

INTRODUCTION

Primarily, Islamic education in the Philippines can be traced back to the period of the Islamization of Sulu in the 13th century. The *Madrasah* has been an important educational institution for Muslims in providing Islamic Education to the young Muslim generation which Secular public education does not provide. The *madrasah* system in the Philippines usually operates on the principle of volunteerism, Carmen Abu Bakar said. It is usually administered by an organization or by a family that has decided to freely provide such a service to the community.¹

Madrasah in the Philippines has no uniform curriculum for the reason that this institution is independently working and not registered in government agency such as Department of Education of the Philippines. Despite of the issues, problems and challenges of Madrasah in the Philippines, it continues function for the desire to ensure that the community receives Islamic Knowledge.²

Truly, one of the issues facing the Madrasah Education in the Philippines is that lack of support from the government's national development plans. In fact, it can be said that the policy of the Philippines

government towards the Muslim regions in the southern Philippines has been largely one of benign neglect.³

Based on the 1987 Philippine Constitution, Article 2, section1, Philippines is a democratic and republican State.Sovereignty resides in the people and all government authority emanates from them.

In post-independence in 1946, the Philippine was known as the "show case of democracy" in the Asia Pacific. Having been under the tutelage of the United States for nearly 50 years, the Philippines not only copied many features of the US political structures, it was also socialized by the American colonizers to the ways of democracy (Carlos, C., et.al, 2010).

As we mentioned above, Philippines is a republic state with a presidential form of government wherein power is equally divided among executive, legislative, and judicial. In a presidential system of government, separation of powers is present, where legislation belongs to Congress, execution to the Executive, and settlement of legal controversies to the Judiciary.⁴

Philippines may as well be considered as the first Republican state in Asia, having promulgated what may be regarded as the first democratic constitution in the region (UNDP, 2004).

institution in educational system of the Philippines and only this two mentioned institution can exercise reasonable supervision and regulation.⁶

There is no provision can be found in the Philippines constitution which say that the government recognize the religious institution and the government is allowed to give reasonable supervision and regulation for them. The 1987 constitution of the Philippine government does not recognize an official religion. The reason behind this is that the Philippines follow the doctrine of separation of state and church.⁷

Strictly, separation of state and church enshrined in all constitution adopted in the country including the Malolos Constitution of 1899, The Philippine Bill of 1902, The Jones Law, and The Tydings-McDuffie Law of 1934. The supreme court of the Philippines made strongest statement on the doctrine of separation of state and church. Just like in the case happened during 2010 election where the CBCP urging catholic voters to oppose the promoters of Reproductive Health Bill in the congress, the Supreme Court said:

The separation of state and church prohibits the state from interfering in church matters, and prohibits the state from having a state religion.⁸

According to Mercado J. (2009), for how many years, policy makers of the Philippines in education have been looking for way to integrate the madrasah Education into Philippine Education. That “integration” is the crux of the Madaris issue. The Philippine Agreement between the GRP and the MNLF on September 02, 1996 gives a refreshing vocabulary when it speaks of the madaris system. The agreement says that the Madaris system shall be recognize as a subsystem of Philippine educational system; this is easier than done.¹⁴

¹⁴“Modernization of Madarsah”.GMAnetwork GMA News Online. 25 May 2009. Web. 4 Oct. 2015.

¹⁵Department of Education Order No. 51, Series 2004.

There are two types of curriculum prescribed under Department of Education Order no.51 s.2004, namely: 1. The Enriched Curriculum for Public Elementary Schools, and 2. The Standard Curriculum for Private Madaris. The Enriched Curriculum for Public Elementary Schools has been implemented in all DepEd regions nationwide for Muslim students and is known as the Arabic Language and Islamic Values Education (ALIVE) Program. The Standard Curriculum for Private Madaris, on the other hand, approved in 2004, aims to put in place an educational system that is appropriate for the Muslim population, Reliefweb (2009).

