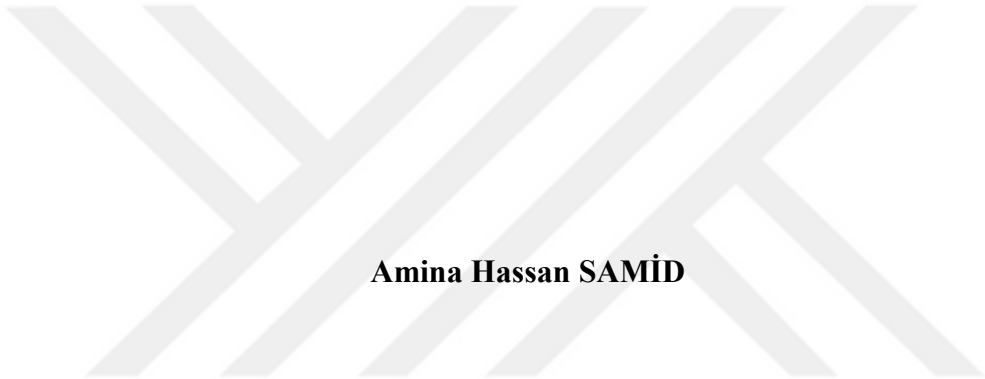


**T.C.
SAKARYA UNIVERSITY
INSTITUTION OF SOCIAL SCIENCES
DEPARTMENT OF PHILOSOPHY AND RELIGIOUS SCIENCES**

ISLAMIC EDUCATION IN COTABATO CITY, THE PHILIPPINES



Amina Hassan SAMİD

MASTER DEGREE THESIS

Thesis Supervisor: Assist. Prof. Abdurrahman HENDEK

DECEMBER - 2022

**T.C.
SAKARYA UNIVERSITY
SOCIAL SCIENCES INSTITUTE**

**ISLAMIC EDUCATION IN COTABATO CITY, THE
PHILIPPINES**

MASTER DEGREE THESIS

Amina Hassan SAMİD

Department: Philosophy and Religious Sciences

**“This thesis was defended hybrid on 26/12/2022 and was unanimously
accepted by the jury members whose names are listed below.”**

JURY MEMBER	APPROVAL
Prof. Dr. Abdul LANTONG	Accepted
Assoc. Prof. Mahmut ZENGİN	Accepted
Assist. Prof. Abdurrahman HENDEK	Accepted

ETHICS STATEMENT

According to the Similarity Report received by your institute within the framework of the Implementation Principles, the similarity rate of the thesis work, whose information is given above, does not contain any plagiarism; I declare that I accept all kinds of legal responsibility that may arise in a possible situation where the opposite is determined and that I have received the approval document if Ethics Committee Approval is required.

Is an ethics committee approval document needed?

Yes ☒

No ☐

(The studies that require the approval of the Ethics Committee are as follows:

- All kinds of research conducted with qualitative or quantitative approaches that require data collection from the participants by using survey, interview, focus group work, observation, experiment, interview techniques,
- The use of humans and animals (including material/data) for experimental or other scientific purposes,
- Clinical studies on humans,
- Research on animals,
- Retrospective studies in accordance with the personal data protection law.)

Amina Hassan SAMiD

26/12/2022

ACKNOWLEDGEMENTS

All Praise is due to Allah, the Lord of the worlds. I would like to thank Almighty Allah for allowing me to complete this thesis. May Allah's peace and blessings be upon to the Prophet Muhammad sallahu alayhi wa sallam, who has led us from the wrong path to the right, and His Companions. I would like to thank also the following individuals for their enthusiasm, guidance and support:

Assist. Prof. Dr. Abdurrahman HENDEK as my thesis supervisor who provide direction, knowledge, experience and acknowledge my capacity to write this thesis. For reading and re-reading each draft with patience. This effort would not have been accomplished without his invaluable suggestions. My sincerest gratefulness likewise goes to all lectures in the department of Philosophy and Religious Studies: Assoc. Prof. Dr. Mahmut ZENGİN, Prof. Dr. Abdulvahit İMAMOĞLU, Assist. Prof. Dr. Ayşe ENTEPE, Assoc. Prof. Abdullah INCE, Prof. Metin AYDIN, and fellow students who have mentored me since the first semester.

I am humbly dedicating this dissertation to my loving and ever supportive parents Abdulbayan Samid and Noria Hassan, to my grandparents Hj. Abdulhamid Ibrahim, Bano Yusop, to my brothers Ibrahim, Norhamin, Mohammad, Muhiddin, and Mushreef without your unwavering support and constant prayers, I would not have progressed this far. To my dearest friends who always motivated me to finish this research, Salama Samid Lampatan and Monalisa Rakim Minalang. I would like to express my gratitude also to Ms. Bairose Manabilang Abo and Sir Isha Jamaheerin Salah Guialal. Fellow YTB scholars and the Moro International Student Association (MISA) in Turkey.

I'll pray to Allah Subhanahu wa ta'ala to bless those people who give contributions and support to finish the research, Amen. Hopefully, this work will benefit readers by broadening their horizons and serving as a reference for future research.

Amina Hassan SAMİD

26/12/2022

TABLE OF CONTENTS

ABBREVIATIONS.....	iii
LIST OF TABLES.....	iv
LIST OF FIGURES.....	v
LIST OF GRAPHICS	vi
LIST OF IMAGES	vii
LIST OF MAPS	viii
ÖZET	ix
ABSTRACT	x
INTRODUCTION	1
CHAPTER 1: GENERAL INFORMATION ABOUT COTABATO CITY, THE PHILIPPINES.....	13
1.1. Cotabato City, Philippine	13
1.2. Cotabato City’s History, Geography, Demography and Economic Features.....	15
1.3. Religious Structure in Cotabato City.....	17
1.4. Political Structure	18
1.4.1. Bangsamoro in Cotabato City Philippines.....	21
1.5. History of Islam in Cotabato City Philippines.....	23
1.5.1. Islam During the Time of Colonizers.....	25
1.5.1.1. Spanish: 1565-1898.....	25
1.5.1.2. American: 1898-1946	26
1.6. The Law on Religion in Cotabato City.....	29
1.6.1. Islamic Law system	29
1.6.2. The Shari’a Courts.....	31
1.6.3. The Jurisconsult (Mufti).....	31
CHAPTER 2: ISLAMIC EDUCATIONAL SYSTEM IN COTABATO CITY, THE PHILIPPINES.....	34
2.1. Philippines’ Educational History.....	34
2.1.1. The Spanish Educational System	36
2.1.2. American School System	38

2.1.3. The Japanese School System.....	39
2.2. Contemporary Education in the Philippines	40
2.2.1. K to 12 Curriculum.....	43
2.2.2. Kindergarten	46
2.2.3. Elementary Education/Primary Education	47
2.2.4. Junior High School.....	47
2.2.5. Senior High School.....	48
2.3. Islamic Education in Cotabato City the Philippines	50
2.3.1. Traditional Madaris	52
2.3.2. Integrated Madaris.....	60
2.4. Traditional Madaris and Integrated Madaris Comparative Analysis.....	78
CHAPTER 3: TRADITIONAL AND INTEGRATED MADARIS:	
PERSPECTIVES FROM TEACHERS AND ADMINISTRATORS	81
3.1. Pedagogical Approach in Traditional Madaris and Integrated Madaris.....	81
3.2. Islamic Teachers’ Opinions about Teaching Islamic Education at Traditional Madaris and Integrated Madaris	83
3.3. Learning Expectations from Students in Traditional Madaris and Integrated Madaris	85
3.4. General Management of Traditional Madaris and Integrated Madaris	88
3.5. Requirements for the Permit to Operate	90
3.6. Traditional Madaris Teacher’s Opinion about Integrated Madaris	92
3.7. Integrated Madaris Teacher’s Opinion about Traditional Madaris	94
3.8. Islamic Teachers’ Characteristics in Traditional Madaris and Integrated Madaris .	95
3.9. Challenges for the Islamic Teachers in both Institutions	97
3.10. Suggestions and Recommendations for the Development of Traditional Madaris and Integrated Madaris	99
CONCLUSION	101
BIBLIOGRAPHY	109
CURRICULUM VITAE	121

ABBREVIATIONS

ARMM	: Autonomous Region in Muslim Mindanao
BARMM	: Bangsamoro Autonomous Region in Muslim Mindanao
BOL	: Bangsamoro Organic Law
BTA	: Bangsamoro Transition Authority
CHED	: Commission on Higher Education
CMPL	: Code of Muslim Personal Law
CNI	: Commission on National Integration
DepEd	: Department of Education
EBEA	: Enhanced Basic Education Act
E.O.	: Executive Order
HESS	: Humanities, Education, Social Sciences
ICT	: Information and Communication Technology
LET	: Licensure Examination for Teacher
MBHTE	: Ministry of Basic, Higher, and Technical Education
MILF	: Moro Islamic Liberation Front
MNLF	: Moro National Liberation Front
NC	: National Certificate
P.D. 1083	: Presidential Decree 108
PNP	: Philippine National Police
QEALIS	: Qualifying Exam in Arabic Language and Islamic Studies
RDI	: Regional Darul Ifta
REMC	: Refined Elementary Madrasah Curriculum
RSMC	: Refined Standard Madrasah Curriculum
STEM	: Science, Technology, Engineering, Mathematics
TESDA	: Technical Education and Skills Development Authority

LIST OF TABLES

Table 1: Basic Profile of the Participants	9
Table 2: Traditional Madaris Curriculum Guide	56
Table 3: Refined Standard Madrasah Curriculum for Integrated Madaris	61
Table 4: List of Expectations from Students	62
Table 5: Permit to Operate Requirements	89



LIST OF FIGURES

Figure 1: Administrative Divisions of Local Government	19
Figure 2: DepEd Organizational Structure	41
Figure 3: K to Curriculum	45
Figure 4: Levels of Madrasah Schooling.....	55



LIST OF GRAPHICS

Graphic 1: Cotabato City Population	16
--	----



LIST OF IMAGES

Image 1: Sultan Hasanal Bolkiah Mosque.....	18
Image 2: The Alibata Alphabet.....	36
Image 3: Philippine Education Under Americans	39
Image 4: Traditional Madaris/Mahad Alil-Amir	59
Image 5: Integrated Madaris/Shariff Kabunsuan College Inc.	72
Image 6: Integrated Madaris/Nahdah Central Academy	75



LIST OF MAPS

Map 1: Philippines Location in Southeast Asian Nation.....	14
Map 2: Cotabato City Location	16
Map 3: The Map of BARMM.....	22
Map 4: Bangsamoro Tribes	23



ÖZET	
Başlık: Filipinler'in Cotabato Şehrinde İslami Eğitim	
Yazar: Amina Hassan SAMİD	
Danışman: Dr. Öğr. Üyesi Abdurrahman HENDEK	
Kabul Tarihi: 26/12/2022	Sayfa Sayısı: x (ön kısım) + 121 (ana kısım)
Kaliteli islami eğitimi, güney Filipinler'deki Bangsamoro da dahil olmak üzere her Müslüman toplumun ilerlemesi için çok önemlidir. Bu çalışma Filipinler'in Cotabato şehrinde Müslümanların islami eğitim durumlarını araştırmayı amaçlamaktadır. İslami eğitim tarihinin ve şu anda toplu olarak bilinen Müslüman Filipinlilerin eğitiminin gözden geçirilmesine odaklanmaktadır. Ek olarak, geleneksel medreseler ve entegre medreseler gibi Cotabato şehrindeki Müslüman gençlerin eğitim kurumlarını tanımlar. Geleneksel medreselerin ve entegre medreselerin benzerliklerini ve farklılıklarını, eğitim sistemlerini ve Bangsamoro toplumunun sosyo-kültürler boyutundaki konumlarını değerlendirir. Bu çalışmada nitel araştırma yöntemi kullanılmış. Veriler kütüphane araştırma ve bu eğitim kurumlarının öğretmenleri ve yöneticileri ile derinlemesine görüşme yoluyla toplanmıştır. Araştırmacı, Bangsamoro Organik Yasasının (BOL) 2018'de onaylanmasından bu yana, Müslüman Mindanao Özerk Bölgesi'nin (ARMM) yerini Müslüman Mindanao'daki Bangsamoro Özerk Bölgesi (BARMM)'nin aldığını öğrenmişti. BARMM'in kuruluşundan bu yana çeşitli değişiklikler meydana gelmiştir. Cotabato Şehri, Bangsamoro hükümetinin (BARMM) merkezi haline gelmiş ve aynı zamanda Filipinler'deki en fazla medresenin bulunduğu yerdir. Bu tez, Filipinler'deki geleneksel ve entegre medreseleri inceleyip tartışarak, dünyanın farklı yerlerinde devam etmekte olan medrese ve medrese entegrasyonu tartışmalarına katkıda bulunmaktadır.	
Anahtar Kelimeler: Din Eğitimi, İslami Eğitim, Medrese, Filipinler	

ABSTRACT	
Title of Thesis: Islamic Education in Cotabato City, the Philippines	
Author of Thesis: Amina Hassan SAMID	
Supervisor: Assist. Prof. Dr. Abdurrahman HENDEK	
Accepted Date: 26/12/2022	Number of Pages: x (pre text) + 121 (main body)
Quality Islamic education is crucial for the advancement and progress of every Muslim society, including the Bangsamoros of Southern Philippines. This study aims to explore the state of Islamic education of the Muslims in Cotabato City, the Philippines. It focuses on the review of the history of Islamic education and the education of Muslim Filipinos now known collectively as the Bangsamoro (the Moro nation). In addition, it identifies the existing Islamic educational institutions that cater to the educational needs of Muslim youths in Cotabato City such as the traditional madaris and integrated madaris. It evaluates the similarities and differences of traditional madaris and integrated madaris, their educational systems, and their position in the socio-cultural dimension of the Bangsamoro society. This study uses a qualitative method of research. Data were collected through library research and in-depth interview with teachers and administrators of these educational institutions. The researcher had found out that since the approval of the Bangsamoro Organic Law (BOL) in 2018, the Autonomous Region in Muslim Mindanao (ARMM) has been replaced by the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). Since the establishment of BARMM, various changes have occurred. Cotabato City has become the center of the Bangsamoro government (BARMM), and the majority of the madrasah is in this city. This thesis contributes to the ongoing debate about madrasah and madrasah integration in different parts of the world, by exploring and discussing traditional and integrated madrasah in the Philippines.	
Keywords: Religious Education, Islamic Education, Madrasah, Philippines	

INTRODUCTION

In 2018, I received an email from YTB “Yurtdışı Türkler ve Akrabalar Topluluklar Başkanlığı” or “Directorate of Foreign Turks and Relatives Communities” informing me that I had been approved and granted the chance to pursue my master’s degree in Turkey. YTB is a scholarship program offered by the Turkish government to those deserving international students who want to study in Turkey. The first thing I noticed in my scholarship acceptance email was that my degree program is religious education. The definition of “religious education” given by Merriam Webster is “(1.) instruction in religion as a subject of general education; (2) instruction in the doctrines of a particular religious faith.”

The question of what religious education is, is not about how to define religion or how to set the limits or borders of various religious worldviews (Aldridge, 2011, p. 37). Alberts (2008, p. 303) opined that the term “religious education” is frequently used as a broad category, which encompasses all forms of instruction into, about and concerning religion from secular education to confessional within religious cultures presentations at public educational institutions or various religious institutions. If we approach these broad categories of religious education with the question of how teaching and learning about religions takes place or the so-called curriculum approach, here we found the traditional division between “confessional” and “non-confessional” approach.

Confessional and non-confessional approach are significantly different models with structure, contents and viewpoints on religion and religious diversity that are very different from one another (Alberts, 2008, p. 303; Hendek, 2020, p. 19; Berglund, 2015, p. 5; Engebretson, 2008, p. 8).

- In confessional models, religion is studied from an explicitly religious perspective, using epistemology of different religious traditions as a general framework for approaching religion. This is predicated on a group of students who are somewhat religiously homogeneous, but there is also typically religious diversity;
- non-confessional models make an effort to structure religious education in a way that is independent of specific religious viewpoints. In this approach, there is a strong emphasis on religious diversity. This could be an openly non-religious, secular

approach to religion, viewing religion as a “normal” subject matter in a secular school. In stark contrast to a secular approach to religion, “interfaith” “multi faith,” or so-called “dialogical” models have been developed to seek to analyze religion from a perspective that combines the approaches of several religious communities into a single inter-religious approach.

Several perspectives on the state of religious education can be investigated through Grimmer’s pedagogical theory of religious education “learning about religion and learning from religion,” learning from religions means naming, describing, and giving examples of each religion in order to construct a comprehensive picture of each religion; elucidating the significance of religious language, stories, and symbolism; and describing similarities and differences between and within faiths. And learning from religion means reflect on what one might learn from religions in light of one’s own beliefs and experience; respond to religious and moral concerns in a thoughtful and well-informed manner; religion-specific questions should be identified and addressed (Teece, 2017, p. 2; Engebretson, 2008, p. 8; Alberts, 2019, pp. 56-57).

After this overview of religious education models/approaches, Islamic religious education, should be also explored. Islamic religious education is both an important and difficult goal for Muslims, especially Muslim minorities to achieve because it is fundamental to the survival of any religious minority that it be passed down to future generations. Berglund (2015, p. 5) divide the broad term of Islamic education in to 3 categories, (1) Islamic instruction, given at homes, Muslim organizations, and mosques; (2) Islamic Religious Education (IRE), offered as a subject in schools and universities; and, (3) Teaching about Islam, referring to non-confessional courses on Islam offered to Muslim and non-Muslim students. But as for Muslims, Islamic education is not just a subject given at schools, Islamic education is extremely important for every Muslim individual in understanding the world and living, as well as learning what is good and wrong from an Islamic perspective. This was confirmed by a narration of the Prophet who said that, seeking knowledge in Islam is compulsory upon every Muslim, man or women [Hadith Ibn Majah 224] (Samah, 2015, p. 1; Halstead, 2004, p. 521). Further, God Almighty emphasize in the Qur’an (e.g., Surah Al-Alaq: 1) indicating “iqra” means “reading,” it is assumed that reading is a tool in acquiring knowledge, and acquiring knowledge can be done formally through education. The value and significance of Islamic education have

been emphasized by a number of Muslim thinkers, who have also noted how Islamic education differs from other educational systems in meaningful ways.

Al-Attas (1980, p. 1) posits that education “is a process of instilling,” here, “instilling” refers to the system and method by which so-called “education” is gradually transferred; “content” denotes the subject matter of what is instilled; and “human beings” denotes the recipient for both the process and the subject matter (see also Sanusi, 2016, pp. 343-347). Grimmit (1981, p. 42) asserts that these “processes” derive their primary characteristics from the kinds of interactions that are required between the learner and the material being learned (or if the planned aims and objectives are to be accomplished, this must be learned about). In other words, the reasons why learning is deemed beneficial will dictate the particular characteristics of each process. Different processes will serve different purposes—some of which are directed towards “knowing about” while others are oriented toward “being committed to”—and necessitate different kinds of interactions, which will in turn result in various kinds of knowledge. Al-Attas opined that Islamic education must be thorough and cover all human capacities, rather than just emphasizing the ability of reason. It is a comprehensive system of education that instills knowledge, ethics, and spirituality in students practically and theoretically.

