

CHAPTER I

INTRODUCTION

A. Background of the Study

Education is the key to empowerment. It lies at the core of human development for the country in its dual ability to transmit and inculcate values and culture that allow young children of the region to form their identities as citizens of the country and of the unique Islamic community within that nation, and to provide the citizen with the capacity to pursue economic opportunities inside and outside the regions.

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

education are constantly revised and changed following the popular trends and changes coming from the west.¹

We have witnessed the plight of the Muslims in the Philippines who have been struggling on how could the flame of faith, the light of spiritual life and faithfulness to the teaching of Islam can be preserved in environments which are grounded with secular philosophy of life. Muslim intellectuals in the Philippines have shown their unwavering aspirations and concerns towards transforming Islamic education as an instrument to the save the Muslim Filipino communities from the malady of Western education. The ongoing process of globalization and its manifestations in the Philippine educational system have been regarded by most Muslim Filipinos as a new form of colonialism. Its impact in the society marks the beginning of a new episode of intellectual “tag of war” between Muslim and Christian in the Philippines. Muslim Filipinos, particularly those who lived in non-Muslim areas are gradually assimilated to secular education which challenges the foundation of Moro identity.²

It has always been the aspiration of every Muslim educator to witness the revival of Islam in the Philippines through Islamization of Islamic institutions which were instrumental in the past in uniting people despite of their socio-cultural and historical diversity. A part of this unrelenting optimism of the Muslim Filipinos have come into reality when the government reconsider its policy by developing the Muslims’ Islamic educational system through the establishment of Islamic institutions of higher learning and the implementation of related laws providing the teaching of Arabic language both in private and public schools and the accreditation and integration of madaris to the national educational system. The government’s development policy to

¹ Alizaman D. Gamon. “*Islamization of Education in the Philippines*. from [http:// i-epistemology.net/v1/ education/ 98-islamization-of-education-in-the philippines.html](http://i-epistemology.net/v1/education/98-islamization-of-education-in-the-philippines.html) Retrieved on 7 May 2017 p.1

² Lolita Rodriguez. “*A Madrasah General Education Program for Muslim Mindanao* (second printing of published Ph.D thesis), 1993, p. 3.

the Muslims is based on the Constitution of the Philippines which specifically provides that: “The state shall consider the customs, beliefs and interests of national cultural communities in the formulation and implementation of state policies” (Section II, Article XV). The education act of 1982 (Batas Pambansa 232) recognizes the need to promote the right of the cultural communities to relevant education to make them participate increasingly in national development.³ Section 3, paragraph 8 of the Act states: “The State shall promote the right of the national cultural communities in the exercise of their right to develop themselves within the context of their cultures, traditions, interest, beliefs and recognizes education as an instrument for their maximum participation in national development and in ensuring their involvement in achieving national unity.”

As a touchstone for its state policies in recognizing the need to consider the Islamic education of the Muslims and their culture as part of the Filipino culture, the government established the following programs: the Commission on National Integration, the Mindanao State University, the Institute of Islamic Studies under the University of the Philippines, the MSU- Shari‘ah Center, the King Faisal Center for Arabic and Islamic Studies, the Code of Muslim Personal Laws (P.D. 1083) and the creation of Shari‘ah courts as part of the national judiciary system. In line with the implementation of this law, the government recognized the institution of six units of Shari‘ah Law in the Bachelor of Laws degree offered by the WMSU and MSU, College of Law and the Islamic Jurisprudence course offered in other state universities. The establishments of these institutions are based on the philosophy and aims of the Philippine education as mentioned in the Constitution that all educational institutions shall be under the supervision of, and subject to regulation by the state (Sec. 8 of article XV).

³ Lolita Rodriguez. “A *Madrasah* General Education Program for Muslim Mindanao (second printing of published Ph.D thesis), 1993, p. 3.

Among other steps taken by the government to promote the Islamic education of the Muslims are the issuance of Letter of Instruction (LOI) No. 71-A which allow and authorize the use of Arabic as a medium of instruction in schools and or areas in the Philippines where the use thereof so permits and the LOI-1221 which allow the accreditation and integration of the madrasah in the Philippine Educational system.⁴

The most notable development issued by the government for Muslim education in the South is the power vested on the Autonomous Region in Muslim Mindanao (ARMM) as stipulated in section 1 of Article XIV of R.A. 9054, otherwise, known as the Expanded ARMM law that, “the regional government shall establish, maintain, and support as a top priority a complete and integrated system of quality education and adopt an educational framework that is meaningful, relevant and responsive to the needs, ideals and aspirations of the people in the region.” With this, the Muslim Mindanao Act No. 14 provides for the accreditation of madaris in the regional system of education in a manner that such schools be supported to make them part of national educational standards. In addition to this, other regional laws were implemented, seminars and conferences have been called and taskforce and councils have been created to accommodate and to strengthen the madaris in recognition of its contribution to the Muslim youths, the Muslim Ummah and the nation.

There are queries raised on the sincerity of the government in establishing these programs considering their long delayed implementation. Some of these programs had been issued and technically in effect for many years without any administrative machinery to enforce them. Various researches have been done about the Muslim education in Mindanao and studies revealed that only minimal improvement had been done in a span of almost two decades

⁴ Alizaman D. Gamon. “*Islamization of Education in the Philippines.*” from [http:// i-epistemology.net/v1/ education/ 98-islamization-of-education-in-the-philippines.html](http://i-epistemology.net/v1/education/98-islamization-of-education-in-the-philippines.html) Retrieved on 7 May 2017 p.2

despite the concerted efforts of the government by introducing educational programs in Muslim Mindanao.⁵

A Glimpse on the Historical Development of Islamic Education in the Philippines

The Muslims in the Philippines, just like many Muslim minorities in non-Islamic states has had a long history in asserting rights for recognition of Islamic education and cultural values. Problems on Islamic education started when the Spaniards used the schools “as instruments for colonization and subjugation as well as to proselytize.” With an advance civilization brought to them by Islam, the Muslims did not fall under the hands of the Spaniards. During Spanish rule, not a single Western type of school was established in the Muslim communities by the Spaniards. The *pandita* schools which later became the *madaris* became the dominant educational institution in the Muslim areas.⁶