The Arabic Language concerns with developing competence in listening, speaking, reading, and writing. For the Islamic Studies, it

¹⁷Department of Education Order No. 51, s. 2004. *Standard Curriculum for Elementary Public Schools and Private Madaris*. August 28, 2004.

includes *Qur'an*, and *Seerah* and *Hadith*. While the Islamic Values focuses on the development of muslim personality, the self, which remains conscious of Allah (SWT) as he undergoes the process of internalizing the different values concepts or virtues.¹⁸

The DepEd Order no. 51 s.2004 hereby order that all public schools and private Madaris in Muslim communities shall implement the standard curriculum provided Enclosure 1 during the Pilot year SY 2005-2006.

August 16, 2005, DepEd Order no. 46, s. 2005 known as “Operation Guidelines for the implementation of DepEd order no. 51, s. 2004 Prescribing the enrich curriculum for Public Schools and Standard Curriculum for Private Madaris” was created.¹⁹ Pursuant to item No. 8 of DepEd Order No. 51, S. 2004, all private madaris and public schools in Muslim communities are hereby required to implement the enriched curriculum for elementary public schools and standard curriculum for private madaris during the pilot year SY 2005 – 2006.

“It is in this context that all public schools and private Madaris in Muslims communities are hereby enjoined to implement this standard curriculum provided in enclosure 1 during the pilot year SY 2005 - 2006”

Under DepEd Order no. 46, s. 2005, the implementation of the Standard Madrasah Curriculum in Public School for SY 2005-2006 starts

¹⁸Ibid.

¹⁹Department of Education order no. 46, s. 2005. *Operation Guidelines for the implementation of DepEd order no. 51,s. 2004 Prescribing the enrich curriculum for Public Schools and Standard Curriculum for Private Madaris*. August 16, 2005.

The Private Madrasah institutions are encouraged to charge reasonable tuition fees. DepEd shall not interfere in the decisions of private Madaris operators on matters relative to the amount of tuition fees, provided that the consultation requirements under RA 6728 are complied. Nevertheless, the Private Madrasah must charge and collect tuition fee in an amount at least equal to the financial assistance of P5, 000.00

Madrasah educational system is already a component of the Philippine national educational system, similar to the Christian and Chinese school systems. It has been prescribed by the Department of

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The objective of the new interpretation of mainstreaming is to allow the madrasah to become fully-fledged educational institutions that offer regular courses like other public or private schools. The goal is to make madrasah education in the ARMM a component of the National Educational System through the following steps: unification of the curriculum of private madrasahs to include basic education curricula as a major first step in the recognition and accreditation by the Department of Education-ARMM and the central government; mandatory teaching of Arabic Language and Islamic Values in the public schools as mandated by Republic Act No. 9054; strengthening the organizational and funding mechanisms to sustain the mainstreaming efforts of the private madrasahs and to provide sustained adequate financial support for the teaching of Arabic Language and Islamic Values in public schools; and switching or transferability from madrasah to public schools, and vice versa.³⁰

²⁸ Macarimbang, Acmad. The 2011 Status of Philippine Madrasah System. Peace PosterProject, 2011. Web. Nov. 1, 2013. <<http://acmadtoqueromacarimbang.webs.com>>
²⁹ Bustamam-Ahmad, K, & Jory, P, (2011). Islamic Studies and Islamic Education in Contemporary Southeast Asia. Yayasan Ilmuwan? Kuala Lumpur, Malaysia.
³⁰ Ibid.

C. Statement of the Problems

This study is to be conducted through investigating the problems occurred in madrasah system in Tawi-Tawi, Philippines and propose to provide solution in order to enhance the development of madrasah education and hone the teaching skills of the teachers.

Specifically, this study sought to answer the following:

1. How is the general picture of madrasah in Tawi-Tawi, Philippines?
2. What are the factors affecting the development of madrasah in Tawi-Tawi, Philippines? And
3. How does the Implementation of Madrasah in Tawi-Tawi, Philippines contributed in terms of Islamic education towards society?