Kazeem & Balogun (2013, pp. 111-112) argue that Islamic education is extremely broad and thorough, as “it embraces all sciences, secular or religious.” Here in all sciences including sociology, psychology, engineering and medicine are included once they adhere to Islamic principles and attitudes. However, Lantong (2018, p. 69) opined that God is the author of the reality of a thing, which the Qur’an referred to as “kalimatullah” means “word of Allah.” Considering that the Almighty God is the source of all truth, it stands to reason that He is also the source of knowledge and science (Halstead, 2004, p. 520).

This was acknowledged by Embong (2016, pp. 2-4) who explored how Islam organizes its knowledge sources into two (2) categories. First is divine revelation or revealed knowledge (Qur’an). The domain of this knowledge is the transmitted knowledge to the Prophet through the angel. The explanation of this knowledge is the “sunnah” tradition of Prophet Muhammad. These are the knowledge that shapes our worldview, how we look at our world. In this worldview, several questions arise, such as who am I? Why do I exist? Am I created? Then who created me? What is the purpose of the creator who created me?

These are the metaphysical questions (Tahir, 2013, pp. 1085-1087), that acquired knowledge or reasons cannot be able to answer, this can be answered through revelations. And the second one is the human intellect also known as acquired knowledge, this could be in regard to all sciences.

For the advancement of mankind, Islam values both revealed and acquired knowledge equally. To every human life, they persistently express varied profound meanings. Muslim scholars assumed that these are inseparable. The former is deemed obligatory for every Muslim, whereas the latter is simply required of select community members, whether Muslims or not. As regards the aims of Islamic education is that to produce a righteous human being, on that account it cannot be able to produce a righteous man unless he/she obtained these classifications, the revealed knowledge and acquired knowledge. Therefore, having acquired this knowledge can make the human being capable of discharging his responsibility as a vicegerent on earth¹. Because Islamic education is concerned with all aspects of an individual's life, including physical, mental, psychological, and spiritual activities, with the goal of achieving a balance between these components that make up a human being (Lantong, 2018, pp. 69-70; Talbani, 1996, pp. 69-70; Halstead, 2004, p. 519).

In a predominantly non-Muslim country like in the Philippines it can be claimed that there are numerous difficulties in implementing Islamic education, which illustrates how significant Islamic education is to individuals. It has been widely believed that the Islamic education has been the mechanism that has allowed Islam to survive from numerous invasions by colonizers and Christianization in the Philippines. It is conceivable that one of the government's primary concerns is to satisfy the crucial needs of Muslim Filipinos for Islamic education that accurately reflects their ambitions, cultures, identities, and interests in the Muslim Filipino community (Cagape, 2008, p. 2). The constitution of the Philippines explicitly states that, "Within the context of national unity and development, the State respects and encourages the interests of indigenous cultural communities" (Article no. 2, section 22). "The state shall support non-formal, informal, and indigenous learning systems as well as out-of-school, independent, and self-study initiatives,

¹ According to the Islamic concept of vicegerency, Allah created humans to serve as His representatives on the planet. Though humanity serves as the Creator's vicegerent and has the right to utilize all of Allah's creations for future development (Daud, 2019: p. 395; Idris, 1990: p. 99-101).

particularly those that address community needs” (Article no. 14, section 2 (4)). “Further, the right of indigenous cultural communities to conserve and develop their customs, institutions, and cultures shall be acknowledged, respected, and safeguarded by the State. When creating national plans and strategies, it must take their rights into account” (Article no. 14 section 17).

All these articles guarantee, among others, Islamic education, at least in theory. Yet the Constitution also declare that “no government money or property shall be appropriate, indirectly or directly, by means of support in any sect or church” (Article 6, section 29 (2)), declaring the separation of church and government. This article implies that no religious activity of any type may be funded by public resources, whether Islamic or other religions (Abu Bakar, 2011, p. 80). Such a context of government financial assistance had resulted to thinning development of Islamic education in the Philippines.

However, given that the goal of the Department of Education’s school administrators is to deliver high-quality, universally accessible basic education as well as provide the groundwork for lifelong learning and public engagement (Madjid, 2022, pp. 194-198) and with the aim of government to prioritize education, among other things, in order to create nationalism and patriotism, the Department of Education administrators work together with the national government in designing and implementing educational reform initiatives for Muslim students, through integrating the madrasah education system, and incorporating it into numerous public schools around the country since 2002 (Guleng et al., 2017, pp. 2-3). Through these programs, the government recognizes the rights of Muslim Filipino children to legally receive Islamic education in government schools, in line with the national aims of providing quality education to every citizen of the Philippines. Yet, there are still madaris which are not part of this integration, which will be discussed below.

Objective of the Study

This study aims to explore Islamic education in Cotabato City, the Philippines. This topic was chosen primarily, because one of the main issues for the current Bangsamoro administration is how to strengthen and advance Islamic education. This study with its two distinct concentrations—traditional madaris and integrated madaris—can inform and contribute to this discussion. Moreover, it is important to understand the differences

between the traditional madaris and integrated madaris systems. This research, therefore, explores the reasons behind the differences in these two institutions in terms of curricula, system, and state, and why the traditional still remain traditional. Many Muslim parents still hope that their children will receive an Islamic education that is representative of their culture and customs, along with the skills that will guarantee that Islamic teachings and identity are upheld and strengthened.

In general, the purpose of this study is to understand the present status of Islamic religious education of the Bangsamoros in Cotabato City, Philippines. Specifically, this study aims to:

- provide general information about Cotabato City
- explore different institutions providing Islamic education such as the traditional madaris and integrated madaris in Cotabato City, the Philippines;
- evaluate the similarities and differences between these two Islamic institutions;
- understand the importance of Islamic education in maintaining Islamic identity in a Muslim minority country.

Importance of the Study

Both national and local researchers paid much attention to traditional Islamic education (madaris) in the Philippines to understand its possible role in the so-called radicalization of the Muslim society. This attitude made them overlook the potential of integrated Islamic education (madaris) in contributing to the re-building of advance and peaceful Filipino society. Thus, this study understands the present state of Islamic education in Cotabato City, the Philippines, it show case the development, similarities and differences of these two Islamic educational systems, hence to come up with suggestions and recommendations for the strengthening of Islamic education of the Bangsamoros. It is asserted that integrated Islamic school (madaris) is the relevant system of education that the Bangsamoros direly need today so that they can play active role in the development and advancement of the Filipino society, in general, and the Bangsamoro Muslims in particular.

Subject of the Study

The thesis will discuss Islamic education in Cotabato City Philippines. There are different types of existing institutions in Cotabato City Philippines that offering Islamic education. These includes traditional madaris, integrated madaris, Tahderiyyah program. The Tahderiyyah is a preschool program, overseen by Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) government which serves Moro children from aged 5 and younger, it concentrates on the traditional madaris and integrated madaris in particular to the Bangsamoro region. Along with the institutions of Islamic education already mentioned, there are other types of institutions that provide Islamic education, such as Toril, it is another type of a boarding school that focuses on memorizing, reciting, and understanding the Qur'an. This institution differs from other madaris in that it places all of its attention on memorizing and understanding the Qur'an, without the addition of other subjects like in other madaris. There are also several universities in the Philippines that offer higher education in Islamic studies degrees under social sciences department. The scope of the thesis will be Islamic education in traditional madaris and integrated madaris education institutions in Cotabato City, the Philippines. The traditional madaris here are those that are not governed or overseen by the government; integrated madaris are those that have a government permit.

The setting of the research focuses only on Cotabato City. I chose Cotabato City due to its salient features, in addition for being the Bangsamoro government's administrative hub. More than any other cities in Mindanao, Philippines, Cotabato City had seen more of history about the coming of Islam dates back 15th century (Accad et al., 2015, p. 66) and it is still one of the regions in the Philippines with the highest population of Muslims. Cotabato is also one of the cities in the Philippine with the highest concentration of Islamic educational institutions; as a result, the bulk of madrasah graduates came from Cotabato City. However, even though the thesis focuses on Cotabato City, many of the findings are relevant to other cities in BARMM, as the issues are similar across the country.

Methodology of the Study

This thesis aims to explore Islamic education in Cotabato City, the Philippines. Hence, a qualitative method was applied. For this study, the evaluation of historical and contemporary records is done using the literature research approach. The study and investigation of historical records such as official documents, legislation, administrative

records, magazines, declarations, articles, journals, and published research was acquired and examined as part of documentary research. Legislation and curriculum of the Islamic education institutions were discussed. Furthermore, in this work, the 1987 constitution of the Philippines together with the Bangsamoro Organic Law (BOL), declarations, and further legal documents are also used. Hence, content data analysis was employed. Content analysis is an approach for the objective, methodical, and reliable examination of published information. It is also a useful tool for identifying the main points and topics of publications (Spens & Kovács, 2006, pp. 378-379). Interviews have been also carried out to better understand the subject matter of this thesis, as this is one of the efficient methods of data collection in a qualitative method of research (Creswell, 2012, p. 204). The procedure for the interview is as follows.

1. In-depth semi-structured interview

In depth semi-structured interviews have been employed, the interviews were conducted through online platforms such as Google Meet, due to the exceptional situation caused by the Corona-virus no part of the interview is conducted personally in Cotabato City, the Philippines. The interviews are conducted online individually (Creswell, 2012, p. 218), the data and information were recorded through note-taking and voice recording with the permission of the participants. As a medium of communication, English and Tagalog (the Filipino language) were used. Before the interviews, semi-structured interview questions were prepared. As for conducting qualitative research no “cookbook,” which means no scripted guidelines exist, (McGehee, 2012, p. 372), in this regard, the interview generally took 60-90 minutes.

2. Purposeful Sampling

The selection of the participants is extremely important. With this, purposeful sampling was employed to select the participants though maximal variation sampling of purposeful sampling (Creswell, 2012, pp. 206-207). I intentionally chose participants with differences in age, gender and. In the selection of the participants, I asked some colleagues to stands as gatekeepers, to ask the respondents permission to participate, and their availability. Some selected participants, asked their permission and invited in the interview via sending them emails.

Table 1: Basic Profile of the Participants

Code	Gender	Position at School	Length of Service	Professional Development
TMT1	M	Asatidz	5 years	
TMT2	M	(Traditional	18 years	
TMT3	M	Madaris teacher)	7 years	
IMT1	F	Asatidz	4 years	Participated in DepEd in-service training sessions for teachers.
IMT2	M	(Integrated	15 years	
IMT3	F	Madaris teachers)	5 years	
DGME 1	M	Planning Officer 2	2 years	License Professional Engineer
DGME 2	F	Education Program Specialist 1	2 years	Civil Service Passer/ License Professional Teacher

Source: Created by the author.

In table 1 above, participants in the study are given, participants in the traditional madaris are identified by the codes TMT1, TMT2, and TMT3, while those in the integrated madaris are identified by the codes IMT1, IMT2, and IMT3, and those from the Director-General for Madaris Education are identified by the codes DGME1 and DGME2. The Directorate-General for Madaris Education is one of the Ministry of Basic Higher and Technical Education departments in charge of regulating madaris education in Cotabato City. The names of the participants are kept due to ethical considerations. As can be observed, one issue was that the other set of participants' professional development wasn't listed in. This was carried on by the difference in their educational backgrounds. On the other side, most bachelor's degree holders in the Philippines are required to take the Licensure Examination, whose standards of professional service and practice are recognized globally and are regarded as world-class. This requirement led to the development of regulatory measures, programs, and activities that encourage professional growth and advancement (<https://lawphil.net/>, 2000, p. none).

Additionally, these participants do not speak on behalf of their institutions; they respond to the questions based only on their own opinions. As the basis of in-depth interviewing

as an interest in comprehending the actual experience of the individuals and the meaning they create of that experience (Seidman, 2006, p. 9). Further, the sample size may be too small, but sufficient to collect the information, because the increasing quantity of participants can become overwhelming and lead to superfluous viewpoints (Creswell, 2012, p. 209).

3. Data Analysis

In qualitative data analysis understanding how to interpret text and images is necessary so that you can develop the answers to your research questions (Creswell, 2012, p. 236). However, getting the data ready for analysis is necessary before analysis. After the data collection phase is over, data analysis begins. In data analysis, there are three main steps: data condensation, data representation, data drawing/validation (Hendek, 2020, p. 83; Mayer, 2015, pp. 58-59; Jacelon & O'Dell, 2005, pp. 217-218).

After the interviews, a transcription process was employed; all the data and information from recordings and note-takings were collected, transcribed, and analyzed. This also includes translations since the interview was primarily conducted in “Taglish,” a combination of Tagalog and English. In order to establish a stronger rapport and a balance of power during an interview, I believed that it is courteous and important to use common language (Abfalter et al., 2021, p. 474). However, it can be extremely difficult to translate research findings into a different language because not all ideas are universal. Nevertheless, the heterogeneity and diversity of languages is what makes them unique (Abfalter et al., 2021, p. 478; Tarozzi, 2013, p. 5). Further, not all the contents need to be translated (Temple & Young, 2004, p. 165; Hendek, 2020, p. 83). With this, I requested my colleague assistance to analyzed and evaluated the data.

Following transcription and translation, is the data condensation, which can also refer to exploring, coding, or the process of arranging and categorizing qualitative data (Stuckey, 2015, p. 7; Jacelon & O'Dell, 2005, p. 218). The method of exploring and coding requires you to go through every detail of the data you've gathered, including any that you might have overlooked when gathering the data itself (Linneberg & Korsgaard, 2019, p. 261). During the data exploration thematic analysis employing interpretive phenomenological analysis (IPA) of the data was undertaken in order to better explore the interview responses (Pietkiewicz & Smith, 2014, pp. 8-9; Ngulube, 2015, p. 9).

After the data were processed in accordance with the thematic analysis framework built using interpretive phenomenological analysis (IPA), the data representation is the following step, the findings were defined and interpreted in this context. The results were presented, with direct quotations and participants codes. The last step is the data drawing and validation. I included the data validation and drawing in the data representation as they are essential for drawing and verifying the data (Mayer, 2015, p. 59).

Program of Study

This research is divided into three chapters to make it easier for readers and future researchers. This introduction part includes abstract, study's introduction, the study's objective of the study, methodology of the study including the data analysis, data collection, and program of the study.

Chapter I

It contains general information about Cotabato City, and since Cotabato City is a part of the Philippines, it will also cover some important facts about the Philippines. The geographical status, demography, and economic characteristics of the cities are then investigated. The discussion will also cover Islamic institutions, Islamic religious laws that exist in Cotabato City, Philippines, and political structures. The discussion about the history of Islam in the Philippines as a whole was also included here, including Islam during the Spanish period, American settlement, after independence, and the current situation of Islam. In the exploration of the history of Cotabato City, it starts with the arrival of Arab missionaries in the 15th century, but the discussion does not go into detail regarding the spread of Islam in the Philippines as a whole.

Chapter II

This chapter discusses the government educational system and its history and contemporary status, the history of Islamic education and contemporary Islamic education in Cotabato City, and the Philippines as a whole. Moreover, in the last section of this chapter, there's discussion about traditional madaris and integrated madaris, the issues and challenges, as well as the benefits of these institutions. It is argued that these traditional madaris and integrated madaris have played a vital role in shaping the next

generation of young people to be socially competitive while maintaining a firm Islamic knowledge and faith.

Chapter III

This chapter, the findings of the interview are discussed. The research's findings identify and explores the contemporary conditions of traditional madaris and integrated madaris, as well as the development and changes that have occurred since the Bangsamoro government's establishment. In the conclusion section, the major findings of the study are emphasized.



CHAPTER 1: GENERAL INFORMATION ABOUT COTABATO CITY, THE PHILIPPINES

In this chapter, the general information about Cotabato City is discussed, the general information includes the demography, geography, economic features, populations and political structures. Additionally, the history of the introduction of Islam to Cotabato City, the Philippines, including the practice of Islam during colonial eras, are covered, as well as the Islamic institutions.

1.1. Cotabato City, Philippine

The Philippines, commonly known as the Republic of the Philippines, is an archipelago nation in Southeast Asia. one of the eleven Southeast Asian nations that make up the Association of Southeast Asian Nations (ASEAN). The map 1 shows the location of the Philippines in Southeast Asian nation, it is located between South China sea and northern Pacific Ocean. In 2022, the Philippines population is projected to be total 112 million (World Population Review, 2022, p. 1). In contrast to its neighboring countries such as Malaysia, Indonesia, Brunei that have Muslim majority populations, the Philippines is the only country with a majority of Roman Catholics in the Southeast Asia. Roman Catholics comprise about 81% of the population, 11% is identified as diverse Christian sects, 6% is Muslims, and 2% is Protestants (Word Population Review, 2022, p. 3).

About 7,100 islands make up the nation of the Philippines. All of these are organized into three main islands, which geographically split the Philippines. The Luzon, Visayas, and Mindanao are these three islands (Bankoff, 2007, p. 315). These islands are distinct not just in their physical positions, but also in terms of their unique qualities and attributes. Mindanao is the Philippines' second-largest island after Luzon, and it is situated in the country's southernmost area. It covers 94,630 square kilometers or 36,537 square miles (Mindanao Geography Name, 2022, p. none). In 2020, Mindanao has a total of 26,252,442 of population (Mindanao's Population: mindanews, 2021, p. 1).



Map 1: Philippines Location in Southeast Asian Countries

Source: The Philippines: Location in the World, in Asia and in South-East Asia (tropicalexperiencephilippines.com), accessed date 12/2/2022

The Mindanao hosts most of the places Muslims live in the Philippines. The region 12 in Mindanao is known as SOCCSKSARGEN's administrative body. This region was once called Central Mindanao. SOCCSKSARGEN is the acronym for South Cotabato, Cotabato City, Sultan Kudarat, Sarangani, and General Santos. Prior to the approval of Bangsamoro Autonomous Region in Muslim Mindanao (BARMM)², Cotabato City is a component of SOCCSKSARGEN. However, after majority of the city's population voted in favor of inclusion of the city to Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) region during the plebiscite on January 19, 2019, Cotabato City was officially transferred to the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). As a result, the city is no longer part of the SOCCSKSARGEN region.

² An administrative territory in the Philippines included in the Mindanao islands group is formally referred to as BARMM. It includes the provinces of Maguindanao, Lanao del Sur, Sulu, Tawi-Tawi and Basilan. Cotabato City serves as the regional hub.

1.2. Cotabato City's History, Geography, Demography and Economic Features

In map 2 below shows the location of Cotabato City, in the province of Mindanao, it is one of the Philippines independent component cities. The name Cotabato is a mix of the Maguindanaon term kuta wato and the Malay Bruneian term kota batu, which indicate “city or citadel” or “rock or stone.” Following the decision to include it to BARMM, it become the regional center of Bangsamoro government due to the strong infrastructure standards of the city.