The Moro problem is nothing new. It is a problem that receives an adequate attention in the local and international press for almost three decades. There were many authors who have written in detail the Moro struggles and defined the problem in various ways. The Philippine government and Christian Filipinos in general, defined it as the Muslims’ backwardness in all aspects of life, economic, political, social and education. This view can hardly be considered as historical evidence shows that even before the coming of the Spaniards the Muslims had already developed their own civilization, whose laws, social organization, government, alphabet, system of education, navigational skills, trade, industry, and commerce setting them apart from the rest of the Philippines.⁷ It sounds unfair to consider that the

⁵ *ibid.*

⁶ *ibid.*

⁷ Samuel K. Tan. “*Sulu Under the Eagle’s Shadow, 1899-1948*”, *Mindanao Journal*, Vol. 8, nos. 1-4, 1981-1982. Cited in Luis Lacar, *Neglected Dimensions in the Development of Muslim Mindanao*, p.298.

failure of the Muslims to excel in Western or secular education can be backwardness in all those aspects.

Aside from robbing the Muslim lands and making them an oppressed minority in their own community, the programs and development given by the government to the Christian settlers were not extended to the Muslims. The government faithfully provided the educational, health and agricultural programs to Christian squatter and did nothing to the Muslims. A Christian Filipino author emphasized the insincerity or lack of foresight of the government on the Muslim education in the past as follows:

“Another area of neglect committed by Philippine government is failure to provide the Moros the educational opportunities and structures consistent with their Islamic culture and tradition. While in the case of (Christian) settlers (in Cotabato) provision for their educational needs was amply given, the children of the Moros were not given as much attention. The curriculum of the schools that established were patterned, understandably, upon the needs and concerns of the Christian settlers. Yet the government expected these schools to be the primary vehicle for the integration of the Moros for the mainstream of Philippine culture.”⁸

This observation confirmed not only the irrelevant curriculum made by the government experts but the government intention of producing an educated Christian and not an educated Muslim Filipino. That the former government Christian administrators never had sympathy and often hostile to the Muslims’ aspirations to have their own Islamic values they cherished to be passed on to their children. Aside from an irrelevant curriculum, the government had neglected the

⁸ Samuel K. Tan. “*Sulu Under the Eagle’s Shadow, 1899-1948*”, *Mindanao Journal*, Vol. 8, nos. 1-4, 1981-1982. Cited in Luis Lacar, *Neglected Dimensions in the Development of Muslim Mindanao*, p.304

number of schools, the educational facilities and the educational quality of Muslim people. It is not surprising that the Muslim parents refused to send their children to public schools and then, perceived by the Christian Filipinos as “backwardness.” It is not a wonder, then, that in the past some Muslims refused to be identified as Filipinos and they considered the Philippine government as *gobierno a sarwang a tao* (foreign government).

Muslims’ backwardness in secular education became the central source of the conflict. The Congressional Committee of 1954 reported that “more than any other factor involved which had given rise to the so-called Moro problem is the educational phase, for if the Muslims had been prepared and their ignorance which is the root cause of their problem had been wiped out by education and an educational policy calculated to erase and do away with all barriers between the Christian and the Muslims of the country, little, if any at all, would be such problems as economic, social, and political which now face the government.”⁹

The problem with the government was the fact that the Christian officers assumed that whatever educational policy implemented by them will be sound and acceptable to the Muslims without considering their Islamic culture and values. The Muslims leaders had been demanding for a change of educational policy by having a relevant curriculum in Muslim areas, but the government continued to ignore it without making any change at all. A long standing demand for the institutionalization of the madaris as an autonomous component of the Philippine educational system was continued to ignore by the government. In fact it was only in 1973 that the government seriously considers finding a solution to the Mindanao problem through the development of Islamic education. The

⁹ Excerpts from a report of the Congressional Committee of 1954 which conducted a study of the Moro Problem, quoted in Abdullah T. Madale, “*Educating the Muslim Child: The Philippine Case*,” Nagasura Madale, ed.. The Muslim Filipinos (Quezon City: Alemar-Phoenix Publishing House, Inc., 1981), p.271.

government realized that used of forced can be a failure, while education may succeed in pacifying the Muslims.¹⁰

The Policy of Integration and its Implications to Islamic Education

The Integration policy assumed that a unified curriculum, common textbooks and unified policies, combined to efforts to increase Muslim Filipinos' access to secular education, would gradually resolve Muslim-Christian Tensions. The secular approach adopted by the government in dealing with the educational needs of the Muslim Filipinos such as the establishment of CNI, MSU, Institute of Islamic Studies-UP had failed to resolve the conflict between Muslim and Christians in the Philippines.

It has been observed by few authors that integration has long been rejected by the Moros because they suspect it as the euphemistic equivalent of assimilation, a subtle form of 'de-Muslimization or [de-Islamization]' of the younger generation of Muslims, or worse, a veneer for a round-about route towards Christianization of malleable youth ...in the conception and understanding of the Philippine government the national culture is defined as the Christian culture and therefore integration really means assimilation of the Muslims into the Christian culture. But despite the determination of the Muslims to resist the government policy on integration, Muslim educators worked hard enough in pushing the Muslim youths to take advantage of the new educational opportunities offered by the government.