D. Theoretical Framework of the Study

1. Aristotle “the Four Causes”

For the purpose of the study, the researcher uses the theory of Aristotle known as “the Four Causes” to explain and to show the origin of the Problems of Madrasah in the Philippines. In Aristotle books *Physics* and *Metaphysics*, he describes and argues for four causes as part of developing his philosophy of substance. He claims that there are four causes needed to explain changes in the world, namely: Material cause, formal cause, efficient cause, and final cause.³³ Álvarez, M. P. (2009) said: Aristotle expounds the doctrine of the four causes in his works, *Physics* and *Metaphysics* (Aristotle, 2002; 2003) in which he seeks a fundamental

³³“The Four Cause.” *simplyphilosophy.org*. Web. 10 May 2015

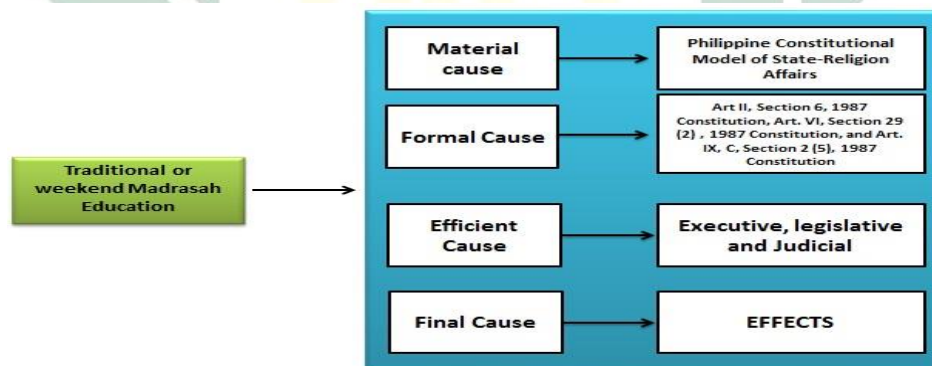
The Formal Cause would be the structure with which the phenomena are represented, often analogies, metaphors, or models. Aristotle said that “everything that comes into being becomes something from something else and by the action of something else, which is the same species as the previous one” and “a musician [is generated] by the action of another musician, there is always something that produces the initiation of the movement. And whatever produces that movement is already actual.”³⁷ Álvarez, M. P. (2009) stated:

The Efficient Cause refers to the agent as builder, for example, instructor or educator. Aristotle stated “where change begins.” Aristotle also emphasized “he who gives advice is the cause [...]and, in general, the agent is the cause of what is done, and what produces the change is the

³⁸Ibid., Pg. 52

why formal causes do what they do. Why do rocks fall? Aristotle said rocks fall because they are heavy. Air is light, therefore air rises. The cause states "that for the sake of which" a thing is done, or, in other words, it explicates something's end (the final shape or the effect on the audience which admires the statue).

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⁴⁰Ibid., Pg. 55

E. Objectives of the Study

Generally, this study aimed to measure the effectiveness and contribution of Madrasah Education in Tawi-Tawi, Philippines. This can be done through the following:

1. To analyze the nature of Madrasah implementation in Tawi-Tawi, Philippines in terms of teaching Islamic education and management information system.
2. To analyze the factors affecting the development of educational System of madrasah in Tawi-Tawi, Philippines in terms of instructional techniques, availability of the facilities, and capabilities of the guru in the teaching learning process, and
3. To analyze the contribution of Madrasah education in Tawi-Tawi, Philippines.

F. Benefits of Research

This study is attempting to flag some concerns of madrasah in Tawi-Tawi, Philippines. Before anything else, the fundamental aim of madrasah education in the Philippine is to provide Muslim children with an Islamic knowledge with right guidance which will make them to become or grow a law abiding ummah in the country which lead to a peaceful lives in this world and aspire for a rewards in the hereafter. With the establishment of madrasah in Tawi-Tawi perhaps many Muslims have acquired Islamic education and through the will of Allah (S.W.T.) they