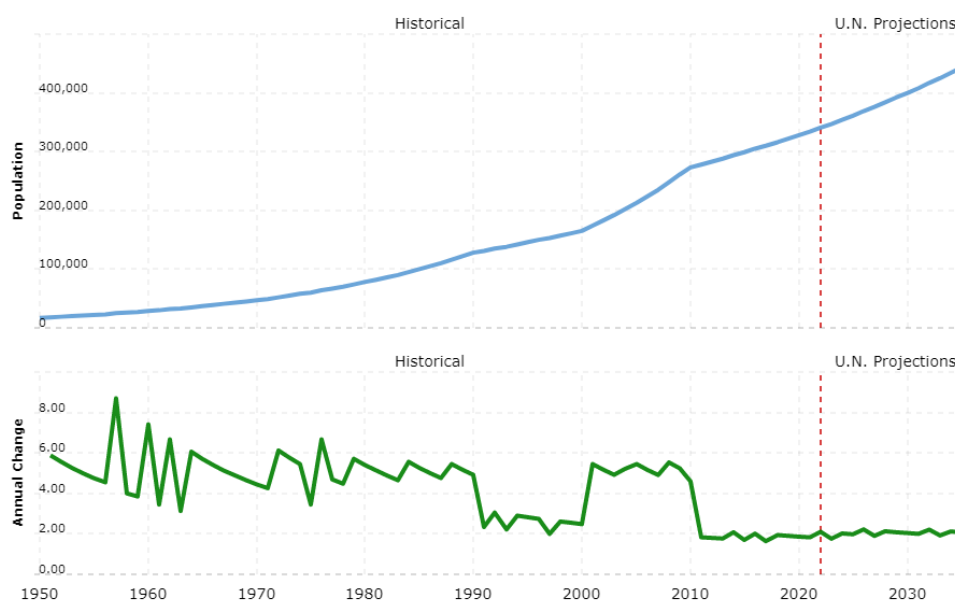
The history of this city began when an Arab missionary named Shariff Muhammad Kabunsuan landed on the sides of the Rio Grande de Mindanao in the 15th century and converted the natives to Islam (Kalipa & Lumapenet, 2021, p. 156; Amarille, 2006, p. 49). The early inhabitants of Maguindanao were inspired by Islam to live communal lives and form the Sultanate of Maguindanao, whose golden age was inaugurated by Sultan Dipatuan Kudarat in the 17th century, when Cotabato City grew to become the Maguindanao's capital. In the latter half of the 19th century, a military outpost was initially created by the Spaniards and it is currently called barangay Tamontaka in Cotabato City, and it was the first settlement of Christians in the southern part of the Philippines. In 1920, Datu Piang, known as the Grand Old Man of Kutawato who is a Maguindanaon and Chinese man was the first governor of Cotabato until 1965. Back then, in 1950, through Executive order no. 466 the Cotabato City designated as a first-class municipality. After nine years, on June 20, 1959, Cotabato City was formed as a chartered city under republic act no. 2364, with a total land size of 17,600 hectares and governmental subdivision of five barangays. Currently, Cotabato City is 176.00 square kilometers in size (67.95 square miles) that consist of 37 barangays (Cotabato City Profile- PhilAtlas, 2020, p. 4).



Map 2: Cotabato City Location

Source: Ph locator map cotabato - Cotabato Province, Philippines Genealogy • FamilySearch, accessed date 10/2/2022

The city became renowned as the southern Philippines rice granary. Cotabato City is the primary trade both the regional commerce and commercial center for the southwestern Mindanao. Rio Grande de Mindanao River, which crosses Cotabato City at several spots and leaves silted soil that generates productive rice lands, has been credited with the abundant harvests of rice.



Graphic 1: Cotabato City Population

Source: Cotabato, Philippines Metro Area Population 1950-2022 | MacroTrends, accessed date 10/2/2022

In the graphic 1 above, it shows that in 2020, the city of Catabato in Maguindanao, among the five independent component cities in the Philippines, has the highest population (Philippine Statistics Authority, 2020, p. 1) for a total of 325,079. Approximately 80% of the city's population is Muslim, the remaining 20% is Christians. Sunni Muslims makes up the bulk of Muslims in Cotabato City. The majority of Christians situated in Cotabato City are Roman Catholics, the tribes of Cebuanos and Chavacanos make up the majority of them. Maguindanaon is the primary language because majority of city's population is Maguindanaon, one of the major tribes of Moro people. Both Christians and Muslims speak Maranao, Cebuano, Ilonggo, and Chavacano dialects, they adopt each other's dialects since they coexist in a small society. Tagalog, English and Arabic are some other languages being spoken in Cotabato City especially by those who had been studied in schools, Islamic schools and other institutions.

1.3. Religious Structure in Cotabato City

Cotabato City is also the host of some major religious institutions and structures in the Philippines. Other than Islamic institutions, there also historical and big churches that is located in Cotabato City such as the Church of Immaculate Conception and Roman Catholic Archdiocese of Cotabato.

The Image 1 below shows the Sultan Haji Hassanal Bolkiah Masjid located in Cotabato City, it is the Philippines second biggest mosque (masjid) after Marawi Grand Mosque located in Marawi City, Philippines. The mosque is partially supported by the Philippine government and the Sultanate of Brunei. It was completed in 2011, which can accommodate maximum of 15,000 Muslim worshipper in single congressional prayer.

The Bangsamoro regional government oversees this mosque. Prior to this, it was once debated as to who should be in charge of running this religious institution with arguments stating that either Cotabato City's local administration or the now-defunct Autonomous Region in Muslim Mindanao (ARMM)³ should have the custody. The controversy led the

³ Prior to BARMM, there was an Autonomous Region in Muslim Mindanao (ARMM). The ARMM was established under the authority of the Organic Act for the Autonomous Region in Muslim Mindanao (RA 6794). When the ARMM was replaced by the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) in 2019, the regional agencies of the former ARMM were reorganized into Bangsamoro ministries.

national government to temporarily take over the management of the mosque, with the exception of allocating funds for building maintenance, which is handled by neighbors in the area. As part of the transition process of Bangsamoro government, the national government promised in November 2019 to hand over management of the mosque to the Bangsamoro regional administration, which took over for the ARMM in the first quarter of the same year. Then Bangsamoro regional government received official custody of the mosque.



Image 1: Sultan Hassan al-Bolkiah Mosque

Source: (1) The Grand Mosque of Cotabato, Philippines Also known as Sultan Haji Hassan al-Bolkiah Mosque: Islam (reddit.com), accessed date 10/2/2022

1.4. Political Structure

To understand the political structure in Cotabato City, first the Philippines' political structure should be understood. Philippines is a presidential republic with an equal delegation of authority through its three divisions, executive, legislative, and judiciary (Manasan, 1992, p. 1).

The vice president and president are both members of the executive branch; they are chosen for six years of term to serve the country by direct popular vote from all people of the Philippines that are eligible to vote. The president serves as the country's chief executive, national leader, as well as the military's commander-in-chief. The legislative branch has the authority to repeal and amend laws, the Philippine Congress's two chambers are given authority over it, which is made up of the senate "upper chamber"

house of representatives “lower chamber”, each have the authority to pass laws. The senate is made up of 24 senators that are elected by the people from a list of national, regional, and sectoral parties. Their term of office is six years. The house of representatives is around 250 members that are elected from provincial, city, and municipal legislative districts. The judicial branch interprets and evaluates laws, whether they are constitutional, and administers them to specific situations. It is made up of a supreme court, many other courts, and as many smaller courts in the regions and provinces as the law permits (Manalo, 2001, pp. 162-171).

In figure 1 below, it shows the administrative divisions known as local government units (LGU), aside from the executive, legislative, and judicial branches of the government structures in the Philippines. Local government officials are only allowed to serve three-year terms and no more than three consecutive terms, as is the case at the national level. Elections for the local government officials are held for each local unit of government. The local government is composed of autonomous regions, provinces, independent cities, component cities, municipalities, and barangays.⁴

In Mindanao, the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) is the country’s highest administrative region and it is currently the only autonomous region in the Philippines. Since the approval of republic act no. 11054 on January 21, 2019 plebiscite, the Bangsamoro Organic Law (BOL) was passed into Law. In the proposed Bangsamoro law, the Bangsamoro administration, commanded by Moro Islamic Liberation Front (MILF), will feature a Parliamentary-Democratic form of government “article 7 of republic act no. 11054”.

⁴ Barangay is the smallest governmental entity in the Philippines. In a region, it is a group of houses. The primary unit of government for planning and carrying out policies is the barangay. Additionally, it acts as a stage for the discussion of ideas and the peaceful resolution of neighborhood conflicts.

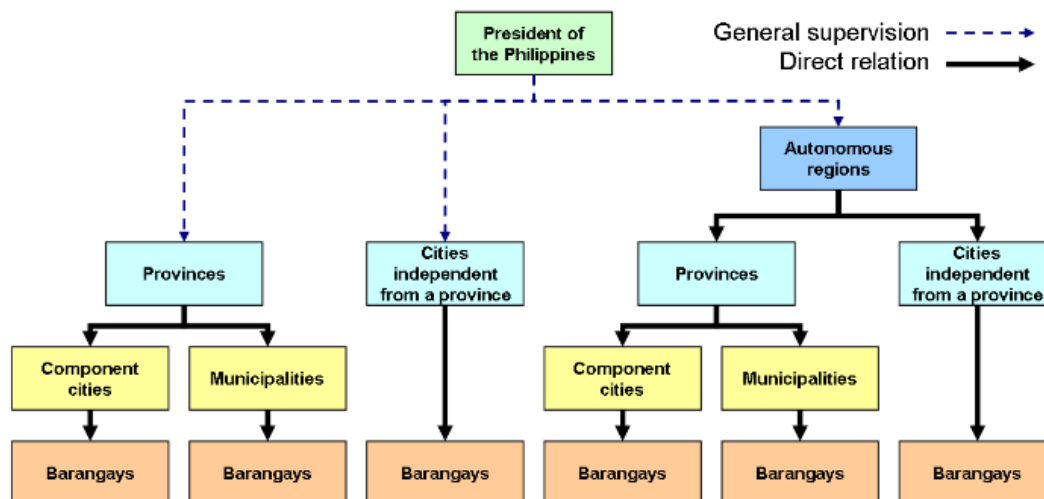


Figure 1: Administrative Divisions of Local Government

Source: Philippine Government Administrative Divisions and Its Purposes | DumagueteInfo, accessed date 10/3/2022

The Bangsamoro government is composed of chief minister, two deputy chief ministers, and other BARMM minister of different departments, A wali “titular head”, members of parliament. Meanwhile, the chief minister will serve as the Bangsamoro government’s head which among of his powers, duties, and functions are appointing head of ministries and other institutions, formulation of government platform, issuing executive orders and policies, representing the Bangsamoro government, and proclaiming state of calamity. The chief minister and his two deputies must come from three major parts of the BARMM region. Residents, also known as the Bangsamoro people, will elect their members to the Parliament. A majority vote of the parliament’s members will elect the chief minister and his two deputies. The wali will be the Bangsamoro government’s ceremonial leader, chosen from a list of prominent residents of the Bangsamoro region recommended by the council of leaders, who are the region’s counselors on topics of governance.

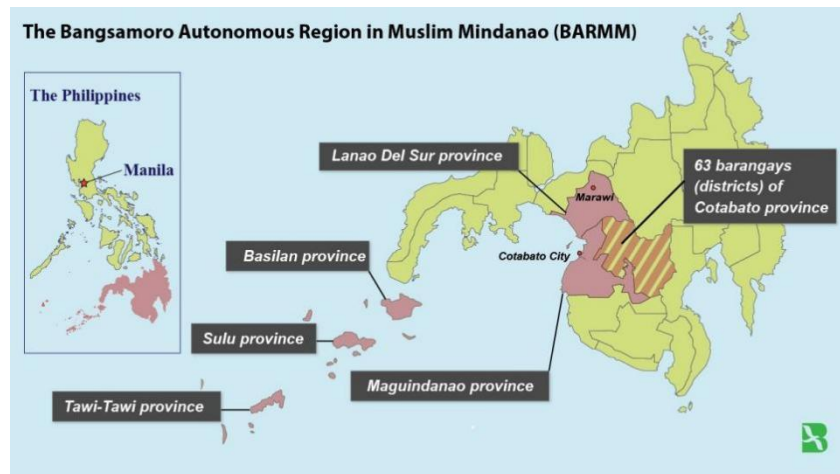
The Bangsamoro parliament will have 80 members, with 50 % representing parties, 40 % representing districts, and 10% reserved seats and sectoral representatives. They have the power to pass legislation on subjects that are within the Bangsamoro government’s powers and competencies. Currently, there is only Bangsamoro Transition Authority (BTA) which compose of 80 members of parliaments. The majority of it are Moro Islamic Liberation Front (MILF) members or affiliated to the organization. They are responsible for preparing the settings of future Bangsamoro government, and likely, the future

member of parliaments, ministers, and BARMM rulers will come from them. The executive powers will be exercised by the chief minister while the legislative powers will be handled by the Bangsamoro Transition Authority members.

Despite the BARMM government's theoretical autonomy, several of its rules and regulations are still aligned to national laws and codes. The chain of command in local government entities is a good illustration. Local government units in the BARMM are considered distinct constituent units under the Bangsamoro Organic Law (BOL). However, the 1991 Local Government Code and other national regulations continue to apply to local government units in the BARMM, which holds them accountable to the Department of Interior and Local Government at the national level (Abuza, 2020, p. 12). It is believed, that because of this, the relations between regional and local governments continue to obstruct the BARMM's capacity to rule successfully. Therefore, in February 2022, the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) legislative body began holding public consultations with local representatives and other stakeholders on the proposed Bangsamoro Local Governance Code (BLGC). Discussion was held regarding BTA Bill No. 58. "An act providing for the Bangsamoro local government Code."

1.4.1. Bangsamoro in Cotabato City Philippines

As mentioned above, Cotabato City is the center of Bangsamoro government. The term "Bangsamoro" means "Moro nation" and it refers to all of Mindanao's Filipino Muslim ethnolinguistic communities. The Moros have traditionally lived in Mindanao Island and adjacent islands. Currently, it is called BARMM, however, it includes only some parts of Mindanao Island: Lanao Del Sur, Maguindanao, and Cotabato City, plus the adjacent islands of Tawi-Tawi, Basilan and Sulu (Sakili, 2012, pp. 7-8). The Bangsamoro people's homeland was composed of the territories under their government authority. Bangsamoro territory covers 10,199,886 hectares, or 34% of the entire land area of the Philippines (Taya, 2007, p. 60). The map 3 shows the area under the BARMM region. It has 5 million people, according to the 2020 census, given that the Philippines population is about 112 million. The population of the BARMM account for less than 5% of the Philippines population (Philippine Statistic Authority, 2020, p. none), but this does not include the Moros living outside the BARMM.



Map 3: The Map of BARMM

Source: Bangsamoro Autonomous Region in Muslim Mindanao • BARMM Official Website, accessed date 24/2/2022

In the Philippines, Bangsamoro is also known as Filipino Muslim, but aside from them there are also other Muslims who do not live in Bangsamoro region, or they are not part of the Moro people. Known as the “Balik Islam” means “return to Islam,” it is a loose agglomeration of former Christians in the Philippines who think that the Philippines was a Muslim country prior to Western colonization and that all Filipinos must “return” to their native faith (Borer et al., 2009, pp. 191-192). The Balik Islam reverts have no historical or ethnic connections to the Bangsamoro, and they are a distinct group of Muslims (Acac, 2020, p. 4). Approximately 200,000 Muslim converts are thought to exist in the Philippines (Adiong, 2008, p. 3).

The map 4 shows the diversified Moro people with a wide range of cultural and linguistic backgrounds, as well as a strong dedication to Islamic doctrines and customs. Moros are divided into thirteen ethnolinguistic groups: Maguindanaon, Iranun, Maranao, Sama, Tao-Sug, Yakan, Kagan, Jama Mapun, Sangil, Kalibugan, Badjao, Molbog and Palawani. A shared history of colonial and post-colonial state oppression, othering and marginalization remains as their common denominator (Lingga, 2004, pp. 18-19). Because of the Bangsamoro people’s shared historical experience of constant resistance to foreign invaders, including Spaniards, Americans, and the Philippine government, the Bangsamoro people created their collective identity distinct from the Filipinos. Despite

prior ethnic divisions, the Bangsamoro people remained united against foreign invaders, and having a common objective (Kapahi & Tañada, 2018, pp. 1-2).



Map 4: Bangsamoro Tribes

Source: Bangsamoro Autonomous Region in Muslim Mindanao • BARMM Official Website, accessed date 24/2/2022

1.5. History of Islam in Cotabato City Philippines

Currently, Philippines is predominantly Catholic country because of four centuries of occupation, colonization and Christianization of Spaniards from 1565 to 1898 (Gutiérrez, 2007, p. 709; Pangalangan, 2010, p. 539; Banlaoi, 2009, pp. 168-171). Prior to the colonization, the coming of Islam in the Philippines is the result of transnational Islam⁵ from other countries. This can be traced back in 14th century, when Arab traders passing through Indonesia and Malaysia traded with the locals in the Philippines. Sulu in the southern part of the Philippines was the trading hub, connecting Indonesia, China and Malaysia at that time. It was reported that the people of the Philippines welcomed Islam

⁵ The phrase “Transnational Islam” was first used by Gilles Keppel and Olivier Roy to convey the idea of a “growing universalistic Islamic identity.” The concept of the Islamic ummah (community of Muslim brotherhood) solidifies this “growing universalistic Islamic identity,” as it is not only a matter of personal faith among Muslims but also a shared and shaped by social reality that strongly signifies religious solidarity and social identification beyond tribal, national, and regional boundaries (Banlaoi, 2009, p. 169).

In this thesis, “Transnational Islam” refers to a demographic movement of individuals from one country to another for economic reasons and with the spreading the Islamic ideology.

and it became the majority religion in the Philippines until the invasion of the Spanish colonialists in 1521⁶ AD (Skowronek, 1998, p. 47; Wilson Jr, 2009, p. 8; De Inza, 2012, p. 3).

Throughout the second half of the 14th century, a preacher named Karim-ul-Makhdum from Saudi Arabia arrived in the Philippines, and his religious activities strengthened Sulu's growing Islamic community. In late 14th century, other missionaries come to the Philippines, Rajah Baguinda, a Sumatran Muslim nobleman entrenched himself in the local Sulu hierarchy and promoted the spread of Islamic doctrines. There are some historians also stated that Muslim travelers from the Arabian Peninsula, Brunei, Borneo, and India came to Philippines and married the daughters of strong families (Wilson Jr, 2009, pp. 8-9; Banlaoi, 2009, p. 170). The majority of these marriages took place with royal families from Brunei, to the Tausug's in Sulu and Maguindanaon in Maguindanao province and Cotabato city, ensuring that the new faith (Islam) spread smoothly across the region.

In the early 15th century, another Arab missionary, name Sayyid Abu Bakr, also known as Sharif-ul-Hashim, landed on Sulu Island. Abu Bakr established the sultanate as a governmental framework, with himself as the first sultan (Solaiman, 2017, p. 39). The sultanates were the nearest approximation to a local government in the Philippine islands at that time (Wilson Jr, 2009, p. 9). After Abu Bakr, Shariff Muhammad Kabunsuan landed on the sides of Rio Grande de Mindanao in Cotabato City, and converted the natives to Islam (Kalipa & Lumapenet, 2021, p. 156; Amarille, 2006, p. 49). In 16th century, Islam grew swiftly in Mindanao, Tausug and Maguindanaon tribes have also established their sultanates, under the sultan's leadership, numerous inhabitants brought together and Islam unified the several diverse communities in Mindananao and Sulu voluntarily and not as a result of compulsion. By the mid-16th century, Islam had established itself in western and southern part of Philippines namely in Batangas, Bonbon, Cagayan, Catanduanes, Laguna, Mindoro, Palawan, Pampanga, and other communities

⁶ The first Spanish expedition to the Philippines, led by Ferdinand Magellan, arrived in 1521 AD with the goal of bringing Christianity to the islands. Magellan was defeated in 1522 in Mactan, Central Visayas, Philippines, by Raja Lapu-Lapu, head of a Muslim clan. Five more expeditions were sent to the Philippines after Magellan. Garcia Jofre Loaiza in 1525, Sebastian Cabot 1526, Alvaro de Saavedra 1527, Rudy Lopez de Villalobos 1542, and Miguel Lopez de Legazpi 1564. In 1565, Legazpi succeeded and his first settlement as first governor of the Philippines is in Cebu.