Among other reasons for the Philippine government to change its policy in the South can be attributed to the concern of the ASEAN members and the close attention from other Muslim states. It is a fact that religious sentiment from the Muslim world gave a strong strength

¹⁰ Alizaman D. Gamon. "*Islamization of Education in the Philippines.*" from [http:// i-epistemology.net/v1/ education/ 98-islamization-of-education-in-the-philippines.html](http://i-epistemology.net/v1/education/98-islamization-of-education-in-the-philippines.html) Retrieved on 7 May 2017. p.3

to the Muslim Filipinos' struggle. Despite the Philippines' propaganda that the Mindanao problem was in no sense a religious conflict, the "Islamic Conference Organization has never wavered in its moral support for the justice of the Muslim Filipinos cause and has sought to use its influence for a just solution to the Mindanao problem."¹¹

Some people believed and viewed the development programs as a way "to heal the wounds" caused by the injustices of the national government and the Christian populace to the Muslims in the Philippines South. The national policy makers know how much the Muslims have been aggrieved by the failure of the government to provide them an education in accordance with their Islamic culture and tradition. A Muslim educator pointed out, "it is in this field where there is a consensus among Muslims that they were treated indifference, if not outright neglect by their government. They believe that there exist inequities in educational resources and opportunities, particularly in terms of the availability of schools from the lowest to the highest levels."¹² Perhaps, the resolutions made by Muslim leaders before the Philippines' Senate to develop the neglected education of the Muslims also helped to convince the government to change its educational policy in the Muslim autonomous regions, particularly in the establishment of those institutions where Islamic and Arabic studies can be offered. It is a fair move on the government, since in most of its neighboring countries like Singapore and Thailand; their respective government allowed and authorized the teaching of Islamic and Arabic studies in certain schools and universities in areas predominantly occupied by the Muslim minorities.

The government's decision in creating the Autonomous Region in Muslim Mindanao (ARMM) can be identified as a sign of good response to satisfy the Muslim aspiration within the spirit of

¹¹ Peter G. Gowing "Religion and Regional Cooperation: The Mindanao Problem and ASEAN", Journal Institute of Muslim Minority Affairs, Vol. IV, 1982, No.1-2, pp.19-20.

¹² Macaraya Batua. "Solutions to the Mindanao Conflict", p. 104-105.

religious freedom as well as cultural diversity in a unitary state. In fact, the autonomy was a part of the seductive package of promises mentioned in the 1976 Tripoli agreement between the Moro National Liberation Front (MNLF) and the Philippine Government. However, the long promised implementation was only granted on November 1990.

The government offered a highly captivating and appealing model of development to the Muslims only at the time when confronted and pressured by the following events: First, when the OIC became seriously concerned with the Moro problem, particularly in “recognizing the right of the Muslims in Southern Philippines to present their problem to the concerned international fora and to avail them all possible political support in this respect, if the government of the Philippines does not respect its commitment to resume negotiations with a view to draw up protocols for the implementation of the Tripoli agreement; ¹³ Second, to win over the trust of the Muslim masses and their traditional leaders; ¹⁴ Third, the government was striving to have a better image to the Muslim world and ASEAN members in order to leave the MNLF and other Muslim movements to be crippled by losing its foreign aid; and fourth, integration of Muslim Filipinos to the Philippines’ national political life resting on the principle of “one nation, one ideology.”

There are other people who still believed that the Philippine government developed the Islamic education through the establishment of a few institutions and the implementation of some related laws, necessarily, not for the realization of the aspiration of the Muslim Filipinos to develop and enhance their education in Islamic and Arabic

¹³ Resolution No. 12 of the 10th Islamic Conference in Fez, Kingdom of Morocco, July 8-12, 1979.

¹⁴ Peter G. Gowing. “*Religion and Regional Cooperation: The Mindanao Problem and ASEAN*”, Journal Institute of Muslim Minority Affairs, Vol. IV, 1982, No.1-2. p.16.

studies but as a grudging concession and may be an expedient measure of secularizing the Muslim youths.

Initiatives towards Revitalizing Islamic Education in the Autonomous Region in Muslim Mindanao (ARMM)

The Philippine government allowed and authorized the development, accreditation and integration of madrasah as an institution of learning through Letter of Instruction (LOI, No. 1221). It was the first law issued by the Philippine government for gradual integration of the madrasah to the national educational system. This law was issued on March 31, 1982, directing the Prime Minister, members of the cabinet, Minister of Education, Culture and Sports to formulate and adopt program to develop the madrasah and facilitate its integration as a sector of the national educational system. The implementation of LOI 1221 is based on Article XV, Section 8 (1) of the Philippine Constitution which provides that the government shall establish and maintain a complete, adequate and integrated system of education relevant to the goals of national development. In line with this, the government allowed and authorized the accreditation and integration of Islamic religious schools into the national educational system as an instrument for Muslims maximum participation in nation building to achieve the national development goals and unity.

The LOI 1221 has three salient features¹⁵ First, it is the intention of the LOI that the madrasah should retain its Islamic identity. This means that Arabic language and Islam as religion should be retained in the madrasah curriculum. Second, it is the intention of the LOI that the teaching staff of madrasah be improved. Third, the madrasah will be part of the national educational system and as such, it should align itself with the system. The realignment should be initially

¹⁵ Lolita Rodriguez. “A Madrasah General Education Program for Muslim Mindanao” (second printing of published Ph.D thesis), 1993, p. 110-111.

centered on curricular revision so that maximum educational goals could be attained by the madrasah.

Another notable step taken by the government that helps to improve the status of the Islamic education in the Philippines was the creation of the Autonomous Region of Muslim Mindanao (ARMM). It was created by virtue of Republic Act 6734, otherwise known as the Organic Act for Muslim Mindanao and signed into law on November 19, 1990. Autonomy for Muslim Mindanao has been defined as “the constitutional arrangements granting a degree of freedom to (the Muslim Filipinos) a racial, religious, linguistics, ethnic, tribal or cultural group to order its own affairs... closely aligned with the principles of self-rule and self-determination.¹⁶ The powers vested to the Regional Assembly fulfill the Muslims’ aspirations, demands and expectations, particularly in shaping the educational policies of all schools in the Autonomous Region. By all indications, the Organic Act is the best legal mandate that can provide for an integrated system of education where divine knowledge and human knowledge can be integrated.

