

CHAPTER III

RESEARCH METHODOLOGY

This chapter explains the research design, locale of the study, sampling procedure and units of analysis determination, source and data gathering technique as well as the research instrument, data processing and analysis and interpretation.

A. Research Method

This study used a mixed method which is the qualitative and quantitative research. A purposive sampling method was used to gather data using a questionnaire checklist which was statistically analyzed by mean and percentages.

B. Research Design

This is a descriptive evaluative research design aimed at assessing the psychological effects of the integration of Madaris Curriculum for Muslim Basic Education in Mindanao to the public schools.

C. Research Locale

The subject of this research were the Public Schools with Integrated Madaris Curriculum scattered in the Cities of Cotabato and Zamboanga that offer structured education and sequential learning generally attuned with the formal education system. That is, it offers Kindergarten, Primary, and Elementary education.

The places where the study was conducted are as follows:

1. COTABATO CITY

Cotabato City, officially the City of Cotabato (Malay: *Kota Batu*; Maguindanaoan: *Kuta Wato*; Filipino: *Lungsod ng Cotabato*; Spanish: *Ciudad de Cotabato*), is one of the independent component cities located in Mindanao, Philippines. According to the 2015 census, it has a population of 299,438⁸⁸

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,⁸⁹ and does not belong to the ARMM.

The name Cotabato was derived from the Maguindanao 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.

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

⁸⁸ Census of Population. 2015. "Region XII (SOCCSKSARGEN)", Total Population by Province, City, Municipality and Barangay. Retrieved 20 June 2016.

⁸⁹ 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

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.

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 Soccsargen 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.

2. ZAMBOANGA CITY

Zamboanga City (Zamboangueño 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.⁹⁰

It is the commercial and industrial center of the Zamboanga Peninsula Region.⁹⁰ 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 Zamboangueño 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. 39.⁹¹

⁹⁰ *Region IX ZAMBOANGA PENINSULA. Census of Population (2015): Total Population by Province, City, Municipality and Barangay (Report)*. PSA. Retrieved 20 June 2016.

⁹¹ *Ronald Echalas, Diaz. et. al. "Philippine Laws, Statutes And Codes - Chan Robles Virtual Law Library". Chanrobles.com*. Retrieved 23 December 2015

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."

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.⁹²

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).⁹³

⁹² Tom Gunnar, *Hoogervost*. 2012. "Ethnicity and aquatic lifestyles: exploring Southeast Asia's past and present seascapes" (PDF). *Water History*. p. 245

⁹³ Region IX (ZAMBOANGA PENINSULA). *Census of Population (2015): Total Population by Province, City, Municipality and Barangay (Report)*. PSA. Retrieved 20 June 2016.

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 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.⁹⁴

⁹⁴ *"Republic Act No. 180, June 21, 1947". Supreme Court E-Library.*
Retrieved 15 March 2016.



Map of the Philippines; particularly Mindanao where the research was conducted (Zamboanga City and Cotabato City as shown above).

D. Research Respondents

The respondents of the study were the Public Schools with Arabic Language and Islamic Values Education (ALIVE) Teachers and the Muslim pupils who were enrolled in the said schools with the Madaris Curriculum integrated. There were seventy (70) Teachers and two hundred (200) from the Pupils as respondents of the study.

E. Research Instruments

A survey questionnaire was used to the Public School Teachers and the Muslim pupils officially enrolled therein; as well as key informant interviews among ALIVE Teachers and the pupils.

The questionnaire-checklist for ALIVE Teachers has two parts. Part I consists of age, sex, civil status, ethnic affiliation, monthly income, educational Qualification, and Length of Service. Part II were the questions proper to be answered by the respondents through evaluation means on the Program Management, Curriculum, Instructional Materials, Asatidz Training and Professional Development, Funding Sources and Advocacy of the Standard Madrasah Curriculum. The respondents evaluated the items in question from the four Likert scales, such as: Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD).

The questionnaire-checklist for the Pupils has two parts also. Part I consists of age, sex, ethnic affiliation and grade level. Part II were the questions proper to be answered by Yes or No based on the subjects of the study, which are the Arabic Language, Islamic Studies, and Islamic Values Education.

F. Data Gathering Procedure

A permission to conduct the research in the Public Schools were first requested from the Office of the Schools Division Superintendent under the Department of Education (DepEd). Upon the Superintendent's approval, the respective Head/Principals and Teachers received a request letter together with the Superintendent's approval to conduct the data gathering.

The distribution of the questionnaire to the teachers and pupils were done through a contact person or personally distributed by the

researcher. The retrieval of the answered questionnaire were after a week or as scheduled by the contact person.

G. Statistical Treatment of Data

The statistical tools used in the data analysis and interpretation were the following:

1. **Frequency and Percent** – these were used to determine the distribution of the respondents' Socio-Demographic Profile. The process of gathering the percentage is dividing the frequency (sum of responses) by the total number of responses.

To compute for the Percentage (P)

$$P = (f/n) \times 100$$

Where:

P = percentage

f = frequency

n = total number of respondents

For the psychological effects of the integration of madaris curriculum to the teachers and pupils, the statistical test used to the answers Yes and No was the Mean.

For the affirmative answer (Yes), a five-point Likert type has corresponding rating scale of Excellent (E), Very Good (VG), Good (G), Fair (F), and Poor (P) which were coded into a Likert scale of 5, 4, 3, 2 and 1 respectively. The negative answer does not have verbal description while the yes answers had the following verbal description:

4.21- 5.00	- Excellent
3.41-4.20	-Very Good
2.61-3.40	- Good
1.81-2.60	- Fair
1.0-1.80	- Poor

2. Mean was used to compute the age of the respondents
3. **Likert Scale** - The Likert Scale is a pre-arranged system, one dimensional scale from which the interviewee chose one option that reflects his/her opinion. The Likert type was used in the questionnaire to gather the data of the study while the Likert scale was used in data analysis to facilitate the extraction of the results on the enabling and hindering factors in the integration of madaris curriculum to the public schools.

The legend of the likert Scales:

1.00-1.99 – Strongly Disagree

2.00-2.99 - Disagree

3.00-3.99 – Agree

4.00-4.99 - Strongly Agree