(Banlaoi, 2009, p. 170). As Islam spread over the archipelago, the Philippines was claimed to have joined the ummah, or Muslim community globally at that time.

1.5.1. Islam During the Time of Colonizers

1.5.1.1. Spanish: 1565-1898

As discussed above, the Muslims were the majority of the people in the Philippines and have maintained their sovereignty over the years (Sakili, 2012, pp. 9-10). The major colonization times in the Philippines is divided into two phases. The first fight has been against Spanish colonialism that had dominated the Philippines for over 300 years, from 1565 to 1898 (Banlaoi, 2009, p. 168).

In 711 A.D., the Moors or Iberia “modern day Morocco” invaded by Spain, after roughly 800 years of Muslim control, Spain defeated the Moorish kingdom in 1492 (Hirschkind, 2014, p. 231; Fuchs, 2017, p. 88). Due to the Spanish conquest over the Moors, Spanish people aim to propagated Catholicism and expand Spanish monarch imperial territories throughout the world. In 1521 A.D., Ferdinand Magellan led the first expedition to the Philippines. Muslim native leaders in the Philippines, including Rajah Lapu-Lapu, resisted Magellan’s incursion, and he defeated Magellan in Mactan, Cebu Philippines. Miguel Lopez de Legaspi led the last Spanish expedition to the Philippines in 1564. In 1565, Spain occupied the Philippines through Legaspi at a period when Islam was gradually replacing traditional animist practices in the country (Majul, 1976, p. 87; Banlaoi, 2009, pp. 170-171).

Many Muslim settlement in Mindanao remained unconquered despite Spain’s efforts to create a strong and dominant Christian presence in the archipelago’s major cities. They could not simply come in and convert all the Muslims in Sulu and Mindanao without a fight. Spaniards sought to enlist the help of Filipinos who had converted to Catholicism to fight the Muslim in Mindanao. This conflict pitted Catholics against Muslims, sowing the seeds of a deep-seated problem that still plagues Mindanao and Sulu provinces at that time (Wilson Jr, 2009, p. 10). Spaniards viewed their battles with the Muslims in Mindanao as a continuation of their war against the Moors and conceptualized Filipino Muslims as “Moros,” even though they are from a different culture and ethnicity. (Donoso, 2015, p. 257; Wilson Jr, 2009, p. 9; Buendia, 2005, p. 110). The “Moro problem” as Spain

dubbed Moro resistance, refers to Mindanao's rejection to be absorbed and incorporated into the colonial government or nation-state known as Philippines, but the Moros called it "Filipino Christian Problem" (Banlaoi, 2009, p. 171).

The war between the Moros and the Spanish, lasted over three centuries and were characterized by savagery on both sides. Moros refused to acknowledge Spanish rule and continued to conduct a guerrilla struggle. Throughout the fight, the Spanish built colonies and forts all along Mindanao's coastline. The Spaniards burned Moros settlements and enslaved women and children in the war. Due to budgetary issues and battles with other countries, the Moro Battles became an economy of force mission for the Spanish. The Spanish ran out of money and ships around two hundred years into the war. Moro naval raids posed a threat to coastal areas in Luzon and Visayas areas covered by Spaniards that time. The Moros continued to raze coastal villages across the Philippines, with the Spanish powerless to intervene (Wilson Jr, 2009, p. 11). They failed to assert its control over the Moro lands. Their attempt to annex the Moros under the Spanish authority was successfully resisted by the Moros, who put up a valiant struggle (Buendia, 2005, p. 111).

1.5.1.2. American: 1898-1946

The second phase of colonization is the Americans military counterinsurgency campaigns in Moro land, which lasted from 1898 to 1946. As a result of the Peace Treaty signed between Spain and the United States (USA) in 1898, the whole of the Philippines came under American administration and continued until 1946. When the Philippines gained independence in 1946, that was also the point at which the Philippines' republic was established (Gowing, 2021, pp. 48-55). The American rule aimed to integrate the Moro Muslims and their lands into a single Philippine statehood, although the Americans recognized that the Moro people were culturally and religiously different from the Catholic Christian majority of the Philippines (Buendia, 2006, p. 2).

According to some historians, this policy of integration amounted to illegal annexation of the Moros and their territories (Lingga, 2004, pp. 4-7). The Moros, on the other hand, have gradually accepted this situation, welcoming indigenous people and Christian settlers from northern territories to Moro lands in the southern Philippines. The main problem after the independence, however, has been the government and administrative policy, which has resulted in Moros being marginalized. When the Jabidah massacre

occurred on March 18, 1968, it was a crucial flashpoint that inflamed the Moro struggle against the Philippine government (Curaming, 2017, pp. 78-87).

The Jabidah massacre, which happened on March 18, 1968, on the rocky island of Corregidor, southwestern part of the Philippines, is an event of killing 64 Moro recruits from Sulu, Mindanao by the Philippine government, the purpose of the recruitment is to prepare them for joining the Philippine National Police by having them go through training, they are initially trained in Sulu, and afterwards in Corregidor (Curaming & Aljunied, 2012, p. 91; Galeriana & Ragandang, 2018, pp. 14-15). There are different versions of the events as to why they were being massacred, according to Curaming (2017, pp. 78-79) they are trained to infiltrate Sabah, a Malaysian-controlled area in the north of Borneo of which the Philippines claims sovereignty at that time. And because the Moros are well aware that the people in Sabah is their Muslim brothers who were going to destroy, they decided to give up their training. And the other version of story is while they were in Corregidor they were not treated well, therefore they were intending to quit the training. However, despite having different versions of the events, everyone recognizes that what actually happened was they were massacred in Corregidor.

From 1968 to 1970s onwards, the Moro people's demand for self-determination⁷ has increased, as they experienced othering and marginalization from the government policies. The Moro National Liberation Front (MNLF) was founded in 1972 by Moro revolutionary politician and a former professor in University of the Philippines Nur Misuari from Tausug tribes, with the goal of achieving full independence for the Moros. The Jabidah Massacre marked a turning point in Muslims centuries-long quest for justice and self-determination, which justified the formation of the MNLF (Galeriana & Ragandang, 2018, pp. 14-21).

⁷ The phrase Self-determination is explained in two different categories, (1.) the ability to choose one's own actions or states without outside pressure, (2.) The determination of a geographical unit's future political status by its citizens. It was first used on 1860s, and it spread quickly after that. The idea was supported both during and after World War I by both US President Woodrow Wilson and Soviet Premier Vladimir Lenin. Emerson (1971, p. 459) notion as covering the ground for self-determination, he set three linked questions, however I'll only indicated two: (1) What is the standing of the principle of self-determination in international law? (2) Who has the right to claim that they are exercising their right to self-determination, when, and under what conditions? And as stated in International Covenant on Economic, Social and Cultural rights article (1), in its nearest meaning, the right to self-determination belongs to every people. They have the freedom to pursue their economic, social, and cultural development freely and to freely select their political status.

In 1976, the first phase of peace negotiations between Philippine government and Moro National Liberation Front (MNLF) conducted in Tripoli Libya, with the representatives from Philippine government, MNLF, and Organization of Islamic Conference (OIC), (Noble, 1981, pp. 1099-1100; Galeriana & Ragandang, 2018, p. 18). The said Tripoli agreement is a proclamation that was issued and creates an autonomous area in the southern Philippines. It is a referendum given by the government of the Philippines regarding the autonomy of the southern part of the Philippines. In 1977, due to acrimonious disagreements and frequent run-ins between government soldiers and MNLF militants in Basilan and Sulu, the government of the Philippines and MNLF's relationship rapidly worsened and it resulted to the failure of Tripoli agreement. However, in 1989, Misuari chairman of the MNLF was appointed as the first governor after the Autonomous Region in Muslim Mindanao (ARMM), which was established through autonomy vote under Republic act no. 6734. In 2001, his allies forced him out of office as governor of ARMM and MNLF leader due to allegations of mismanagement in ARMM, he is also unable to receive assistance from the Philippine government.

The year 1977, Salamat Hashim, from a Maguindanaon tribe and a former vice-chairman of the MNLF, split from the organization (MNLF) and created the Moro Islamic Liberation Front (MILF). The MILF also sought to establish full independence through armed revolution, but with an Islamic perspective and the establishment of an Islamic society, as opposed to the MNLF's secular orientation (Kapahi & Tañada, 2018, pp. 3-7). The deterioration between Misuari and Salamat, as from MNLF source believes that this was due to personal and ethnic disputes, but according to the MILF member named Mohagher Iqbal, there were complaints about alleged corruption, Misuari authoritarianism, and the eradication of Islam in favor of Marxist-Leninist philosophy⁸ (Quimpo, 1999, p. 44; Buendia, 2015, p. 18) .

In 1997, the MILF's initial attempts at peace negotiations with the Philippine government, the core issue on the agenda is the MILF's demand for the return and acknowledgement

⁸ Marxism-Leninism ideology, a modification of Marxism created by Vladimir Lenin, was the impetus for the first prosperous communist revolution in Lenin's Russia in 1917. As a result, it served as the ideological cornerstone for the global communist movement that was centered on the Soviet Union. According to Internet Encyclopedia of Ukraine, the three components of Marxism-Leninism are typically distinguished as follows: (1) a philosophical theory that incorporates historical materialism and dialectical materialism; (2) Marxian economic theory; and (3) a sociopolitical theory defined as scientific communism.

of Moro ancestral domain. These comprise all of the Bangsamoro people's lands and territories, as well as the environment and natural resources, customary law, legal titles and historic rights since the beginning of their history (Bacani, 2016, pp. 47-48). In 2014, MILF proposed the Bangsamoro Basic Law (BBL) to establish a political entity and specify its fundamental structure of administration. The BBL is also the result of 18 years of intermittent and violently disrupted peace talks between the MILF and the government of the Philippines resulted in tens of thousands of fatalities and millions of forced relocations (Buendia, 2015, p. 2).

After the years of conflict and peace talks, on July 26, 2018, "the Organic Law for the Bangsamoro Autonomous Region in Muslim Mindanao" also known as the "Bangsamoro Organic Law" was enacted by President Duterte's administration with the MILF to establish the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) as replacement for the ARMM. Currently, the people in Bangsamoro government office are composed of different tribes from thirteen Moro ethnolinguistic tribes, as for MILF and MNLF, they were once a single organization with common goals and aspirations; the Moro problem is a specific issue affecting a particular group of people; they shared the same area; and although they are currently separated, they are still working to unite.

1.6. The Law on Religion in Cotabato City

In this subsection, it discusses the Islamic legal system when talking about the laws governing religion in Cotabato City, the Philippines. It can be argued that the religious freedom protected by the constitution and other policies and laws is largely upheld by the government, which benefits Muslims in the Philippines.

1.6.1. Islamic Law system

The right of every individual to practice his or her religion or other religious beliefs is one example of the secularism that many states today have adopted. For instance, in the Philippines, constitutionally stated that the consideration of the customs, beliefs, traditions, and interests of the people is one of the importance things that need to be considered in the formulation and implementation of state policies. It permits everyone to freely renounce their current religion or choose a different one and practice it.

The establishment of the Islamic law system in the Philippines has always been intertwined with political discussions between both the Moros and the Philippine government. The existing Islamic law system in Cotabato City, the Philippines, is known as another significant step toward embracing Muslim culture as a component of the Philippine nation considering that the Philippines is predominantly Catholic country.

In 1977, PD 1083 also known as Code of Muslim Personal and Customary Law was codified and established (A decree to ordain and promulgate a code recognizing the system of Filipino Muslim laws) recognizing certain customs, practices, and beliefs of Muslim Filipinos providing for its administrations and legal rights within the Philippine legal framework. This codification of Islamic principles in the areas of marriage, divorce, inheritance, rights and obligations, and property connections between spouses, as were paternity and affiliation, parental authority, support and maintenance created the shari'a court system in the Philippines. It is subject to the constitution, just like other state laws, and is not an independent legal system that operates without regard for other laws or the national interest (Villa & Thong, 2020, p. 239; Ali, 2007, pp. 98-99). The code does not acknowledge shari'a as a separate autonomous system of law, and it does not cover all of sharia in which stated in the Islamic jurisprudence. Rather, it is a part of the state's overall justice system for the Muslim Filipinos (Mastura, 1994, pp. 463-464; Ali, 2007, pp. 98-99).

The Code of Muslim Personal law has different subject's areas "marriages, divorce, inheritance, rights and obligations and etc." to the customary law. Muslim personal law specifies the conditions under which adat "customary law" is valid in Islam. Therefore, customary law is only acknowledged and applied in the absence of established laws or personal laws, and it is limited in jurisdictions. Customary laws apply only if they are not in conflict with the Philippine constitution and when there are no other laws in place. Furthermore, personal law is applicable to all Moro tribes, however customary law is applied differently in each tribe due to the fact that each tribe of Moro has its own customs.

Currently, adat, which is an expression of Islam and the shari'a as customary law, is the major source of law for several indigenous tribes in the southern Philippines. Some conflicts are settled by the use of customary law in other contexts, such as barangay courts, where local Datus or traditional authorities continue to play a part in conflict settlement.

Because of this code, Muslims can have their own system of rules enforced in their communities. Conflicts between individuals, families, and clans, as well as political and religious conflicts, have all been resolved through customary laws. Some disagreements are resolved by elders, but others generate distress and even conflict, especially when the persons involved are members of major clans (Abdula, 2019, p. 41).

1.6.2. The Shari'a Courts

In the Philippines, the shari'a courts are not separate from state law, but rather are a fundamental element of the Philippine legal system. Shari'a courts are special courts charged with dispensing justice and settling Islamic family law disputes among Filipino Muslims. The enactment of P.D. 1083 also established the Shari'a District Court, which is equivalent to the Regional Trial Court, and the Shari'a Circuit Court, which is equivalent to the Municipal Circuit Trial Court. Administrative control over the aforementioned courts is exercised by the Philippines Supreme Court. However, they are distinct from traditional courts in that they enforce laws that apply to all of the people in the Philippines. P.D. 1083 describes the Philippines courts' restricted authority, which reflects the country's limited application of Islamic family law. Because these courts are special tribunals with limited jurisdiction that deal with Muslim personal law matters. They vary from conventional courts in that they enforce laws that are applicable to all Muslim Filipinos (Ali, 2007, p. 104).

1.6.3. The Jurisconsult (Mufti)

The mufti and other Muslim scholars issue fatwas "legal opinions", which are non-binding legal judgments or views. Although it lacks legal standing, it provides powerful direction and teaching, especially for the Muslims (Kassem, 2014, pp. 89-92). In Cotabato City Philippines, the institution giving fatwas is the Office of Jurisconsult or Dar-al-Ifta recognized by the national government. The Dar-al-Ifta headed by a mufti, and also known as mufti of Bangsamoro, because it covers entire areas of BARMM and it is recognized by Islamic religious organizations from different regions in the Philippines. For the outside of BARMM they also have their mufti. The Philippine Code of Muslim Personal Laws (Muslim code) says unequivocally that the state recognizes the Philippines Muslim legal system as part of the law of the land and works to increase the functioning

of Islamic institutions, and the mufti's office has evolved into a subset of the shari'a court system.

The office of the Bangsamoro Jurisconsult or Dar-al-Ifta is mandated by republic act 9054, or the "Organic act for autonomous region for Muslim Mindanao" "Organic Act-ARMM", which states that "the regional assembly shall give priority consideration to the organization of the office of the jurisconsult in Islamic law as established under existing law of the Philippines, as well as provision for its facilities to enable the office's proper functioning" section 20, article 8. In line with this law, executive order 09 established the first ARMM regional transitional office of the jurisconsult in 2014. While the Regional Darul-Ifta' (RDI) was created under Muslim Mindanao Act (MMA) 323 and it was officially approved on March 2017 after its publication in a regional broadsheet (Tagoranao et al., 2020, p. 51).

Under the Philippines, P.D. 1083 outlines the qualifications of the jurisconsult "mufti" in Islamic law. He must, for example, be a well-known scholar of the Qur'an, hadith, and Islamic law "fiqh". For a seven-year term, the president of the Philippines appoints the mufti. The supreme court, on the other hand, has administrative control over the mufti's office and its workers, given that it was officially recognized as a part of the legal system. Its purpose is to make the work of shari'a courts easier; shari'a courts may seek a fatwa from the mufti's office on any subject of Islamic law. However, on the written request of any interested party, the mufti has the legal authority to provide fatwas based on recognized authorities, not simply shari'a courts, on any question relevant to Muslim law. The mufti may declare a fatwa in accordance with any of the four Muslim school of law "madhahib/madhab" upon request by any interested person, as long as the view is in accordance with Philippine law, public policy, public order, and public interest, under P.D. 1083. If required, the mufti may consult or seek the ulama's approval. Furthermore, the mufti's office is responsible for compiling and publishing all of the jurisconsult's legal opinions in the Philippines (Ali, 2007, pp. 102-103; Kassem, 2014, pp. 92-93).

In this chapter, it discussed about the general information of Cotabato City the Philippines. The current salient information about Cotabato City through its history of becoming a chartered city and the history of the coming of Islam. In the history of Cotabato City it gives brief explanation of how Cotabato City become chartered city, in which it started when

the Arab missionary Shariff Muhammad Kabunsuan arrived in the Rio Grande de Mindanao on 15th century, the discussion here does not cover all about the history of coming Islam in Cotabato City the Philippines as a whole. Followed by the discussion about the Bangsamoro and the history of the coming of Islam in the Philippines. It is also included here about the existing acknowledge religious laws by the government in Cotabato City the Philippines. The next chapter will explore the government educational system from its history to the contemporary times. Then, discussion about Islamic education will follow.



CHAPTER 2: ISLAMIC EDUCATIONAL SYSTEM IN COTABATO CITY, THE PHILIPPINES

In this chapter, the government educational system is explored, along with its history from the early Filipino educational system to the time of colonization, together with its organizational framework and current legal foundation. The government educational system is included in detail, especially the K to 12 Curriculum, which covers kindergarten and 12 years of basic education, since one of the focuses of this thesis is the integrated madaris, which the government regulates and uses the K to 12 Curriculum. After the exploration of government educational system, the discussion about Islamic education will follow. The discussion there focuses on traditional madaris and integrated madaris, and its legal foundation, curriculum and approaches. In the last part, there will be comparison about traditional madaris and integrated madaris, the purpose of this comparative analysis is to better understand these two Islamic institutions.

2.1. Philippines' Educational History

Exploring the government educational system, means exploring the Philippine educational system which has undergone major changes and gone through a number of developmental stages, as shown in the numerous eras of educational growth. Further, it is accurate to say that colonialism has used education as a tool throughout history. Many different educational variations have been experienced in the Philippines due to its extensive exposure to and engagement with Spaniards, Americans, and Japanese culture over the course of many years of colonialism (De Guzman, 2003, p. 39). The three colonizers influence can still be seen in the principles and methods of today's educational system in the Philippines.