The Muslim Mindanao Autonomy Act No. 14 had been enacted as the Educational Act of the Autonomous Region of Muslim Mindanao. It states: “An act providing for a system education for the Autonomous Region in Muslim Mindanao, creating a Regional Department of Education, Culture and Sports, Appropriating funds therefore, and for other purposes.” Section 3 of this Act, clearly provides that the Regional Government shall accredit the madaris and shall ensure their integration together with the private schools into the regional system of education which should be at par with national standard. One of the aims and purposes of the regional integrated education system is to promote and strengthen the madaris as an

¹⁶ Tocod D. Macaraya Sr. “*Meaningful Autonomy: The Key to Unity, Solidarity and National Progress*,” A paper delivered during the First International Islamic Symposium for Peace and Solidarity, held on August 7-9, 1989, Philippine Plaza Hotel, Manila-Philippines.

integral part of the regional education program. It means the integration of Arabic language and Islamic studies in the regional public schools to improve student proficiency and understanding on Islamic values and culture. With this, the Muslim Mindanao Autonomy Act No. 14- created the Bureau of Madaris Education to formulate, adopt and evaluate plans, programs, educational standards and curricular designs related to Islamic philosophy, sociology, economics, culture, moral values and political science, and other related Islamic instructional materials.¹⁷

In truth, the accreditation of madaris is just a grudging concession on the part of the government because it was not only mentioned in the Tripoli Agreement but also enunciated in the 1996 Final Peace Agreement between the Philippine Government and the MNLF. During the First Policy conference for madaris, the government promised to do about the proposals to improve the madaris based on the identified critical issues mentioned in the said conference. However, it is sad to say that what had been promised never comes true. Some of the proposed problems unfulfilled by the governments are: 1) To create an office for the madaris in the Department of Education, Culture and Sports central office to look into the welfare of the madaris in the national level; and 2) Provision of a government loan fund to finance the physical facilities of the madrasah. Other problems that still hampered the full implementation of LOI 1221 are: 1) Difficulty in adding Arabic and Islamic studies in the curriculum; 2) There is no model for accredited madaris; 3) There were few madaris that sought for accreditation; 4) Lack of coordination among madrasah operators; and 5) There are only few qualified teachers with sufficient trainings to teach in madrasah.¹⁸

It is hoped that the recent Executive Order 283, issued by President Macapagal Arroyo on the 15th of February 2004, creating a

¹⁷ Paper read by Salipada S. Tamano, during the First Mindanao Educators Congress, September 27-29, 1995, Garden Orchid Hotel, Zamboanga City.

¹⁸ *ibid.*

Madrasah Development Coordinating Committee which shall be responsible for the effective management of available financial assistance to the madrasah system from local, bilateral and multilateral institutions will be implemented immediately. It would be premature to pronounce that this Order will successfully improve the financial status of the madaris. However, there are signs that the present government is striving to implement more educational projects in Muslim Mindanao.

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

Prior to the establishment of the Department of Education in ARMM (DepEd ARMM), the Ministry of Education in the Philippines had advocated a reform in education which is in accordance with the framework of secularism, i.e. the dichotomy of sacred and secular education common to every civil society in the West. The secular approach to education has been mobilized by the government as an instrument to integrate the Muslims into the mainstream socio-political and educational system of the Philippines. Meanwhile, the pages of educational journals and books related to the result of integration as experienced by the Muslims in the Philippines through education would suggest that those mechanism and methodologies adopted by the government had remarkably failed to resolve the fundamental grounds of the decades of conflict between the Muslims and the Christians particularly in addressing the issue on how to unify the two systems: Islamic and Secular system.

The ongoing transformation of Islamic education and its socio-political and religious implications has been viewed in different ways. It is quite obvious in the government's policy that such reform is a venue to inculcate into Muslim minds that they are Filipinos and they are part and parcel of the Philippine government. Thus, it is a means to enhance better understanding between the Muslims and Christians in the Philippines. However, Muslims intellectuals on the other hand, are scrutinizing its implications whether it is in conformity with the educational traditions of Islam. It is regarded as a new form of integration in which the Muslims are continuously challenged with new thoughts and philosophy about their genuine understanding of Islam. The Muslim response on the nature and implications of the current transformation of Islamic education in the Philippines indicates a certain level of their understanding about the nature of the crisis in Muslim education in the world today. The dichotomy of secular and religious education permeates their thoughts and activities, and their uncertainty of what constitutes an Islamic system of education perpetuates their continual frustration. The Muslim Filipinos' aspirations and quests for cultural renewal through the medium of

educational reform have been fading away with the advancement of secularism in the Philippines. It is their common belief that Muslim in the Philippines can be in better position to restore spiritual and moral dimensions of modern life while continuing to be faithful and co-existing harmoniously with the non-Muslims provided they are granted with a favorable environment that can substantiate the universality of Islam. Transforming Islamic education can be right instrument for the realization of this noble goal.

There is no doubt that some Islamic institutions which were established under the jurisdiction of ARMM had meagerly contributed to the Islamization of education in the Philippines. The Department of Education in ARMM lays emphasis on the need to reformulate an educational system that can change the cultural image of Muslims in the Philippines. It is projected that the result of this endeavor can create a new cultural paradigm that can transform Muslim societies in accordance with the tradition of Islam as well as to create an impression upon the non-Muslims that Islam is a religion of peace, a comprehensive system that accommodates favorable social change and development.

History of Islamic Education in the Philippines

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

Islamic education in the Philippines can be traced back to the period of the Islamization of Sulu in the 13th century. According to Sulu oral traditions, the first missionary, named Karim al-Makhdum, who came to the Philippines to preach Islam used to teach his students the basic tenets of Islam by writing on the seashore.

