2025; revised on 01 July 2025; accepted on 04 July 2025

Article DOI: <https://doi.org/10.30574/ijjsra.2025.16.1.2034>

### Abstract

This qualitative study determined the Madrasah Education Program implementation of Tabaco City Division. Specifically, it sought answers to the following problems:

- How is Madrasah education program implemented in school?
- What are the experiences of teachers and parents about Madrasah?
- What are the problems encountered along the implementation? and
- What plan of action may be proposed to address the problems encountered?

The study employed the qualitative research methodology to present the holistic experiences specifically the problems encountered in the implementation of Madrasah education. It followed the phenomenological approach using an interview to gather the data. Three (3) major steps of the phenomenological approach were used and these are coding, theme identification and miming.

The participants of this study were seventeen (17) selected teachers, parents and students in Pawa Elementary School, Tabaco City Division. The selection of the participants was based on the following criteria: 1) They are in Pawa Tabaco City; 2) presently enrolled in Pawa Elementary School; 3) willing to participate in the study. A plan of action was introduced to address the problems encountered in the implementation of madrasah education program.

**Keywords:** Memoing; Phenomenological; Madrasah; Miming

### 1. Introduction

Education serves as a foundational social institution by equipping individuals with the necessary skills, knowledge, norms, and values to contribute meaningfully to society. Within this framework, faith-based education—such as the Madrasah system—plays a unique role in shaping personal character and identity. Rooted in Islamic tradition, Madrasah programs nurture spiritual, psychological, and social development, while also promoting moral discipline and collective well-being. These institutions have historically contributed to inclusive education and inspired the creation of formal academic systems globally.

The Madrasah tradition originated from the early Islamic emphasis on scripture and learning, evolving from informal settings into structured religious schools by the 11th century. In regions like the Arab world, Europe, and South Asia, religious education paved the way for scientific advancement and institutional learning. In India, Madrasahs have long provided accessible Islamic education to underserved populations, reinforcing literacy and cultural preservation. Their

\* Corresponding author: Florielyn Balgemino Aranaz

curriculum balances religious studies with basic education, emphasizing character development based on Prophet Muhammad's teachings.

In the Philippines, Madrasah education has grown alongside the spread of Islam in areas like Sulu and Mindanao. Thousands of public and private institutions now support Muslim learners through faith-based instruction aligned with national standards. Key developments—including ARMM Executive Order No. 13-A (s.2004) and DepEd Orders No. 51 (s.2004) and No. 41 (s.2017)—have formally integrated Madrasah education into the broader educational system. These policies aim to honor cultural contexts while strengthening Muslim learners' access to quality education and fostering their holistic development.

---

## **2. Materials and methods (qualitative)**

The qualitative approach employed in this study focused on exploring the experiences and perceptions of seventeen participants—comprising teachers, parents, and students—regarding the implementation of the Madrasah Education Program at Pawa Elementary School in Tabaco City Division. Through interview questionnaires and field observations, the researcher gathered in-depth insights into the impact of the program, as mandated by DepEd Order No. 41, s.2017. Respondents consistently expressed satisfaction with the program, highlighting its positive influence on the school community and students' acquisition of Arabic language skills and Islamic values. Emphasis was placed on the role of pedagogical practice, with effective instructional strategies cited as instrumental in enriching learners' experiences.

The data collection also revealed several challenges faced during implementation. Recurring concerns included difficulties in Arabic language acquisition, limited availability of educational materials, and the insufficient training provided to Madrasah educators. These findings were drawn from participant responses to open-ended interview questions and reflected across demographic groups. To address these issues, the researcher proposed a comprehensive plan of action focused on enhancing teacher capacity, improving resource provision, and refining instructional support mechanisms. The study's methodical attention to stakeholder voices ensures a contextually grounded understanding of both achievements and areas needing improvement.

---

## **3. Results and discussions**

The implementation of the Madrasah Education Program in Tabaco City Division received positive feedback from teachers, parents, and students, who noted its valuable contribution to children's learning of Arabic language and Islamic values. Schools, particularly Pawa Elementary School, demonstrated commendable efforts in carrying out the program under DepEd Order No. 41, s.2017. The participants expressed appreciation for how the program enriched the educational environment and supported cultural preservation.

Despite its success, participants identified several persistent challenges. These included difficulty among learners in acquiring Arabic language proficiency, limited instructional materials, and insufficient teacher training in Madrasah pedagogy. Such issues suggest the need for targeted interventions to support educators and improve resource allocation within the program's framework.

To address these concerns, a strategic plan of action was developed. Key recommendations include sustaining the regular conduct of the Madrasah program, strengthening collaboration among educators and community stakeholders, enhancing teacher competencies through training, and reinforcing coordination with local government and partner agencies. Regular monitoring and evaluation will ensure continuous improvement and responsiveness to implementation challenges. These steps are essential to securing the long-term success and inclusivity of the Madrasah Education Program.

---

## **4. Conclusion**

Madrasah education, deeply rooted in Islamic tradition, has played a pivotal role not only in shaping individual character and spiritual growth but also in laying the foundation for inclusive, culturally responsive academic systems across the globe. From its early informal beginnings to its formal institutionalization, the Madrasah model has bridged religious values with academic advancement, contributing to literacy, scientific innovation, and social cohesion. In the Philippine context, its integration into the national education framework reflects a commitment to honoring cultural identity while providing equitable and meaningful learning opportunities for Muslim learners.

## Compliance with ethical standards

### *Disclosure of conflict of interest*

No conflict of interest to be disclosed.

### *Statement of informed consent*

Informed consent was obtained from all individual participants included in the study.

---

## References

- [1] Islamic Education.www.jstor.com. Retrieved: August 22, 2023, 8:02 am.
- [2] Ahmad Junaid, (2015). Madrasah Education: Challenges and Recommendations.www.linkedin.com, Retrieved: August 21, 2023, 8:05am.
- [3] Arabic Language and Islamic Values Education. www.linkedin.com. Retrieved: August 12, 2023, 8:30 am.
- [4] History of Philippine Madrasah Education. www.deped program.weebly.com. Retrieved: August 25, 2023, 9:06 am.
- [5] 5www.deped.gov.ph. DepEd Order 41 s. 2017. Retrieved: August 25, 2023, 9:16am.
- [6] Berijier H. Arriola, (2012). Challenge on the Implementation of Arabic Language and Islamic Values Educ. (ALIVE) Program. www.jmrp.com.Retrieved: August 20, 2023, 9:35 am.
- [7] Jieman, (2022). Journal Islamic Educational Management www.jieman.v411.91.com. Retrieved: August 21, 2023. 8:14 am.