Government in the post-colonial era embraced the task of creating and expanding education seriously and forcefully. Education received funding from Americans and from foreign aid programs. Private groups, churches, and individual families were all equally committed to education, investing time, money, and human resources (Toh & Cawagas, 2003, p. 190). In precolonial times, education in the Philippines was appropriate for the demands of the time, it is devoid of methods, unstructured and informal. Parents provide their children the education informally because there was no formal education system

(Low et al., 2021, p. 311). The economic position was a major contribution and factor in the schooling system at that time. Mothers taught their daughters housekeeping, basket-making, and weaving. Likewise, fathers taught their sons agriculture, carpentry, mining and other related fields (Low et al., 2021, p. 311; Musa & Ziatdinov, 2012, p. 160).

However, there were some people who studied in schools even though there was never a formal education system like the one we have today. They provided education that was straightforward and uncomplicated because of their consistent and realistic practices. Instruction was conducted using the native alphabet, alibata. The image 2 below show the alibata alphabet, in which had been in use up to the arrival of the Spaniards. Later in the 19th century, however, people stopped using it altogether and began using the Latin alphabet that the Spaniards had introduced. Before the Spaniards the Babaylan and Katalonan⁹ were used to refer to the teachers and educators. They were revered by the citizens because they were believed to be endowed with spiritual insight and wisdom of how to run their own society. Therefore, the emphasis of the instruction provided was on religious principles and customs (Musa & Ziatdinov, 2012, p. 160). In Muslim-populated areas such as in Mindanao, Islamic education mostly situated with circles (halakah) around a learned person in Islam, learning took place either in the Islamic teacher's home or at the mosque and was primarily centered on understanding and memorization of the Qur'an (Institute of Autonomy and Governance, 2019, p. 34). In short, prior to the arrival of the Spanish, "informal" and "unstructured" are the characteristics that best describe education in the Philippines. The kind of education was not institutionalized, and there were no distinct educational institutions.

⁹ During pre-colonial times, many ethnic groups in the Philippines islands had their own shamans, known as babaylan (also known as balian or katalonan). These shamans were experts at interacting with, pleasing, or even taming nature spirits and ghosts. They held the belief that they had spirit guides which they could communicate with and engage with spirits and deities (anito or diwata). There were also other subtypes of babaylan that were experts in magic, divination, healing, and herbalistry.

Supervisors & Frankema, 2016, pp. 9-10; Fox, 1965, pp. 221-223). When the public school system had been established, the church was solely responsible for the nation's educational needs. The Spanish missionaries took the place of the native tutors or the Babaylan and Katalonan. Religious organizations such as Augustinians¹⁰, Dominicans¹¹ and Jesuits¹² were in charge of establishing schools from elementary to secondary levels. The first parochial school in the Philippines was established by the Augustinians in Cebu on 1565 (Hardacker, 2012, p. 9). Native children were taught by this missionary at parochial schools using the local language, by these missionaries who made an effort to acquire the local language with the help of their native assistance (Santiago, 1991, p. 135).

Since two of the goals of the church-run educational system during the Spanish era were to hispanize and to Christianize the Philippines as a whole (Lande, 1965, p. 313), the curriculum they used are focused on these issues. The primary school's curriculum focused on Christian philosophy and religious history, general Spanish history and geography, arithmetic and vernacular writing and reading. The secondary school focused on agriculture, medicine and pharmacy, painting, and six seminaries for theological instruction (Van Sprang Supervisors & Frankema, 2016, p. 10).

During that time, most Filipinos only received education in the primary and secondary levels, because higher education was only offered to mestizos (Filipinos with Spanish blood) or ilustrados (elites) (Lumdang, 2021, p. 102). This was predicated on the Spanish people's conviction that only they possessed the blood purity required for receiving an academic degree. The opportunity for Filipinos to pursue higher education first became available in the last quarter of the 17th century (Santiago, 1991, pp. 138-139).

¹⁰ The Augustinians were one of the several religious groups affiliated with the Catholic Church. It was named in honor of St. Augustine of Hippo, though he was not the real founder, he is still considered as its spiritual founder, because their main motivation was to follow St. Augustine's rule by leading a very pious and monastic life. In 1525, the Legaspi expedition brought the Augustinians to the Philippines (Borre, 2021, pp. 3-7).

¹¹ The Dominicans, also referred to as the Order of the Preachers, it is a religious group that Saint Dominic established in France in 1216. Friars, nuns, congregation of active sisters, and associate lay members of the order were all members. In France, the Dominicans became known as the Jacobins, while in England, they were regarded as the Black Friars. The first Dominican community arrived in Manila, Philippines, in 1581 (Palmer, 1878, 134-135; Cullum, 1960, p. 659).

¹² The Jesuits are members of the Society of Jesus, an apostolic religious order. They are driven to assist others and seek God in everything by the religious vision of its founder, St. Ignatius of Loyola, which is rooted in love for Christ. The first Jesuit missionary arrived in the Philippines in 1581 (De La Costa, 1959, p. 68).

2.1.2. American School System

When the Americans took control of the Philippines in 1898, they discovered a limited educational institution that was mostly controlled by the church. It is evidence that the Spaniards had firmly built a system of education that instilled Christian ideology in the Filipino people (Calata, 2002, p. 89). However, the Americans, like the Spaniards too, brought significant cultural and customary changes to the country during their 45 years of colonization. These strong impacts are still present in the Filipino way of life today. When Americans came to the Philippines, it promoted the establishment of strong American control over the entire islands while promising the people a high degree of self-government, the protection of their civil rights, equal justice for everyone and the creation of a public education system (Carson, 1961, p. 11). In this reason, education became a crucial concern for the colonial rulers of the America as they sought to transmit their cultural values, particularly the English language to the Filipino people at that time. They used education as a means of achieving their goals (Musa & Ziatdinov, 2012, p. 162). At that time, schooling under American leadership, promised people optimism and mobility, as well as economic progress for the country (Toh & Cawagas, 2003, p. 189).

The Americans began instructing the Filipinos as they arrived in the Philippines. Corregidor in the southwestern part of Luzon in the Philippines is where they established their first formal school and continuously constructed new schools, wherever they were needed. Schools were also created in isolated areas, such as the mountain provinces and other regions of Mindanao, such as Sulu, where emphasis was placed on health care areas for medical purposes and study purposes. Through voluntarism, American soldiers served as their teachers, although the immediate mission of teaching was beyond the capabilities of the American soldiers. In image 3 below, it shows the Americans with the Filipino students. American soldiers were considered to be the first Filipinos' official teachers, which leaves a lasting impression on history. Since these American soldiers made it a priority to teach English to the Filipinos, American English has always been used in schools and has overtaken Filipino as the nation's second-most-spoken language (Low et al., 2021, p. 316; Musa & Ziatdinov, 2012, pp. 162-163; Calata, 2002, pp. 89-90).

The Americans implemented policies as a colonial authority that would advance Filipinos social and material well-being. These regulations are that all children were required to

enroll at the nearest school at the age of seven, furthermore, adults who did not attend school can still enroll (Musa & Ziatdinov, 2012, p. 163). The children were given free educational materials. There have been three levels of education: (1) elementary, consists of seven years, (2) high school, consists of four years, and (3) college that also consists of four years. If students performed well academically were given the opportunity to pursue their chosen fields of study and careers in the United States and was funded by the Philippine government (Low et al., 2021, pp. 315-316).

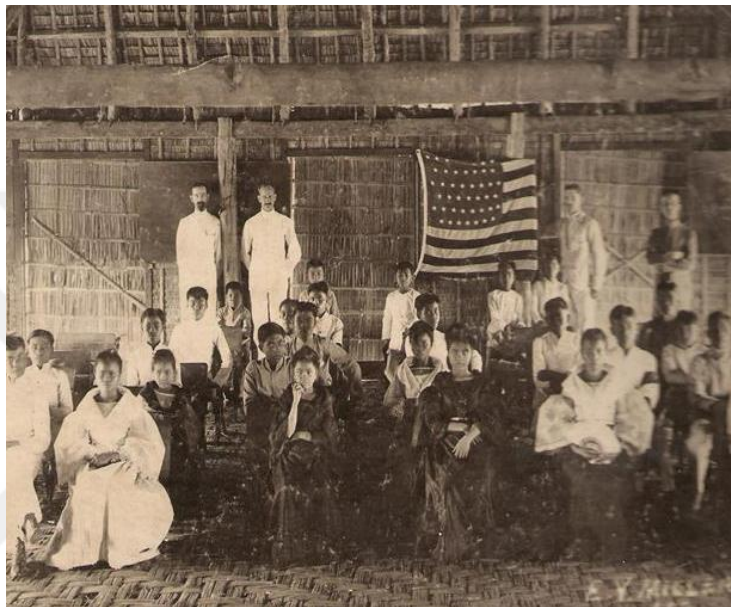


Image 3: Philippine Education Under Americans

Source: A History of the Philippines' Official Languages, accessed date 24/8/2022

2.1.3. The Japanese School System

During the brief Japanese occupation of the Philippines on 1942-1946, there was little opportunity for educational reforms to be implemented. Nevertheless, throughout the Japanese occupation, the Japanese administration attempted to quickly modify Philippine culture through an educational system aimed at building an East Asia co-prosperity sphere, both politically and intellectually. The Japanese occupation has helped the Filipinos understand their nation's membership in the East-Asia Co-Prosperity circle and the significance of the creation of a new order in the sphere. The reopening of schools by the Japanese military authority on June 1, 1942, demanded retraining and reorientation of Filipino pre-war teachers. The first regular session began on September 1, 1942, and lasted 15 weeks until December 11, 1942. Only public schools were allowed to reopen

and train elementary school teachers during the Japanese wartime administration (Savellano, 1999, p. 256; De Guzman, 2003, p. 40).

They put out the main principle and criteria of instruction in re-opening and operating schools in Military Order no. 2 in 1942. The following were mentioned: (1) To advance Filipino culture without subsidizing western nations like the U.S., (2) to recognize the Philippines as a member of the Greater East Asia Co-Prosperity Community Sphere in order for the Philippines and Japan to have excellent relations, (3) to improve Filipino morality and inculcate materialistic caution, to forget and stop learning English in favor of learning and adopting Nippongo/Nihongo (Japanese language), and (4) to expand elementary and vocational education (Musa & Ziatdinov, 2012, p. 163). The Japanese-designed curriculum was implemented through Nihongo as a medium of instruction, it is substituted for English both inside and outside of classrooms (Low et al., 2021, p. 317). Discipline and a love of learning were highlighted in Japanese culture and heritage. The Japanese particularly noticeable influence on Filipino society in terms of discipline, as evidenced by the nation's daily flag raising in all public schools as until today part of Filipinos life and work ethics.

The Philippine educational system has a rich past, because of the colonists influences such as the Spaniards, the Americans and Japanese who sought to advance their political and economic interests. The educational system has been shaped over time by the influences of various nations. The current system is a reflection of the fusion of these influences, which Filipinos have improved upon in order to elevate their quality of life and stand out in today's global competitive environment.

2.2. Contemporary Education in the Philippines

After the overview of government education's history, the exploration of the agencies that in charge of overseeing the country's contemporary education will follow. The Philippine government's executive department in charge of the country's basic education system is the Department of Education (DepEd). The Commission on Higher Education (CHED), Technical Education and Skills Development Authority (TESDA) are two more government agencies that oversee the country's education. DepEd is in charge of K to 12 Curriculum, it includes from elementary to secondary levels; it has complete control over

Alternative Learning System¹³ and public schools but limited in private schools (except integrated madaris), and it also enforces the national curriculum, for instance the K to 12 curriculum which has been approved and implemented since 2013 (Policy Guidelines on K to 12 Basic Education Program, 2019, p. 2-4). CHED is in charge of academically-oriented universities and colleges; ensure access to high-quality education and pertinent higher education in order to improve learning and research, guarantee academic freedom for ongoing intellectual progress, foster responsible and effective leadership development, and educate highly qualified professionals. Whereas TESDA is in charge of regulating technical-vocational schools that are not managed by DepEd and offer certification. The Technical Education and Skills Development Act of 1994, also known as Republic Act no. 7796, served as the foundation for TESDA. The TESDA develops plans for human resources and skills, establishes acceptable standards and exams for skills, coordinates and oversees human resources activities and policies.

The DepEd is organized into central offices, 16 regional offices and 214 schools' division offices that are spread out over the 81 provinces in the entire Philippines (with the exception of BARMM¹⁴). Under DepEd Order no. 52, s. 2015, or the New Organizational Structures of the Central, Regional, and schools Division Offices of the DepEd, the organization of the Department of education has been revised in compliance with R.A. 9155 (DepEd Central Office Organizational Structure, 2022, p. 1). The new organizational structure is shown in figure 2 below:

¹³ Alternative Learning System (ALS) is a program created by DepEd through Act for Basic Education (RA 9155), a parallel learning program that offers a useful alternative training for children and adults who did not complete their basic education. It also provides an elementary and secondary level program for people who never went to school as well as a basic literacy course for people who stopped going to school.

¹⁴ The education system in the BARMM region is overseen by the Ministry of Basic, Higher, and Technical Education (MBTHE) under BARMM government.

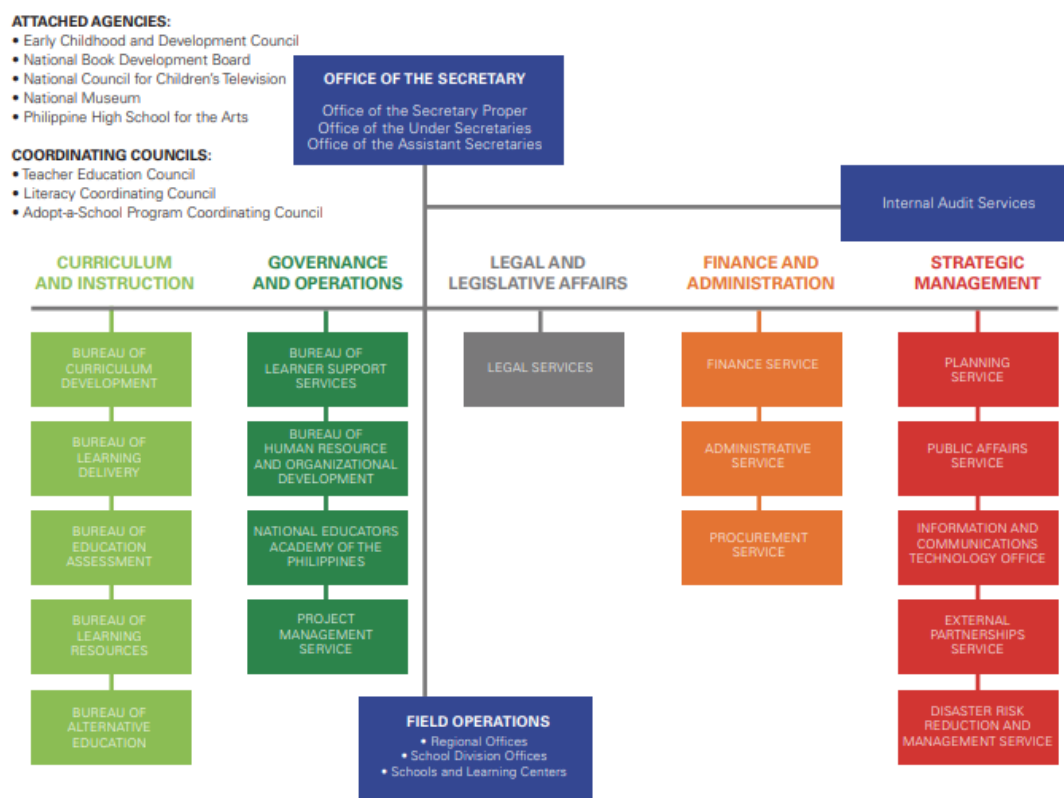


Figure 2: Department of Education Organizational Structure

Source: Central Office Organizational Structure | Department of Education (deped.gov.ph), accessed date 27/8/2022

The BARMM region's education was authorized by the Ministry of Basic, Higher, and Technical Education (MBHTE). The MBHTE is in charge of supervising the Commission on Higher Education (CHED), the Technical Education and Skills Development Authority (TESDA), and the Department of Education (DepEd) which means that MBHTE oversees all formal and informal educational systems in private (Bangsamoro Education Code, 2021, 3-9) and public educational institutions at all levels of the Bangsamoro educational system. In other words, the DepEd, CHED and TESDA in the national level cannot directly regulate education in the BARMM regions, the implementation of the laws from the national government will go first to the MBHTE, then MBHTE will regulate it with their specific department that in-charge. The Directorate-General for Madaris Education is one of the departments of MBHTE that in-charge in regulating the integrated madaris. The establishment of the MBHTE is in accordance with the 1987 Constitution stated that:

“State shall establish, maintain and support a complete, adequate, and integrated system of education relevant to the needs of the people and society” (Article no. 14, Section 2, paragraph 2) (Delmo & Yazon, 2020, p. 314).

“The Bangsamoro Government shall develop an educational framework relevant and responsive to the needs, ideals, and aspirations of the Bangsamoro people.” Section 16 of R.A. no. 11054, commonly known as the organic law for the Bangsamoro Autonomous Region in Muslim Mindanao.

“Further, in coordination with the Department of Education, Commission on Higher Education, and Technical Education and Skills Development Authority, the Bangsamoro government shall establish, maintain and supervise madaris education in the Bangsamoro Autonomous Region in Muslim Mindanao. The Bangsamoro government shall ensure the integration in elementary and high school education curricula the teaching of Islamic and Arabic studies for Muslim pupils and students in public school” Section 18 of R.A. no. 11054.

According to the aforementioned law, section 18 of R.A. no. 11054, the Bangsamoro government is also in charge of founding, maintaining, and supervising madaris education. With this, the Ministry of Basic, Higher and Technical Education (MBHTE) together with the Civil Service Commission (CSC) establish rules and regulations for asatidz (Islamic teacher) to define the qualifications, appointments, and promotions for these professionals. Among of their initiatives is the Director-General of Madaris Education’s (DGME) establishment and administration of special qualifying exams for stable appointment to the asatidz jobs in the ministry. The purpose of this special qualifying exam, also known as Qualifying Exam in Arabic Language and Islamic Studies (QEALIS) is to meet the standard eligibility requirement for the asatidz set by the MBHTE and CSC, as described in section 104 to 105 of the Bangsamoro Education Code (BEC) (Bangsamoro Education Code, 2021, p. none).

2.2.1. K to 12 Curriculum

The Philippines’ basic education curriculum has undergone a great deal of change over time. The World Bank helped the DepEd, launch primary school curriculum improvements in the early 1980s. This led to the creation of the National Elementary

School Curriculum (NESC) and New Secondary Education Curriculum (NSEC) in 1991, both curricula had been in use until 2002 when Revised Basic Education Curriculum (RBEC) was established. RBEC aimed to instill in students a love of their nation and their community as well as the abilities, information, and principles necessary for their personal growth, and prepare students for both college and the workforce. It consists of ten years, with six years of elementary school and four years of high school. It differs from that of other countries that require at least 12 years of basic education, it is due to a variety of social, political, and economic influences which have molded the Philippine environment since the colonization. Despite these changes, problems with congested curricula, students lowered performance on national and international achievement tests, and graduates poor skills continue to be a problem (Barrot, 2021, p. 2; Almerino et al., 2020, p. 2). This has been noticed in key statistics released every year on the effectiveness and internal performance of the educational sectors by the DepEd (Almerino et al., 2020, p. 2; Albert & Raymudo, 2016, p. 3) .