However, by the middle of the fifteenth century, the first Sulu Sultan, had established a school and in other coastal settlements. With the spread of Islam to other places, the number of mosques also increased. It can be presumed that there were Qur'anic schools. Travelers and foreigners during the sixteenth and seventeenth centuries have reported that there were schools in Sulu and Mindanao where children were taught how to pray as well as recite the Qur'an. However, the full details were not given. What can be asserted historically is that during the reign of 'Azimuddin I, Sultan of Sulu, who came to the throne in 1735, he tried to upgrade the quality of such schools by inviting Muslims from abroad. The aim of this sultan was to make Arabic an official language of the realm. But political relations with Spain and their consequent results in prevented his dream from being realized.¹⁹

Islamic education is the type of education which trains the sensibility of the students in such manner that in their attitude to life, in their approach to all kinds of knowledge and wisdom, they are governed by the spiritual and deeply felt ethical values that Islam teaches them.²⁰ Islamic education is based on revelation, which has taken the form of a sacred book, the Qur'an. Islamic education is indeed a process which is basically enshrined in the Qur'an where Allah says:

“Read! In the Name of you Lord. Who has Created (all that exist). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most

¹⁹ Bustaman-Ahmad Kamaruzzaman. et.al. *“Islamic Studies and Islamic Education in Contemporary Southeast Asia”*, Mainstreaming Madrasah Education in the Philippines: Issues, Problems and Challenges by Carmen Abubakar . 2011. p.1

²⁰ Muhammad Abdunazier N. Matli. *“The Muslim Traditional System of Education: A Preliminary Study of the Tausug Model*. M.A. Thesis, Institute of Islamic Studies, U.P. Diliman, Quezon City. Philippines. 1987. as cited by Saddalani, 2015 p. 16

*Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not”.*²¹

The Madrasah has been an important educational institution for Muslims in providing young children with religious instruction to teach the religion of Islam with Arabic as the medium of instruction. Its curriculum excludes English, Filipino, Philippine History and Social Life. It has been responsible for transmitting Islamic knowledge, values and culture. Secular public education does not provide for this type of knowledge, so children who go to public schools are often ignorant about their religion. Because Muslim parents want their children to have employable skills and religious awareness at the same time, children began attending regular schools as well as attending the Madrasah on weekends.

The general objectives based on the analysis of the various curricula of Madrasah schools in the Philippines, both in the recent past and present are. as follows: to teach the basic principles of Islam as well as the correct performance of its rituals; to teach the Qur'an, the Hadith, and their interpretation; to teach the life of the Prophet; to teach the history and sociology of Islam; to teach Islamic jurisprudence, philosophy, and theology; to teach geography with emphasis on Arab and other Muslim countries; to teach Islamic ethics and etiquette; to teach arithmetic for practical use; and to teach the Arabic language in all its ramifications.²²

The Madrasah or Islamic School in the Philippines is owned and managed by the Muslims (either by an individual or group, or community) and instituted for their religious instruction. It offers

²¹ The Noble Qur'an. *English Translation of the Meaning and Commentary* by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p. 842

²² Cesar A. Majul. *The Education of the Muslims in the Philippines: History, Present Situation, and Problems in Madrasah Education in the Philippines and Its Role in National Integration: A Book of Review*. Coordination Center for Research and Development, MSU IIT. 1986. p. 11

courses for the study of Arabic language as well as Islamic belief and practices. Since the medium of instruction is normally Arabic, some Madaris are called “Arabic Schools”. They are neither public schools or private schools recognized as such by the Bureau of Private Education. Officials in the Department of Education often classify them as “informal schools”. All of these mean that their graduates, either from elementary or high school level, cannot automatically transfer to public or private schools recognized by the government since they may lack qualifications regarding the prescribed basic curriculum laid down by the government.²³

Boransing,²⁴ the Undersecretary of Department of Education explained that there are three descriptive types of Madrasah in the Philippines:

1. Traditional or weekend madrasah

The instruction is basically religious in nature. It is considered as non-formal due to its characteristics: (a.) classes are held on weekends only or days agreed upon by the teacher and the students/pupils; (b) it does not have a formal curriculum; (c) it is non-graded and may have multi-age grouping; and (d) it only requires its teachers to be graduates of a madrasah or to be *an Imam* (Muslim religious leader.)

2. Developmental of Formal Madrasah

This type offers hierarchically structured education and sequential learning generally attuned with the formal education system. It operates like a regular school where the

²³ Sharif Nursidrie F. Abirin. “*Cultural Study on Selected Tausug Practices on Bid’a (Innovation)*”. M.A. Thesis, Institute of Islamic Studies, University of the Philippines, Diliman, Quezon City. 2003. As cited by Saddalani, 2015. p. 9

²⁴ Manaros B. Boransing. “*Official Definition of Madrasah*”. Department of Education, Office of the Undersecretary for Mindanao Affairs. 2008. p. 1

students go through *madrasah ibtida'i* (pre-school), to *madrasah sanawi* (high school). The teaching concentrate on Islamic religious and cultural subjects and include some mathematics and sciences courses, with Arabic as the medium of instruction. Expectedly, the madaris students lack competitive skills require for employment and are not eligible for transfer to regular schools, because the madaris do not implement the standard curriculum of the Department of Education. This type is not recognized and accredited by the Department of Education.

3. Standard Private Madrasah

This type of madrasah has been harmonized, upgraded and modified to become a component of the Philippine education system through the issuance of DepEd Order No.51, s. 2004, prescribing the Standard Curriculum for Elementary Public Schools and Private Madaris. Henceforth, all madrasah institutions in the country shall be required to adopt and implement said standard curriculum to obtain government recognition and accreditation. In the public schools, the enriched curriculum is likewise prescribed mandating the offering of Arabic language and Islamic values for Muslim students throughout the country in areas where there is a Muslim population.

THE LEGAL BASIS OF THE STANDARD CURRICULUM FOR ELEMENTARY PUBLIC SCHOOLS AND PRIVATE MADARIS:

The Department of Education Order No. 51 s. 2004 known as the “Standard Curriculum for Elementary Public Schools and Private Madaris” was signed by then Secretary of Education Dr. Edilberto C. de Jesus. The RBEC subjects include English, Math, Science, Filipino and Makabayan. The public schools with its RBEC subjects have additional subjects of Arabic language and Islamic Values. On the other

hand, the private Madaris have an additional RBEC subjects aside from the Qur'an, *Aqeedah* and *Fiqh*, *Serah*, Hadith and Arabic language.

The DepEd Order no. 46, s. 2005- Operational Guidelines for the Implementation of DepEd Order No.1, S.2004 (www.depEd.gov.ph) prescribing the Enriched curriculum for Public Schools and Standard Curriculum for Private School ordered for the implementation during the pilot year SY 2005-2006. It further states that to ensure the smooth and effective implementation of such curricula, the following are the operational guidelines for the public schools (elementary level), to wit:

1. Implementation of the Standard Madrasah Curriculum for SY 2005-2006 starts in Grade 1;
2. In schools with mixed enrollment (Muslims and non-Muslims), a minimum of 15 Muslim pupils, shall be sufficient to open classes in Arabic Values
3. For SY 2005-2006, all Muslim pupils from Grade 1 to 6 shall be considered as Grade I in Arabic Language and Islamic values, subject to availability of teachers, school facilities, and instructional materials. In June 2006, Muslim pupils from Grade 2 up to Grade 6 shall be considered Grade 2, and so on, until the first cohort reaches grade 6; except those pupils who have previously attended classes in Arabic language and Islamic values.
4. Scheduling of classes:
 - 4.1. For schools with predominant Muslim population, classes shall be conducted in accordance with normal procedure;
 - 4.2. For school with mixed enrolment of Muslims and Non-Muslims, classes shall be scheduled after classes in RBEC subjects, or as may be preferred by the principal or Head of the school;

4.3. For school in Metro Manila with two or more shifting class schedules, Madrasah classes may be organized during Saturdays;

5. Hiring of teachers:

Teachers to be hired for Arabic Language and Islamic Values shall have the following qualifications:

5.1. College graduate of an Islamic institution in Muslim countries or a local madrasah if available /otherwise, a high school graduate but proficient in Arabic language or an experienced Madrasah teacher may be temporarily hired; and

5.2. High school graduates and/or experienced teachers in weekend madrasah, a certification on their proficiency in Arabic Language and Islamic values by a reputable Muslim organization in community is required.

6. Salaries of Teachers

Teachers to be hired shall be paid on honorarium basis funded by Local Government Unit/local School Board or from other outside sources.

Schools Division Superintendents together with the Regional Directors are encouraged to request/appeal for financial support from their mayors and/or governors.

7. Training of Teachers

7.1. Teachers in Arabic Language and Islamic Values shall undergo training in English Language and Teaching Methods, specifically using the modules designed by BEAM before they are fielded to teach in public schools; and

7.2. Regional Offices shall conduct their own training for teachers in Arabic Language and Islamic Values, utilizing the Teacher Training Modules for Azatidz and the teacher trainers from their list of master teachers and other qualified personnel of the region and division offices. For this purpose, Schools Division Superintendents are authorized to utilize part of their training budget and/or any savings from PS or MOOE.

8. Information Dissemination, Conduct of Forum, Dialogue and Orientation. The Regional Directors and Schools Division Superintendents are enjoined to conduct a forum/dialogue/consultation with the Muslim community, especially with the concerned parents and Ulama, and Local Government Units to disseminate information and obtain their support.

9. Period of Implementation

The offering of Arabic Language and Islamic Values shall begin in June 2005, but not later than September 1, 2005.

Another DepEd Memorandum Order is DepEd Order No 32, Series of 2015 (www.depEd.gov.ph) known as Guidelines on the Utilization of Funds for Madrasah Education program signed on 11 Jul 2014 by Secretary Armin A. Luistro. In line with the implementation of the Madrasah Education Program (MEP), mandated through DepEd continuously supports the institutionalization of MEP by providing the support mechanism for its continual adoption in public schools with Muslim learners for Muslim Out-of-school youths, and for private *madaris* implementing the Refined Standard Madrasah Curriculum. Added provision was that the MEP aims to provide the Muslim learners with appropriate and relevant educational opportunities through the integration of the Arabic Language and Islamic Values Education (ALIVE) program in the basic education curriculum. It further states

that to sustain the gains of the program, the DepEd shall continue to provide fund support for the MEP under the Fiscal year 2014 General Appropriation Act subject to the enclosed guidelines on the fund availment, release, utilization, liquidation, monitoring, evaluation and reporting.

Related to the implementation of the guidelines on the utilization of funds for madrasah education program, in an unprecedented move the Department of Education has started to grant 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 qualify for financial assistance of P5000 per enrollee per school year which started in school year 2008-09. The guidelines are contained in DepEd Order no. 81 series of 2007. DepEd has earmarked P20 million from its 2008 budget as financial assistance to private madaris to encourage Muslim educators to adopt and implement the standard Madrasah curriculum. The financial assistance for each recipient Madrasah shall be for specific purpose: 80% will go to pay the salaries of teachers handling secular subjects and 20% will be for the improvement of classroom and other school facilities.

It was further reported that 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. This is the very first time ever in the history of

Philippine education that private madaris are mainstreamed as a component of National System of Basic Education following a single curriculum for basic education, common to both public schools and private madaris.

This study is of great important to the Muslims in as much as there is no impact assessment conducted on the teaching of Arabic Language and Islamic Values Education (ALIVE) for Muslim children in public school since its implementation since its implementation fourteen years ago.

B. Problem Formulation

The formulated teaching of Arabic Language and Islamic Values curriculum which aims to establish a smooth transfer of students from private madrasah to public school and unifies the long history of dichotomy among Muslim and promotes the Filipino national identity was claimed to be responsive to the needs of Muslim Filipino on Bangsamoro children. It is in this context that this research is set to answer the following questions:

1. What are the enabling factors in the implementation of the Integration of Madaris Curriculum in the public schools?
2. What are the hindering factors in the implementation of the Integration of Madaris Curriculum in public schools?
3. What are the Psychological effects of the Integration of Madaris among the pupils in terms of:
 - 3.1. Writing and reading Arabic
 - 3.2. Religiosity
 - 3.3. Islamic Values.