Aside from the Philippines poor performance in basic education, furthermore, it has problems with a large proportion of out-of-school children. Although school participation and completion rates have improved in the basic education sector, it's still crucial to figure out why some kids stay at home and others drop out. Albert & Raymudo (2016, p. 14) discuss some reasons why the number of out-of-school children has increased, it showed that it is solely economic, while it has been also speculated that there is a lack of interest to go to school. Their research also found out that the children's lack of interest is mostly due to their parent's unwillingness to take their children to school.

Further, concerns about incompatibility with the globalization movement have also provided a challenge to the country's basic education curriculum. Pedagogical and socioeconomic issues plagued the 10-year basic education system. The Filipino basic education graduates, without further training, are regarded under-qualified for many international jobs due to their lesser number of years in basic education as compared to other countries with at least 12 years of basic education. Aside from this, graduates with only a few years of basic education are often under the legal working age (18 years old), making them unsuitable for jobs both at home country and abroad. With the globalization, the government has been pressured to establish policies and measures to address the

country's 10-year basic education curriculum's multiple difficulties (Almerino et al., 2020, p. 3).

In 2012, DepEd established the K to 12 Curriculum, a comprehensive reform of its basic educational system. The K to 12 Curriculum, also known as Republic Act 10533, replaced the previous curriculum which is the Revised Basic Education Curriculum that added two years of senior high school. The image 10 below shows the components of the K to 12 Curriculum boost primary education from kindergarten through senior high school, the official schooling is 12 years on a 6+4+2 system. A 1 year in kindergarten, six years of elementary school, four years of junior high, and two years of senior high school comprises the curriculum (Barrot, 2021, p. 2; Cadir, 2017, p. 37). The policy addresses topics such as higher education preparation, admittance to local and international higher education institutions, and instant employability after graduation. For the 21st century's scientific and intellectual advancement of the nation, the new curriculum placed a strong emphasis on critical thinking and scientific knowledge. With the help of the new curriculum, students are believed to be prepared with the information and skills they need to obtain employment after graduating high school (Tupas & Lugada, 2020, p. 5506). It is believed that the country's poor performance in education will be addressed by the expansion of basic education through this K to 12 Curriculum. Since the implementation of the K to 12 Curriculum, the educational system's structure, curricula, and philosophy are all being revised and improved. Further, the new policy's main objectives are "preparation" for higher education, "eligibility" for admission to local and international higher educational institutions, and "instant employment" after graduation, all of which contribute to a "holistically developed Filipino" (Okabe, 2013, p. 1).

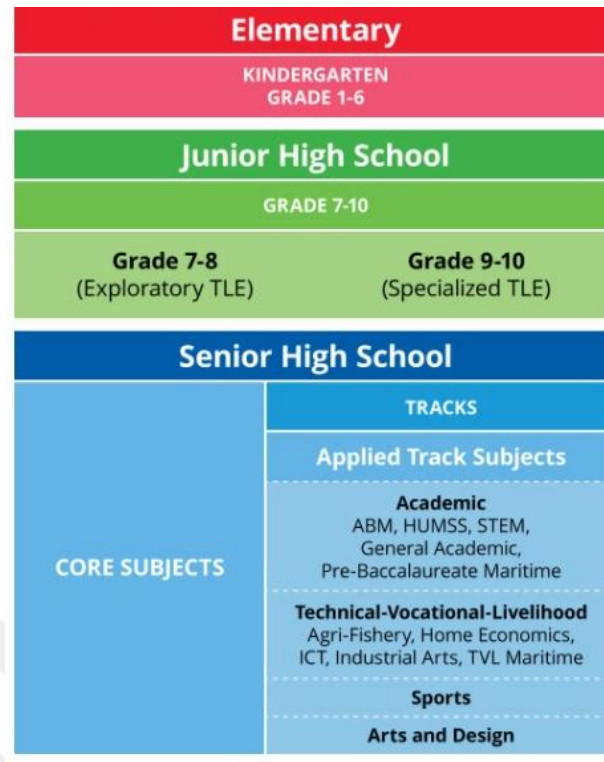


Figure 3: K to 12 Curriculum

Source: K to 12 Basic Education Curriculum | Department of Education (deped.gov.ph), accessed date 13/6/2022

The following is the curriculum guide that given to all public schools and private schools, including integrated madaris. This curriculum is the K to 12 basic curricula from kindergarten to senior high school, however, the Refined Standard Madrasah Curriculum (RSMC) which applied to integrated madaris will not be included, it will discuss in the part of this thesis that will explore integrated madaris only. The discussion will include the salient features, subjects and some legal basis of the curriculum.

2.2.2. Kindergarten

Republic Act no. 10157 “Act including kindergarten education in the basic education system and appropriating funds” was passed into law on January 20, 2012. As a result of the act’s enactment, kindergarten education is now both free and mandatory. Kindergarten, often known as Early Childhood Education (ECE), is the basic educational system’s first level. It is believed that early childhood is critical for a person’s future physiological development and growth because the brain grows to 60-70% of adult size. For this reason, as well as to better prepare children for primary school, kindergarten is highly important.

Because kindergarten is designed to prepare young students for life and content-based learning. That means there are no official subjects in kindergarten. Instead of numbers, alphabet, colors, and shapes, it focuses on character, physical, social, cognitive, creative, and literacy development. Dances, games, and songs will be used to teach the children, and education will be given in the child's native language or mother tongue (Okabe, 2013, p. 12; Barrot, 2021, p. 2)

2.2.3. Elementary Education/Primary Education

Elementary education lasts for six years. It focuses on basic English, mathematics, science, social studies, civics, music, art, and P.E. "Physical Education/Health", technology, history and geography. It also includes mother tongue, values education will all be part of an upgraded, context-based, and spiral progression-learning curriculum for students in grades one through six (Cadir, 2017, p. 26).

2.2.4. Junior High School

After completing elementary school, students are automatically eligible to enroll in junior high school, which lasts four years from grades 7 to 10. All students in public schools are required to take this level. Furthermore, some private secondary schools have entrance exams as a requirement for enrollment; if a student receives the needed minimum score, they are qualified to attend their chosen school. The prime focus of junior high school is on communication arts "English and Filipino", mathematics, science, social studies "including anthropology, Philippine history and government, economics, geography, and sociology", values education, and youth development training "including physical education, health education, and citizen army training", technical livelihood education "including agriculture, fisheries, industrial arts, home economics, entrepreneurship and information, communication and technology (ICT)" (Cadir, 2017, p. 27; Barrot, 2021, pp. 2-3). Values education refers to the method through which a learner interacts with their surroundings while being guided by a teacher in order to develop their values, attitudes, and habits (Quisumbing, 1994, pp. 3-10). The subject matter, values, is directly and immediately relevant to the learner's personal life. The process is not only cognitive, but also involves all of the learners' abilities. Teacher appeal not merely to the mind but also to the heart, and hence to the entire human being. The goal of this values education is to

give and foster values education in the educational system in order to develop the human being who is committed to constructing a just and compassionate society as well as an independent and democratic nation.

2.2.5. Senior High School

Students in senior high school are expected to make significant progress and functional knowledge in a variety of subjects as well as technical skills in their chosen professional paths (Barrot, 2021, p. 3). The learner will be taught both core curriculum and a specific track based on the student's specialization preference. Students can specialize their abilities, interests, and school resources. The core curriculum is divided into seven learning areas. Languages, literature, communication, mathematics, philosophy, natural sciences, and social sciences are all examples of these disciplines. Aside from the core curriculum that consists of seven learning areas, senior high school also offers professional tracks that are comparable to college courses. Students can pick from four specialization tracks in the specialization classes which are: academics, technical-vocational-livelihood, sports, and arts and design are all areas where students can excel. Students can also pick from three academic tracks: BAM "business, accounting, and management", HESS "humanities, education, and social sciences", and STEM "science, technology, engineering, and mathematics." The technical-vocational-livelihood track is consisting of four areas which are: Agriculture-fishery, industrial arts, and information, communication and technology (Cadir, 2017, p. 29).

After the examination of the curriculum guidelines, it can be argued that the following are salient issues about contemporary educational system in the Philippines:

- Filipino is the Philippines' official language, which is a language that is evolving and modernizing. It is rooted on Tagalog, which is the primary language spoken in capital city Manila. President Manuel Quezon designated Tagalog as the nation's official language in 1939. Later, in 1959, the language was renamed "Pilipino" to accord it a national instead of ethnic designation (Young, 2002, p. 221). But according to the 1987 national constitution, Filipino "Tagalog" and English are the official languages of communication and instruction. Because of a scarcity of Filipino-language materials and resources, as well as a scarcity of Filipino-speaking teachers, English is still widely utilized from upper primary school onward from 1935 through 1987. In the

implementation of K to 12 Curriculum, twelve additional mother tongue languages have been formally added to early grade teaching as part of the new education reforms to improve comprehension and learning. Beginning in the first grade, subjects taught include English and Filipino, with an emphasis on oral fluency. From fourth through sixth grade, English and Filipino are gradually introduced as instructional languages. They have been the only languages used for instruction starting in junior high (grade 7) (Cadir, 2017, p. 31).

- Length of the academic year, the academic calendars start on June and end in March, however, a number of well-known universities have recently “2014” modified their academic calendars to begin the year in August and end in June, in accordance with international and regional agreements. The DepEd is considering a comprehensive reform of the new calendar in order to align it with that of other Southeast Asian countries (Cadir, 2017, p. 30).
- For the assessment of student’s performance, instead of numerical grades, checklists and anecdotal records are employed in kindergarten. These are based on the kindergarten curriculum guide’s learning criteria. Teachers keep a portfolio of their students work, which includes written samples, completed activity sheets, and artwork. The portfolio can demonstrate how much or how well a student can accomplish certain skills and competences. Checklists will allow the teacher to assess whether or not the kid can demonstrate knowledge and/or complete the tasks expected from kindergarten students. In grade 1 to 12, although each grading period only has one Quarterly Assessment, students have opportunity to create Written Work and demonstrate their knowledge and abilities through Performance Tasks within the circle of quarter time. Written Work and Performance Tasks are not required in any particular quantity, but they must be distributed throughout the quarter and utilized to assess learner’s abilities after each topic has been presented.

After examining the salient information about the contemporary government education, the following is the discussion about Islamic education in Cotabato City, the Philippines which is the focus of this thesis. The discussion will start in the history of Islamic education, and the history of some legal foundation of the current Islamic education that given and regulated by the government in Cotabato City. Then, the traditional madaris will be explored, the contemporary situation, curriculum and approach. There will be a

presentation of some known traditional madaris in Cotabato City. After the traditional madaris, the integrated madaris will be explored, its legal foundation, salient features, curriculum and approaches. In the last part, there will be a discussion about these two institutions advantages and disadvantages and student's opportunities.

2.3. Islamic Education in Cotabato City the Philippines

Prior to the colonial period, in the late 13th or late 14th century, Islamic education had already existed in southern part of the Philippines. The emergence of this Islamic education is brought by the Arab missionaries in order to teach and spread the fundamentals of Islam and Muslim culture throughout the nation, it was later developed by Muslims themselves. Over the next two centuries of propagating and preachment of Islamic faith through Islamic education by the missionaries, Islamic education had extended to Mindanao's southern islands and its neighboring areas (Guleng et al., 2017, p. 2; Gamon & Tagoranao, 2022, p. 115; Milligan, 2004, p. 31).

At that time, the teaching Islamic education is conducted in a madrasah system that are locally known as "Pandita," which is Sanskrit term meaning "learned man" and similar to Arabic "alim," a term applied to those who had distinguished themselves by attaining greater knowledge of Islam, regardless of social background. The Pandita schools were mostly institutionalized in Mindanao and Sulu southern part of the Philippines at that time (Abu Bakar, 2011, p. 76; Milligan, 2017, p. 781). The teachers at these schools are referred to by a various name, including pandita, guro, khatib, imam, or bilal (Institute of Autonomy and Governance, 2019, p. 34). But according to Lantong (2018, p. 68) the usual term used to refer to teachers of this type of school was "guru" a Sanskrit word, which means "teacher."

In Pandita school, learning conducted in small tutorial sessions held at the mosque or at the Pandita's place (Milligan, 2017, p. 781). This Islamic teaching method is called in Arabic term "halakah," which means circle and it can also mean a study group. While the students are gathered in circle around their teacher, he taught students passages from the Qur'an, Arabic writing and Islamic faith. Students lived with or visited the teacher on a regular basis, with the assistance of more wealthy Moro families who wished their children to be taught about Islamic beliefs (Lantong, 2018, p. 68).

By the time Spaniard arrived to occupy the Philippines in the 16th century, their forceful Christianization strategy had created a dichotomization of Philippine cultures along religious lines that ultimately result in a number of military battles over the course of the following three centuries. The Moro Panditas, or gurus “teachers”, became the vanguards of Islam, and the Pandita school continued to operate (Milligan, 2004, p. 31; Lantong, 2018, p. 68). Although American rule over Muslim Filipinos generally avoided the violent anti-Islamic policies of the Spanish regime, when they arrived in the Philippines in 1898, it was carried out through a colonial discourse that posited a continuum between civilization represented by white, Euro-American, Christian culture and savagery represented in the Philippines by the Muslim Filipino population (Milligan, 2004, p. 31). Americans disbanded the Pandita system and replaced it with a western secular school. They offered a curriculum that was designed to colonize, westernize, and secularize Muslims (Lantong, 2018, p. 68). It encompassed the teaching of democratic values, the training of functioning citizens, and the people’s rights and obligations. The medium of instruction was English. The Americans compelled every child under the age of seven to enroll in school and provided them with free school supplies (Lantong, 2018, p. 63). These policies have been maintained by the Philippine governments, after Americans leave the Philippines (Milligan, 2008, pp. 369-370). This partly led to a rift in Muslim population between those who have received western education and those who have received traditional education, as in other Muslim societies in the southern Philippines.

In the early 1950s, an Indian Muslim scholar, Maulana Abdul Aleem Siddique Al-Qaderi, made a visit to Manila Philippines. Among the impacts of this visit was the Islamic reawakening of some prominent Muslim families and leaders to establish Islamic school in the country. Some of the economically well-off Muslim families revived the Pandita system of education, it was then transformed into a madrasah, a community-based operated Islamic school. Similar to the Pandita system with a concentration on Islam, Qur’an, and moral instruction. To run these new established madaris, the managements invited foreign Muslim scholars as teachers and professors (Lantong, 2018, pp. 68-69). From that time onwards, there had been the establishment of several major madaris in the Philippines.

In 1970s, the Marcos¹⁵ administration first became aware of the significance and impact of madaris education in the Muslim community. It was noticed when many madaris leaders joined the secessionist movement and developed into proponents of the anti-martial law revolution against the administration at that time (Institute of Autonomy and Governance, 2019, p. 35). In 1973, Marcos issued the Letter of Instruction LOI 7-A for the purpose of “allowing and authorizing the use of Arabic as a medium of instruction in schools and/or locations in the Philippines where the usage thereof so permits.” In 1982, he once more issue the Letter of Instruction LOI 1221, recognizes the certification of madaris and their incorporation into the Philippine educational system(Institute of Autonomy and Governance, 2019, p. 35; Abu Bakar, 2011, p. 83; Abdulkarim & Suud, 2020, p. 91).

As stated in the introduction, currently in Cotabato City, there are various types of existing institutions offering Islamic education, the traditional madaris, integrated madaris and Toril. The tahderiyyah program, which is created by Bangsamoro Development Agency (BDA) in 2007, and currently overseen by Ministry of Basic Higher and Technical Education (MBHTE) and UNICEF, it is a program for Muslim children with the age 5 years old below. Aside from this, there are also several universities in Cotabato City, the Philippines that offers higher education in Islamic studies degrees under social sciences department overseen by CHED. This institution’s approach to teaching religious education is referred to as a confessional approach since its primary focus is on educating students about Islam and its customs.

2.3.1. Traditional Madaris

After having examined the history of Islamic education, the contemporary Islamic education will be explored, also known today as madrasah education, however, let’s first explain what a madrasah is. The word madrasah “plural madaris” has been explained in many researches, for instance Moosa (2015, p. 3) emphasized that the Arabic word “madrasah” means “place of study” and is derived from the Arabic root word “dars,” which also means “to study” which also denotes a “lecture or sermon.” It can also mean “to train,” “to discipline,” or “to read something repeatedly until one memorizes it.”

¹⁵ Ferdinand Emmanuel Edralin Marcos, is the 10th President of the Philippines, from December, 30, 1965 to February 25, 1986.

Madrasah, which is used to describe old-style schools with a focus on memory and discipline, such as the seminaries in Southeast Asia, can also refer to a location where a sermon or lecture is delivered due to the many shades of dars in Arabic. In some Arab countries, every secular school from elementary, middle, or high school would be referred to as a madrasah because “madrasah” in modern Arabic is a general term for any educational institutions from preschool to high school. Thus, the term “madrasah” can also refer to a contemporary school, college, or academy where students are given courses and lectures on a variety of disciplines.

(Institute of Autonomy and Governance, 2019, p. 30) explains that the Arabic word “madrasah” is used for “school.” In the Moro concept the term has evolved to signify that it is a school for learning the Qur’an, sunnah “prophetic narration” as the cornerstone of Islamic Law (Shari’a). Madrasah is also a location where Muslim children can learn about Islamic principles, morality, and ways of life. It is also a place where ulama or religious experts are educated. The term “madrasah” also refers to the equivalent of Sunday school-style religious teaching in many Muslim countries, particularly Philippines.

As stated in the introduction of this thesis, the focus of this thesis is on traditional madaris and integrated madaris. Firstly, traditional madaris in Cotabato City is the common types of Islamic institution. This refers to a madrasah that was in use in the 15th century (Cayamodin, 2019, p. 90). It is termed as “traditional madaris” because of its static curricula and dated pedagogical approach such as memorization and understanding of Qur’an, in which, it is taught to instill Islamic values and teach Islamic sciences, but little focus on raising people for the modern workforce (Aziz & Ismael, 2018, p. 2). This traditional madaris is similar to Pesantren system in Indonesia and Pondok system in Malaysia (Institute of Autonomy and Governance, 2019, p. 43; Aziz & Ismael, 2018, p. 1).

Traditional madaris in Cotabato City is commonly administered and run by a family or organization, unlike the government certified schools such as the integrated madaris. A family, individual, organization or community can own and run a traditional madaris, the madaris owned by the community was built using funds donated by the members of community for the benefit of their children (Institute of Autonomy and Governance, 2019, p. 56). Cagape (2008, p. 10) discussed that usually this existing madaris is built on land

from donation and has 2 to 15 classrooms with enough facilities to conduct instruction and learning. Learning environments are provided through traditional instructional methods, and madaris do not spend much in new educational technology that supports enhanced learning, mostly due to the lack of funding. Moreover, the establishment of these madaris were not established for financial profit, education has usually been provided free of charge as a sort of community service.

Further, the traditional madaris in Cotabato City also includes the madaris that have a majority of foreign-educated Islamic teachers. Cagape (2008, pp. 9-10) stated that these are the typical Islamic teachers who provide lectures in traditional madaris. The government does not recognize their credentials since they are graduates from other countries. Because these madaris are not integrated madaris and do not adhere to the Department of Education's official curriculum, most of their students continue their study abroad, as there is no available madrasah in Cotabato City and neighboring areas that provide Islamic degree programs in higher level aside from those given by the University of the Philippines, Mindanao State Universities and other state universities such as in Cotabato City the Cotabato State University. All these baccalaureate and graduate degrees necessitate qualifications that can only be achieved through education that supervised by the government, as a result, high school graduates from the traditional madaris frequently enroll at foreign Islamic universities for higher studies. Although there is a higher education institution in Cotabato City, such as the Jami'at Cotabato, for traditional madaris high school graduates, students still favor studying abroad due to the standard of education available there (Institute of Autonomy and Governance, 2019, p. 64).