C. Objectives of the Study

1. To identify the enabling factors in the implementation of the Integration of *Madaris* Curriculum in public schools.
2. To know the hindering factors in the implementation of the Integration of *Madaris* Curriculum in public schools.
3. To be able to determine the Psychological effects of the Integration of Madaris among the pupils, in terms of writing and reading Arabic, religiosity, and Islamic Values.

D. Significance of the Study

The study aimed to evaluate the integration of madaris curriculum for Muslim Basic Education in Mindanao and assess the psychological effects to the teachers and pupils in terms of writing and reading arabic, religiosity, Islamic values and the teacher's professional development. The enabling and hindering factors in the implementation of the integration of madaris curriculum in the public schools were also identified. The findings of this study will redound to the benefits of the society especially the Bangsamoro children in the Philippines whose quest for Islamic knowledge and values is needed to be able to practice Islam.

The greater demand for Madaris curriculum to be integrated to public schools will be guided by the results of the study on better program management, relevant and responsive curriculum and instructional materials and a regular and funded training and continuing professional education of the Asatidz.

The policy makers and the Department of Education will benefit from the results of the study for possible revision of its curriculum if found not relevant or inclusion of additional subjects if necessary. Furthermore, this study may serve as basis for policy making, laws and program development for its relevance, responsiveness to the beneficiaries it aims to serve.

E. Scope and Delimitation of the Study

This study focused on the evaluation on the integration of Madaris curriculum in Public Schools in Zamboanga City and Cotabato City, Mindanao where Arabic Language and Islamic Values Education (ALIVE) integrated. The respondents of the study were the Teachers of the targeted Public Schools in the City of Zamboanga and Cotabato City. Zamboanga City is a Christian dominated city with only 35 percent of its populations are Muslims, while Cotabato City is a Muslim dominated city where 80 percent are Muslims. The study purposively choose mostly the bigger Schools only being having the most number of enrolled students.

The respondents of the study were the ALIVE teachers in the selected Public Schools and the Muslim pupils who were presently enrolled in public schools where ALIVE is integrated into its curriculum. There were seventy (70) respondents from the Teachers and two hundred (200) respondents pupils from the selected public schools.

The characteristics of the respondents in terms of their personal and professional profiles are revealed in part 1 of the questionnaire-checklist. The personal profile includes name were on optional basis, age, sex, civil status, ethnic affiliation, occupation, Grade level and monthly family income. The professional profile includes designation, educational qualification, length of service/teaching.

In the preceding section is the history, geography, demography, religion and economy of the locale of the study: Cotabato City and Zamboanga City, Philippines.

COTABATO CITY

The City of Cotabato is one of the independent component cities located in Mindanao, Philippines. According to the 2015 census, it has a population of 299,438.²⁵

Cotabato City is the regional center of the Autonomous Region in Muslim Mindanao (ARMM) but the city is administratively part of the SOCCSKSARGEN region, which is composed of the provinces of South Cotabato, (North) Cotabato, Sultan Kudarat, and Saranggani, as well as the highly urbanized city of General Santos. For geographical purposes, it is grouped with the province of Maguindanao, or for statistical reasons sometimes grouped with the province of Cotabato,²⁶ and does not belong to the ARMM.

The name Cotabato was derived from the Maguindanaon word *kuta wato* and the Malay Bruneian word of Kota Batu, or City of Stone; *kota* mean city or fortress, and *batu* mean rock or stone, Filipino: *Lungsod ng Cotabato*; Spanish: *Ciudad de Cotabato*

Geography

Cotabato is approximately 698.9 nautical miles (1,294.4 kilometers) from Manila, the country's capital, and is bounded by the municipalities of Sultan Kudarat to the north—with Rio Grande de Mindanao separating the two—Kabuntalan to the east, and Datu Odin Sinsuat to the south. The city faces Illana Bay, part of the Moro Gulf, to the west.

Cotabato City has a total land area of 176.0 square kilometers, located at the mouth of the Rio Grande de Mindanao and Pulangi River.

²⁵ *Census of Population (2015), "Region XII (SOCCSKSARGEN)", Total Population by Province, City, Municipality and Barangay*, Retrieved 20 June 2016.

²⁶ Joel Foreman. *"The Philippine Islands: A Political, Geographical, Ethnographical, Social and Commercial History of the Philippine Archipelago*, New York: Charles Scribner's Sons. 1906. p. 2

Demography

The majority of the inhabitants of Cotabato City are Maguindanaoan, comprising about 66% of the city's population. There are sizable ethnic populations of Maranao (8%), Tagalog (9%), Cebuano (8%) and Ilonggo (6%). The remainder of the population belongs to other ethnicities (e.g. Iranon, Binisaya, Tausug, Chavacano).

The main language is Maguindanao. Other languages spoken in Cotabato City are Cebuano, Ilonggo and Chavacano, spoken by both Christians and Muslims as well as Tagalog, Maranao, English and Arabic. The dialect evolved from Chavacano native to Cotabato City is called Cotabateño.

Religion

Today, the majority of the city's population is Muslim, comprising about 80% of the population. The majority of Muslims in Cotabato City are Sunnites (Sunni). The majority of Christians in Cotabato City are Roman Catholics, most of whom are Cebuanos and Chavacanos.

Economy

Historically, Cotabato City during its heyday as the capital of the Maguindanao Sultanate, has been the most economically prosperous city in the island of Mindanao. Its prosperity has been taken away by civil internal strife beginning in the 1970s. However, once it became part of Socskargen region in the 1990s, its economy began a radical economic recovery.

As of now, the city currently serves as the center for economic support activities, trade and finance, education and other support services, such as: social, physical, cultural and other basic services of Central Mindanao. It is now struggling to gain its lost glory.

ZAMBOANGA CITY

Zamboanga City (Zamboangueno Chavacano: *Ciudad de Zamboanga*) is a highly urbanized city located in Mindanao, Philippines. It has a population of 861,799 people as of the 2015 census. Zamboanga City is the 6th most populous and 3rd largest city by land area in the Philippines.²⁷ It is the commercial and industrial center of the Zamboanga Peninsula Region.²⁸

Zamboanga City is an independent city, chartered and became a highly urbanized city on November 22, 1983. It is not part of or was never part of any three provinces in Zamboanga Peninsula.

Zamboanga City used to be known as *Jambangan* in the Subanen language and was the center of the Subanen culture during the pre-Hispanic times. After its independence from Spain in May 1899, Zamboanga became the Republic of Zamboanga with Zamboangueno Chavacano as its official language and Spanish as its co-official language. After American intervention, the republic was incorporated into the Philippines and became the capital of the Moro Province, now Mindanao, from 1903 to 1913. On October 12, 1936, it became a chartered city under Commonwealth Act No. 39.²⁹

It was inaugurated on February 26, 1937, which was declared a local holiday. Known for Hispanic influences in its culture, it bears the nickname "Asia's Latin City."

²⁷ *Region IX (ZAMBOANGA PENINSULA. Census of Population (2015): Total Population by Province, City, Municipality and Barangay (Report). PSA. Retrieved 20 June 2016.*

²⁸ "Executive Order No. 429, October 12, 1990". *Supreme Court E-Library*. Retrieved 15 March 2016.

²⁹ Ronald Echallas, Diaz. et. al. "Philippine Laws, Statutes And Codes - Chan Robles Virtual Law Library". *Chanrobles.com*. Retrieved 23 December 2015

History

Zamboanga City was founded in the late 12th or early 13th century, with the earliest people living there being the Subanen people, an indigenous tribe of the island Mindanao. The Subanen people's name for Zamboanga, "Sung Lupa", means "pointed land". Speculation that the name of Zamboanga comes from the word "Jambangan Bunga", meaning "bouquet/vase of flowers", or the "garden/land of flowers", is met with demurrals by others insisting the name derives from the word "saguan" or "sambuan", a Malay word for the paddle used by natives to paddle the vintas in the sea. Another possible origin is "sambon" which refers to herbal plants that grew abundantly in the city. Badjao, Samal, Tausug and the Yakan tribes from Malayan descent settled in the same part of Mindanao in the early 14th century. Islam gained predominance in the early 14th century in the southern Philippines, particularly in Sulu, Tawi-Tawi and Sabah. While Basilan and Zamboanga peninsula were predominantly Pagans or Animists.³⁰

Population

Zamboanga City is the 6th most populous in the Philippines after Cebu City and the 2nd most populous in Mindanao after Davao City. The population of Zamboanga City had an increase of 54,670 persons over the five years between the 2010 and 2015 census. The annual population growth rate in this period was 1.26%, down from 2.98% over the previous 10 years (2000–2010).³¹

Among the 98 barangays in this City of Zamboanga, Talon-Talon was the most populous with a 4.1 percent share of this city's

³⁰ Tom Gunnar, Hoogervost. 2012. *"Ethnicity and aquatic lifestyles: exploring Southeast Asia's past and present seascapes"* (PDF). *Water History*. p. 245

³¹ Region IX (ZAMBOANGA PENINSULA). *Census of Population (2015): Total Population by Province, City, Municipality and Barangay (Report)*. PSA. Retrieved 20 June 2016.

population, followed by Mampang (4.0%), Tumaga (3.6%), Tetuán (3.5%), Calarian (3.4%), San Roque and Pasonanca (both with 3.2%).

Religion

According to statistics compiled by the Philippine government, the most dominant religion in Zamboanga City is Christianity at 62 percent with Roman Catholicism at 5 percent followed by Christian minorities, such as: Protestantism, Iglesia Ni Cristo, Jesus Miracle Crusade, Orthodox Christianity, Seventh-day Adventist and many more. Islam has 35 percent, the other religions are as follows: Buddhism, Paganism, Animism, Atheism and Agnosticism.

Zamboanga City has various Religious Groups:

Catholics

The city of Zamboanga contains the first Catholic diocese in Mindanao, today's Archdiocese of Zamboanga City which was created in 1910 and elevated to an archbishopric in 1958. The two Catholic parishes named below serve downtown Zamboanga City faithful. There are several other Catholic parishes all throughout Zamboanga City. Most of the Catholics are of the Zamboangueño ethnicity with sizable numbers of other ethnicities who are either Tausug, Sama, Cebuano, Tagalog or Subanon.

Ethnicity

Zamboangueño is the major ethnic group or ethno-linguistic nation in the Independent City of Zamboanga and were just one of the two offsprings with the Kalibugan ethnic which evolved from the Subanon Ethnic. The Kalibugan Ethnic were once Subanon who were Islamized, while Zamboangueño Ethnic were also once Subanon who were Christianized and Hispanized. Although some of them have migrated to other areas in the southwestern mindanao

particularly in Basilan and parts of Zamboanga del Sur, Zamboanga del Norte, Zamboanga Sibugay and even parts of Sulu, Tawi-Tawi and Sabah. Minor ethnic groups indigenous to Zamboanga city are the Tausug, Subanon and Sama and other migrant minor ethnic groups are the Yakan and Badjao.

Language

Zamboangueño Chavacano, a Spanish-based creole language, originated in Zamboanga City in the seventeenth century and is the native language of inhabitants living around Zamboanga City, Basilan and in the Filipino diaspora. English, Tagalog, Tausug, Cebuano and Hiligaynon are also spoken, mostly by migrants to the City. Subanon is mainly spoken by Subanons living in the City.³²

³² *"Republic Act No. 180, June 21, 1947". Supreme Court E-Library.*
Retrieved 15 March 2016.