Due to disparities in the educational backgrounds of the founders and advisers, differences in teachers training orientation, lack of communication among madaris, dialogue between different ethnolinguistic groups, and government neutrality, curricula of traditional madaris differ. The curricula focused heavily on Arabic languages and Islamic sciences, and lacked areas or subjects such as Filipino, English or related subjects in technical and vocational training (Cagape, 2008, p. 11). Unlike regular school managed by the government, these madaris generally run two days a week, Saturday-Sunday are the most common school days, since the vast majority of students enrolled in madrasah also attend in government schools, which have classes on weekdays, such as Monday to Friday. As a result, children are totally occupied with schooling every day of the week

and have little leisure time, but at the same time it allows them to acquire Islamic knowledge as well as necessary skills for their social life (Institute of Autonomy and Governance, 2019, p. 110; Cagape, 2008, p. 10).

Traditional madaris curriculum usually offers a sequential learning and hierarchically structured instruction that is like formal schooling offered by the government. The figure 4 below shows the levels of madrasah schooling in Cotabato City, the Philippines, in other Moro areas and outside, this level of schooling is the most prevalent. It takes 16 years to complete the education, with 4-4-4-4 educational system consists of four (4) years of ibtidai “primary”, four (4) years of idadi/mutawassit “intermediate”, four (4) years of thanawi “secondary”, and four (4) years of kulliyah “college” (Cagape, 2008, p. 7).

It functions similarly to a regular school, with pupils progressing from madrasah ibtida’i “primary school” to madrasah kulliyah “higher level”. However, there is no set of curricula, as they are not under the control of the government. These madaris have adopted curricula from Arab countries. It is worth mentioning that the madaris curriculum generally mirrors that of the country from where its teachers graduated. The majority of the madaris that use international models have professors who are Saudi Arabian graduates. Given this situation, students who studied in Saudi Arabia were able to obtain textbooks and teaching materials while studying abroad, which they then use when they returned in the Philippines and teach in madaris or form their own madaris (Institute of Autonomy and Governance, 2019, p. 60).

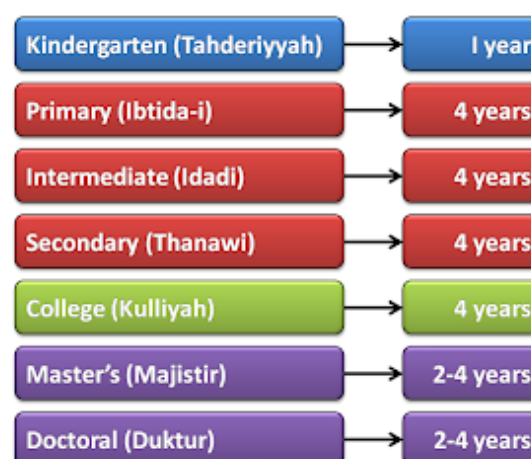


Figure 4: Levels of Madrasah Schooling

Source: Bangsamoro Education: Levels of Formal Schooling in Madrasah, accessed date 25/9/2022

Kindergarten (tahderiyyah) is the grade level for Muslim students who have not yet attained the mandatory starting age of 6 “according to DepEd, the minimum age for entering grade 1 is 6 years old.” The Bangsamoro Development Agency (BDA), United Nation Children’s Funds (UNICEF), Community of Learners Foundations, created this new balanced curriculum.¹⁶ It is referred to as balanced curriculum because both the Islamic education and government curriculum is implemented in tahderiyyah (Institute of Autonomy and Governance, 2019, p. 110). Tahderiyyah program is both used in traditional madaris and integrated madaris, if student study tahderiyyah in integrated madaris, he/she is allowed to enroll in traditional madaris, however, those students study tahderiyyah from traditional madaris, are not qualified to enroll in integrated madaris, this is because traditional madaris do not implement the Refine Standard Madrasah Curriculum (RSMC) that established by DepEd and it is implemented in integrated madaris. Similar to kindergarten in the K to 12 Curriculum, the tahderiyyah program does not have a specific curriculum; instead, students learn to recognize colors, forms, and other fundamental concepts in order to enter primary level.

Primary (ibdtida’i) is the range of grades 1 to 4. In this level students are expected to familiarize the basic knowledge of each subject that being taught. At end of 4th level, a graduation ceremony is sometimes held as a mark of completion and to indicate progress to a higher level in many traditional madaris.

Intermediate (idadi) more often called as mutawassit, in this level students are expected to have better understanding and comprehension of each subject, in most cases, students of this level are able to do sermon “muhadara” in the Friday prayer at mosque (masjid), symposiums or Islamic programs.

Secondary “thanawi” some people consider this to be senior high school, in many Moro communities in Mindanao such as Cotabato City, Sulu, and Palawan, a person with a thanawi certificate “shahadah” is permitted to teach and is regarded as a beginning of asatidz “Islamic teacher.”

¹⁶ In the Moro concept of balance curriculum, it is a preparation for the dunyawiiyyah (mundane, rational sciences) and the ukhrawiiyyah (hereafter, revealed sciences) or as diniyyah (religious) and dunyawiiyyah (worldly), it is how to view human development, not just as preparation for the world of work but also as the pursuit of good worldly life and career advancement (Bangsamoro Education Code, 2021, p. 5-7).

College “kulliyah” the table 2 below shows that in this level they offer various subjects, but also frequently provides four degrees programs in Tarbiyyah “education,” Da’wah “Islamic propagation,” Shari’a “Islamic law,” and Usuluddin “Fundamentals of religion,” all of which are based on the highest levels of religious instruction offered in Middle Eastern Arab nations. All of the subjects taught at the collegiate level were covered by the focus of these courses.

Master’s “majistir” and Doctoral “duktur” in Cotabato City, only a small number of people have completed master’s and doctoral programs. Only those who have graduated from renowned foreign universities are highly regarded. Currently, in Cotabato City, the Jami’at Cotabato, which is renowned for providing higher education in Islamic education to graduates of traditional madaris, are now offering master’s degrees and doctorate degrees.

Table 2 below shows the offered subjects in most traditional madaris in Cotabato City, similarly to its neighboring areas, which are based on the curricula of Arab countries. Beginning in elementary school, students are expected to understand the principles of each subject area. As they progress to the intermediate level, students are expected to be able to conduct investigations, figure out how to put what they have learned into practice. The advanced level, or preparing for the higher level, is high school.

Table 2: Traditional Madaris Curriculum Guide

ELEMENTARY/ 1-4 th لابتداء	INTERMEDIATE/ 5-8 th المتوسطة	HIGH SCHOOL/ 9-12 th الثانوية	COLLEGE 13-16 th الكلية
1. Tawhid 2. Fiqh 3. Sirah 4. Qira'a 5. Qawa'id 6. Hisab 7. Hadith 8. Hifdul Qur'an 9. Tafsir 10. Imla 11. Sharf 12. Mutaala'a	1. Tawhid 2. Fiqh 3. Sirah 4. Qira'a 5. Qawa'id 6. Hisab 7. Hadith 8. Hifdul Qur'an 9. Tafsir 10. Imla 11. Sharf 12. Mutaala'a 13. Nu-Shuws	1. Qawa'id 2. Qira'a 3. Usulul Fiqh 4. Hisab 5. Tawhid 6. Hadith 7. Sirah 8. Tafsir 9. Hifdul Qur'an 10. Ulumul Qur'an 11. Mustalahul Hadith 12. Mutaala'a 13. Imla 14. Tarih 15. Farai'd 16. Balagha 17. Insa'a	1. Tarbiyyah 2. Usulul Fiqh/Shariah 3. Da'wah 4. Usuluddin 5. Ulumul Qur'an 6. Mustalahul Hadith 7. Sirah 8. Usulul-Tafsir 9. Tafsir 10. Aqeedah 11. Fara'id 12. Tariq Al-Tahre 13. Fiqh 14. Qawa'idul Lugha

Source: Mahad Alil-Amir, Cotabato city, the Philippines

The images below are the traditional madaris in Cotabato City, the Philippines known as Mahad Alil-Amir. This madrasah is self-funded and had been established with the help of the community. Parents pay fees to enroll their children, every month they have to give donations with the specific amount that agreed by the administrators of this madrasah and the parents of the children that had enrolled. From these donations of the parents, the salary of the Islamic teachers is paid. Currently, this madrasah is also aiming to have the permit to operate as integrated madaris.

The image 4 below shows one of the traditional madaris in Cotabato City, Philippines, the Mahad Alil Amir. The first four pictures show the facilities; the next two pictures show the situation during exams; and the last two pictures show the parents having a meeting with the administrators.





Image 4: Traditional Madaris/ Mahad Alil-Amir

Source: Mahad Alil-Amir, Cotabato City, Philippines

2.3.2. Integrated Madaris

Based on the belief that schools serve as important venues for the dissemination of values, inclusive education advocates the idea that schools should explicitly encourage justice and equality for all regardless of gender orientation, disability, poverty, or other significant minority experiences within a particular culture or community. Thus, it is believed that education is one of the primary instruments available to create a deeper and

more harmonious type of human growth to minimize poverty, exclusion, ignorance, oppression, and conflict (Donnelley, 2004, p. 264). These ideas are also important to integrated schools. The underlying idea is that education and society are inextricably linked in a dialectical approach, and that education is essential to fostering social cohesion and tolerance.

The integrated madaris in Cotabato City Philippines are the private schools that accredited and recognized by government. The integration of madrasah into the public education system began in the 1980s, and from that point on, it became a government policy. With the intention of enhancing and advancing the disadvantaged social and educational standing of Moro Muslims, the government made a number of decisions in 1982 to include the madrasah into the formal educational system. Due to the joint efforts of the DepEd, Culture and Sports and the Ministry of Muslim Affairs, those traditional madaris that met the requirements and included science and cultural courses in their curriculum in addition to their religious courses were recognized by the government and even received financial support from the state (Göksöy, 1996, p. 88). These institutions attempt to help Muslim Filipino children overcome the choice between an Islamic and a government education, by integrating important components of the madrasah curriculum with the subjects demanded by the DepEd (Milligan, 2006, p. 417).

As stated above in the history of Islamic education, the legal basis of this integrated madaris is through the Letter of Instruction (LOI) no. 1221. This letter is founded on Article 15, Section 8 (1) of the 1973 Philippine Constitution, which mandates that the government maintain a suitable, comprehensive, and integrated system of education (Abdulkarim & Suud, 2020, pp. 8-16). The Letter mandates that the madrasah uphold Islam as a religion and Arabic as a language in its curriculum in accordance with the national educational system. It acknowledges the inclusion of madaris and their accreditation inside the Philippine educational system. Classes at this integrated madaris are held regularly, Monday to Friday, exactly similar to public schools. Further, the curriculum followed in this madaris has also been established by the government. The Refined Standard Madrasah Curriculum (RSMC) for integrated madaris and Refined Elementary Madrasah Curriculum (REMC) for public schools in the Philippines have been added to the DepEd order no. 40, s. 2011, which replaced the DepEd order no. 51,

s. 2004 known as the “Standard Curriculum for Elementary Public Schools and Integrated Madaris.”

Table 3 below shows the Refined Standard Madrasah Curriculum (RSMC), which is used in all integrated madaris in Cotabato City and surrounding areas for elementary level, with a specific time allocation. Additionally, in junior high school that consists of grade 7 to 10 the same applied curriculum from Refined Standard Madrasah Curriculum (RSMC), which covers K to 12 Curriculum that is designed for junior high school. In senior high school that consists of grade 11 to 12, the Refined Standard Madrasah Curriculum (RSMC) is not included in their subjects, as there are no subjects given for senior high school related to Islamic education.



Table 3: Refined Standard Madrasah Curriculum (RSMC) for Integrated Madaris

Learning Areas	Grade1	Grade2	Grade3	Grade4	Grade5	Grade6	Frequ ency
Mother Tongue	50 minutes	50 minutes	50 minutes				Daily
English		90 minutes	90 minutes	60 minutes	60 minutes	60 minutes	Daily
Filipino	70 minutes	70 minutes	70 minutes	60 minutes	60 minutes	60 minutes	Daily
Science			40 minutes	60 minutes	60 minutes	60 minutes	Daily
Mathematics	70 minutes	70 minutes	70 minutes	60 minutes	60 minutes	60 minutes	Daily
Araling Panlipunan/Social studies	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	Daily
MAPEH (Music, Arts, Physical Education and Health)	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	Daily
Character Education	30 minutes	30 minutes	30 minutes	20 minutes	20 minutes	20 minutes	Daily
Arabic Language	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	Daily
Qur'an	30 minutes.	30 minutes.	30 minutes	30 minutes	30 minutes	30 minutes	Daily
Sirah & Hadith	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	3x a week
Aqidah & Fiqh	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	40 minutes	2x a week

Source: Standard Curriculum for Elementary Public Schools and Private Madaris | Refined Elementary Madrasah Curriculum (REMC) - Schools / Universities 1160 (affordablecebu.com), accessed date 24/1/2022

As can be seen in table 3, there is less time allotted for the Refined Standard Madrasah Curriculum (RSMC) subjects than there is for subjects like English, mathematics, science, and so on because these disciplines require a lot more time to explain because they are so vast. Further, the sirah and hadith are two distinct subjects, and a teacher may choose to teach either one of them to students during a given week or alternately. Same applies to aqidah and fiqh.

The table 4 below indicated the list of expectations placed on students in integrated madaris.

Table 4: List of Expectations from Students

Learning Areas	Grade Level	Learning Expectations
1. Arabic Language	Grade 1	It is expected from students to read words with two to three syllables and understand their meaning, demonstrate oral fluency with phonetics, Arabic phonemes, and the Arabic alphabet, and exhibit desirable values by utilizing polite greetings in daily life.
	Grade 2	It is expected from students to speak and listen. Writing and reading 4 to 6 syllable words with comprehension, using courteous greetings in suitable contexts, using vocabularies picked up in easy conversation, and taking down details from stories heard in 2-3 sentences and at least 2-3 words each sentence is all required.
	Grade 3	It is expected from students to show the four fundamental skills of listening, speaking, reading, and writing with the ability to comprehend sentences of three to four words. They should also be able to define new words they have learned using context clues, use newly learned vocabularies in basic sentences, and correctly and consistently apply spelling and grammar rules.
	Grade 4	It is expected from students to demonstrate the four fundamental communication skills—listening, reading, speaking, and writing—with comprehension of at least three to four-word sentences, communication using three to four-word sentences, construction of at least two to

		three sentences out of stories heard with two to three short paragraphs, and correct application of grammar rules.
	Grade 5	It is expected from students to show excellent communication skills with comprehension, utilize simple phrases, recognize the key themes of short stories heard, draw conclusions from stories heard, write about the immediate environment, and correctly apply grammar rules.
	Grade 6	It is expected from students to show proficiency in communication and comprehension; to narrate short stories heard; to speculate on the likely resolution of stories read or heard; to write about oneself and one's immediate surroundings while correctly using grammar rules; and compose brief compositions with two or more paragraphs.
2. Qur'an	Grade 1	It is expected from students to understand the meanings of Istiadah (seeking refuge in Allah) and saying Bismalah, listen to the Holy Qur'an being read, memorize and recite surah al-Fatihah (The Opening Chapter) and the seven (7) suwar of the last Juz' of the Holy Qur'an starting from surah An-Nas through al-Kawthar following the rules of Madd.
	Grade 2	It is expected from students to read the Holy Qur'an with proper manners/etiquettes, memorize eight suwar (verses) from surah al-Madan to surah al-Adiyat through Tartil (chant), recite verses using the letters Lam As-Shamsiyyah wa Lam Al-Qamariyyah and Shaddah letters, explain the literal significance of the chosen suwar in their own

		words, and comprehend the values derived from the suwar learned.
	Grade 3	It is expected from students to memorize seven (7) suwar from surah al-Zalzalah through ad-Dhuha; create a sense of understanding thereof; provide the literal translation of the verses read; and explain the significance of the suwar read. Absorb the values gained from the suwar taught. Display the reading style in Tartil (chant): Qalgalah (laws of vibration in Qur'anic reading).
	Grade 4	It is expected from students to memorize seven (7) suwar from surah al-Layl through at-Tariq, apply the Waqf rules, become familiar with the Mim As-San ah and Nan As-Sakinah (rules of Qur'an reading), explain the context and significance of the suwar read, explain the meaning of the selected verses read, and put into practice the lessons learned from the suwar learned in their daily activities.
	Grade 5	It is expected from students to memorize four (4) suwar, from Surah al-Buraj through al-Infitar, apply the Mim As-Sakinah and Nun As-Sinah rules (Izhar, Ikhfa, Idgham, and Iqlab, rules in Tajwid), define the contextual meaning of the word "Qur'an," give the meaning of the selected verses memorized, give the main idea and significance of the suwar read, and practice the lessons in everyday life.
	Grade 6	It is expected from students to memorize four (4) suwar from Surah at-Takwir through an-Naba', apply the Mudud "rules" (Madd Wajib, Mad Jaiz,

		Mad Lazim, Mad Ewadh, Mad Layn, and Mad Aridhlis-sukun (rules in Tajwid)), gain understanding from the meaning and lessons learned from the verses, become familiar with ideas based on the Holy Qur'an and put the knowledge they gained from the suwar to use in their daily pursuits.
3. Sirah	Grade 1	It is expected from students to show understanding of the Prophet Muhammad's (S.A.W.) early years, specifically his birthdate. recount events from his birth up until his "spiritual surgery," including his birthplace, parents, and adopted parents.
	Grade 2	It is expected from students to demonstrate knowledge of the Prophet's (S.A.W.) early life, from his first trip to Madinah to his brief stay with Abu Talib, and to demonstrate awareness of the values these events teach.
	Grade 3	It is expected from students to show knowledge of the Prophet's (S.A.W.) life during his formative years through the events of his first trip to Sham (Syria) with Abu Talib, Harb Al-Fijar (The Sacremental War), and Hilf Al-Fudhul (The Goodwill Confederacy); describe his characteristics, involvement, and contribution to society; and put into practice the values derived from this knowledge.
	Grade 4	It is expected from students to comprehend the various circumstances and significant roles that the Prophet Muhammad (S.A.W.) played during his teenage years, such as the time he engaged in a wrestling match with Rokana and the sequence of

		events surrounding the reconstruction of the Ka'bah; to talk about the Prophet's (S.A.W.) characteristics, participation, and roles from these events; and to put into practice the values derived.
	Grade 5	It is expected from students to comprehend Prophet Muhammad's (S.A.W.) post-adolescent years, which include significant occurrences during his second journey to Sham as a trader, his marriage to Khadijah Bint Khuwaylid (R.A), and his pursuit of the truth; discuss the Prophet's (S.A.W.) characteristics (such as trustworthiness); and put the values derived into practice.
	Grade 6	It is expected from students to comprehend and value the life of Prophet Muhammad (S.A.W.) during the first stage of Prophethood, with emphasis on the characteristics of Khadijah (R.A.), his first Wahi through Jibril, social sanction, year of mourning, and Laylatul Isra' (journey by night from Masjid al-Haram to Masjid al-Aqsa), Wal-Mi'raj (journey from Masjid al-Aqsa to the heaven); describe his prophetic role as it is predicted; then, live up to the morals that result.
4. Hadith	Grade 1	It is expected from students to recite a brief Ahadith or supplication for the following situations: • Before going to bed and upon waking up • Before and after eating and drinking • Before entering and after leaving the comfort room • Before changing into and out of garments. • Before to entering and exiting the home and mosque

		• Morning and nighttime supplication
	Grade 2	It is expected from students to practice a variety of Ahadith and supplications including: • During traveling, such as when boarding or exiting a car • When experiencing both positive and negative things • Amidst a natural occurrence • A specific location or time makes him/her feel uneasy.
	Grade 3	It is expected from students to be able to read and recite Ahadith on the value of good manners and proper conduct toward parents, siblings, elders, close relatives, and others; put these virtues into practice as advised in the Ahadith in his or her daily life; and become familiar with Mufradat (vocabularies) from the Ahadith.
	Grade 4	It is expected from students to read, repeat, absorb, and apply the Ahadith's guidelines for good behavior toward people, animals, and other living things in his or her daily life. They are also asked to explain the Ahadith's meaning.
	Grade 5	It is expected from students to read, recite, and explain the meaning of the prescribed Ahadith on the value of knowledge, respect for teachers, good manners and behaviors towards others and the society, and protection of the environment. He or she is also expected to internalize and put into practice the values learned in his or her daily life.

	Grade 6	It is expected from students to show knowledge of and comprehension of the required Ahadith on Islam as a way of life, by reading, reciting, and explaining the Ahadith; internalizing, and then putting into practice, the lessons learnt in his or her day-to-day activities. • Maratibu dinil Islam (Classes of Islamic Religion) • Halal and Haram (lawful and unlawful) • Being truthful, modest, tolerant, and compassionate • Resource management that is prudent • Being diligent and independent and creating work of high quality.
5. Aqidah	Grade 1	It is expected from students to display understanding of Allah (S.W.T.) as the Creator, as God, and as al-Ahad (The One); and demonstrate awe for Allah's majesty (S.W.T.).
	Grade 2	It is expected from students to demonstrate their understanding of Islam as a religion and Allah (S.W.T.) as its creator, as well as their understanding of Muhammad (S.A.W.) as the Last Messenger and their ability to recite the Shahadatayn.
	Grade 3	It is expected from students to comprehend the idea of Tawhid, or the theory of Allah's Oneness, and acknowledge it (S.W.T.).
	Grade 4	It is expected students to know and comprehend the ideas behind the six articles of faith (Iman).
	Grade 5	It is expected from students to comprehend the

		ideas of Ibadah (worship) and its various forms, as well as Ihsan (Ibadah's perfection), and to use Ihsan in daily actions.
	Grade 6	It is expected from students to demonstrate comprehension of the ideas of polytheism (Shirk), disbelief (Kufr), and hypocrisy (Nifaa) as well as their consequences.
6. Fiqh	Grade 1	It is expected from students to familiar the five pillars of Islam, show Wudhu (Ablution), and demonstrate understanding of Taharah (purification) by following the manners.
	Grade 2	It is expected from students to demonstrate his or her understanding of Salah, by offering the five required prayers and discussing the value of Salah.
	Grade 3	It is expected from students to distinguish between mandatory and optional prayers, explain the qualities of San, and exhibit knowledge of Mubtilatus Salah (invalidations of prayer) and Makruhatus Salah (undesirable acts of prayer).
	Grade 4	It is expected from students to demonstrate understanding of Zakah and Sadaqah, as well as understanding of Halal and Haram (as incorporated in Kaifiyyah Az-Zakah (means to offer Zakah); and give the virtues in giving Zakah and sadaqah.
	Grade 5	It is expected from students to show that they comprehend Sawm, know Najais (as it is included into Mubtilatus Sawm), and are aware of its advantages and virtues.

	Grade 6	It is expected from students to show knowledge of Hajj, comprehend its advantages and virtues, and distinguish between different varieties of Ghusl (as integrated in Kaifiyyatul-hajj).
--	---------	--

Source: Standard Curriculum for Elementary Public Schools and Private Madaris | Refined Elementary Madrasah Curriculum (REMC) - Schools / Universities 1160 (affordablecebu.com), accessed date 24/1/2022.

After the exploration of integrated madaris curriculum and discussed the expectations from students, the exploration of existing integrated madaris in Cotabato City, the Philippines will follow. In Cotabato City, the Shariff Kabunsuan College Inc. represents the oldest integrated madrasa in the Philippines. This institution was founded on 1986, Shariff Kabunsuan claims to provide a moral and intellectual alternative to the public school system. Although it offers ostensibly secular courses like math, science, social studies, and English that are necessary for Department of Education recognition and the academic mobility of its students, the moral significance of these courses is made meaningful within the framework of revealed knowledge in the Qur'an, and the sunnah of the Prophet Muhammad. This is the focal point of the integrated madaris and the key differentiator between it and either other public or private schools. Since government schools are ostensibly secular, this revealed knowledge is disregarded. As a result, the acquired knowledge depicted in secular subjects either lacks a morally meaningful context or has a moral context involving the Christian values held by the educational bureaucrats in Manila (Philippines capital city) who shape the country's curricula and policy. Many devout Muslim Filipinos find both solutions to be extremely problematic. Offering two curricula in the same school with teachers who have received extensive, Shariff Kabunsuan training aims to lessen this load and eliminate the dichotomization of revealed and acquired knowledge in the public schools (Milligan, 2006, pp. 418-419).

The image 5 below shows the Shariff Kabunsuan College Inc. facilities: the first image shows the vision, mission, and goals of the institution; the second three images show the school facilities, which consist of the school building, mosque, and classrooms; the third and fourth images show the classroom with students during their classes; and the fifth and sixth images show the school library.

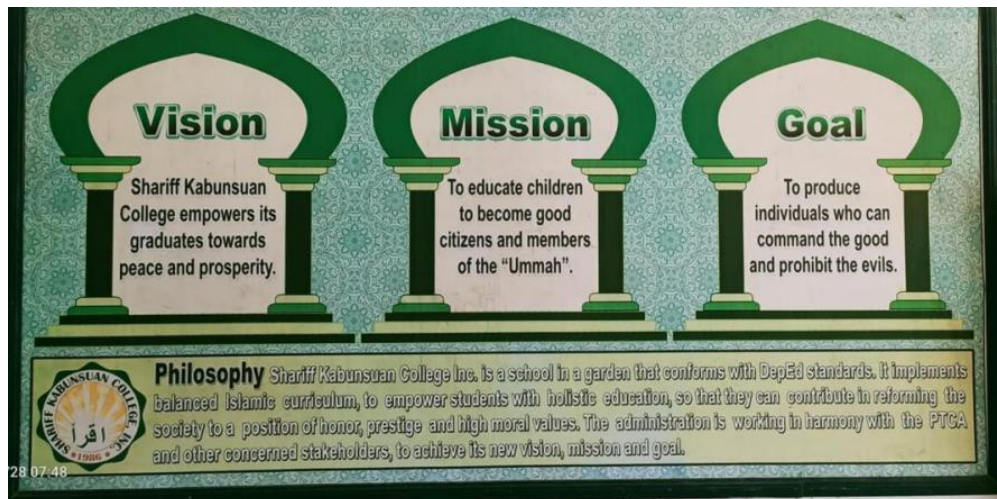




Image 5: Integrated Schools/Shariff Kabunsuan College, Inc.

Source: Shariff Kabunsuan College, Inc., Bagua 2, Cotabato City Philippines

The next school is the Nahda Central Academy, the previous name prior to the integration is Madrasatun Nahdatil Islamiyah. It is located in Campo Muslim, BARMM, Cotabato City, the Philippines. It was founded in 1962, by Shiekh Saleh Muhammad Badrudin a

Moro ulama graduated in Saudi Arabia. In 2005, it became an integrated school and change its name to Nahda Central Academy.

The image 6 below is Nahda Central Academy; the first three images show the school with students; the second two images are of the school's computer lab; the third ten images show the students' various classroom activities and school activities, the poster making during the Buwan ng Wika "National Language Month" celebration, the painting; and the Lakan and Lakandula pageants in which the students participated.







Image 6: Integrated School/Nahda Central Academy

Source: Nahda Central Academy, Campo Muslim, BARMM, Cotabato City Philippines

2.4. Traditional Madaris and Integrated Madaris Comparative Analysis

This section will attempt to compare traditional madaris and integrated madaris' salient information based on the illustrations, data, and list of expectations that have been provided above. This comparative analysis is made to better understand these two institutions.

In terms of school facilities, as can be seen based on the images, the traditional madaris facilities are quite small and made only of wood. Students are quite crowded, which creates an unfavorable learning environment (Hannah, 2013, pp. 1-2). While in integrated madaris, the school facilities are far better than those in traditional madaris, as they have libraries, a computer lab, and well-respected classrooms, it is highly helpful for pupils' studying.

Further, when it comes to the learning expectations from students, traditional madaris have higher expectations from their students, as at the level of idadi "intermediate", which is grade 4 to 6, students comprehend the subjects better than are intended for their level, and in most cases, students can do muhadara "Islamic sermon" at this level. While in integrated madaris, students at this level (grades 4–6) are only expected to comprehend specific topics about Islam. For instance, in the subject of aqidah, students in grade four are expected to comprehend and know the ideas behind the six articles of faith (Iman). Moreover, there are some studies show that even though the list of expectations for students in integrated madaris is not that high, they are still unable to reach it, as, for instance, in the subjects of the Qur'an (Abdulkarim & Suud, 2020, p. 96), the students in integrated madaris have a deficiency in memorizing certain verses in the Qur'an.

In integrated madaris, it shows that they offered few courses on Islamic education. as there are only Arabic languages, Qur'an, Sirah, Hadith, Aqidah, and Fiqh. Further, it also emphasized that the time allocation for this subject is less compared to other subjects such as English, science, math, and so forth. Compared to traditional madaris, which offer various Islamic education courses, since the focus of traditional madaris is solely Islamic, devoid of courses offered in public schools and integrated madaris (Institute of Autonomy and Governance, 2019, p. 65).

There are several reasons as to why traditional madaris are more effective than integrated madaris when it comes to teaching Islamic education to students. In addition to the fact

that there is an integration of curriculum, another factor is that, in integrated madaris, though they are conducting classes every weekday, such as Monday through Friday, subjects are given within a short time. Traditional madaris held classes on weekends, Saturday and Sunday, which they also had limited time. However, the medium of instruction differs; in integrated madaris Islamic education are taught in English, whereas subjects in traditional madaris are taught in Arabic. And it's thought that using Arabic as the instruction language is more efficient when it comes to teaching Islamic education (Hashim, 2005, p. 139).

Additionally, Islamic education courses are taught in traditional madaris from kindergarten through college, whereas they are only taught in integrated madaris from kindergarten through junior high school "grades 1–10." Once students reach senior high school "grades 11–12," since senior high school doesn't offer any courses pertaining to Islamic education, it isn't included in their curriculum.

Meanwhile, as we can see, there are certain activities in integrated madaris, such as the Lakan and Lakandula pageant, which is presented by a male and female student. And this form of activity is not implemented in traditional madaris. Although there is a free mixing of male and female students in traditional madaris as well as in integrated madaris, since both institutions cater to male and female students.

This chapter explored about Islamic education in Cotabato City, Philippines. Research found out that Islamic education came to the Philippines with Islam itself through the missionaries. Through the efforts of the Muslim communities, Islamic education has evolved and proliferated over time. The management and development of Islamic education have undergone numerous attempts over many years. The government constitution provides a legal foundation for these changes and developments. The traditional madaris, a parochial school without a set curriculum, is currently one of the Islamic institutions offering Islamic education in Cotabato City. Additionally, the integrated madaris, a privately run, government-regulated Islamic school that currently offering what is known as a "balanced education" that combines both Islamic and secular education. Despite having differing pedagogical approaches, these two institutions are thought to be of great support to Muslim children and future generations in maintaining their Islamic religion. Next chapter will be the findings and results of the interview of

chosen stakeholders and personalities from Cotabato City, the Philippines. These individuals are from traditional madaris, integrated madaris and Director-General for Madaris Education (DGME).



CHAPTER 3: TRADITIONAL AND INTEGRATED MADARIS: PERSPECTIVES FROM TEACHERS AND ADMINISTRATORS

In this chapter, the findings from interviews will be presented and they will be discussed. As stated in the introduction of the thesis, this is qualitative research. The semi-structured interviews were conducted with various insiders from teachers to directors. Interviews were carried out through online platforms such as Google Meet. These interviews were undertaken in order to get up-to-date information regarding the developments and conditions at these institutions.

The participants of the interview included the following: 3 Islamic teachers from traditional madaris, 3 Islamic teachers from integrated madaris and 2 staff from the Director-General for Madaris Education. The participants from traditional madaris and integrated madaris were asked the same questions. While the participants from the Director-General for Madaris Education were questioned regarding the development and management of madaris education, given that they are the organizations in charge of madaris education.

The following themes emerged from the interview data: Pedagogical approach in traditional madaris and integrated madaris, Islamic teachers' opinions about teaching Islamic education at traditional madaris and integrated madaris, Learning expectations from students in traditional madaris and integrated madaris, General management of traditional madaris and integrated madaris, Requirements for the Permit to Operate, traditional madaris teacher's opinions about integrated madaris, Integrated madaris teacher's opinion about traditional madaris, Islamic teachers' characteristics in traditional madaris and integrated madaris, Challenges for Islamic teachers in both institutions, Suggestions and recommendations for the development of traditional madaris and integrated madaris. Below is a discussion of each theme.

3.1. Pedagogical Approach in Traditional Madaris and Integrated Madaris

Being the opening question asked to the participants, the first question was, "what is the religious education pedagogical approach that has been applied in your institution?" This question was asked to learn the religious education approach applied in these two different institutions. As stated earlier, there are broadly two approaches to religious education,

namely confessional and non-confessional. From the responses, it emerged that the pedagogical approach in both institutions can be defined as “confessional approach.” As the participant from integrated madaris responded to this query:

“We teach students purely Arabic, though, there are subjects that related to secular but when it comes to the subjects related to religions, it is purely Islamic education.”
-IMT1

“For us here, in integrated madaris, we implemented the so-called balanced education, an education that will give benefits to students in this world and in the hereafter, we teach students about Islamic faith and knowledge from the basic to the most important. How to perform salah “prayer”, sawm “fasting,” the importance of giving zakat “obligatory charity,” teaching what is haram “prohibited” and halal “permissible,” and wajib “obligatory.” At the same time, we teach our students about social skills and knowledge, we want our students to fit in the society without disregarding their Islamic way of life.” -IMT2

“In our school, since we are integrated madaris, it is mandatory for our students to take all the Refined Standard Madrasah Curriculum (RSMC) subjects, these subjects are not minor as well, not like in public schools, therefore our students, take all the subject seriously, just like other subjects.” -IMT3

From these quotes, it can be argued that the approach applied in the integrated madaris is akin to confessional approach, because as one participant said they teach “an education that will give benefits to students in this world and in the hereafter” which will require not only information about religion, which is Islam, but also a firm commitment to it. Moreover, the participants said that what they teach is “Islamic education” and students take them “seriously.” The study of religion in these institutions therefore is conducted from an explicitly religious standpoint (Berglund, 2015, p. 5).

In traditional madaris, which are exclusively Islamic education institutions, the answers were:

“Our madrasah taught students everything about Islamic faith, knowledge from the Qur’an and hadith, it is pure Islamic teaching.” -TMT1

“From the word itself, traditional madrasah, for some people, we taught students in a way that is very traditional, how our ancestors taught Islamic education before is a little bit similar to how we taught students in traditional madrasah today, the subjects

have never changed and revised, it is based on Qur'an, hadith and books of the salaf¹⁷ or kibarul ulama "known scholar of the salafi." We are devoid of teaching our students about what public education or government education taught to their students." -TMT2

"We taught students about Islam, on the basis of the Qur'an and the Prophet Muhammad's sunnah." -TMT3

In these institutions, whole education was confessional religious education. This corresponds to "dinî eğitim" in Turkish, where whole education is conducted from an explicitly religious standpoint. As these institutions do not teach other, what can be called secular or academic, subjects, whole education is Islamic education. In other words, what they teach is revealed knowledge as how the Muslim scholar defines in the hierarchy of knowledge in Islam.

In short, in both institutions, confessional approach prevails, but the difference is that integrated madaris also teach social skills and knowledge-related disciplines, which are compulsory, but even there when it comes to religious education, the emphasis is on Islamic education.

3.2. Islamic Teachers' Opinions about Teaching Islamic Education at Traditional Madaris and Integrated Madaris

In this question, the teachers from traditional madaris and integrated madaris were asked about their opinions about teaching in these institutions. The question was, "how do you see the teaching of Islamic education in your school?" the participants answer as follows:

"Our school's Islamic education program, in my opinion, even though we place more emphasis on Arabic as if it were a major subject, we can still see that the students are not fully aware of the learning expectations that we have for them. This may be because, in my opinion, due to curriculum integration, students are more enthusiastic and motivated when it comes to other subjects like science, mathematics, English, and so forth." -IMT1

¹⁷ The oft-quoted hadith from Bukhari's Sahih that the best three generations of Muslims are the first three captures the strongly held Sunni belief that chronological proximity to the Prophet Muhammad is affiliated with the truest form of Islam: "The best of my community [i.e., Muslims] are my generation, then those who come after them, and then those who follow them." Al-ta'ifa al-mansura and al-firga al-najiya, who claim to be the only triumphant group to be saved in the Hereafter, are another well-known Salafi claim, again based on a well-known hadith (Haykel, 2009, pp. 33-34).

“Well, as one of our institution’s founders, I can say that integrating Islamic education into government education is similar to what an Islamic scholar says about the branches of knowledge in Islam; we provide our students with both revealed and acquired knowledge. In Islam, we know that these two are very important; they are like the two sides of a coin; you cannot have one peso unless you have the two sides. So, you cannot be an educated man, or what we call a “righteous man,” which is one of the aims of Islamic education, which is to produce a righteous man, unless you are educated in spiritual “revealed knowledge” and physical “acquired knowledge” like the sciences, whether these are natural sciences or social sciences. Because if you just concentrate on the spiritual aspects or purification minus the physical or acquired knowledge, then you will have a problem because human beings are both spiritual and physical. The physical aspect of a man is his intellect, how he can have a good aqlaniyyah “healthy mind,” and how to use his mind to idraq “understand” the science that Allah wrote in His cosmic book, through observation, empirical study, and other scientific methods of study, using the intellect and reason.” -IMT2

“Our institution’s approach to providing Islamic education, in my opinion, isn’t quite as thorough as that of pure Islamic institutions. For instance, the weekend madaris that teach Islamic education are excellent; they actually instill Islamic principles and education in pupils. However, we are also making every effort to provide our pupils with the Islamic education they need to understand.” -IMT3

The following are responses from participants in traditional madaris:

“The question is about the teaching of Islamic education in our school, so I think when it comes to teaching Islamic education, we can say that our school taught students literally all about Islam through Arabic language, Islamic traditions, Islamic history, Islamic jurisprudence, Islamic faith, Arabic language and so on. Though, there is some basic arithmetic but we also use Arabic numbers. The teaching of Islamic morals and conduct is given emphasis, we teach students the right conduct of a Muslim, from home to anyone. When it comes to the enjoyments of our students, every year we also conduct a musabaqa “competition” in all levels, from tahderiyyah to kulliyah students, we randomly group them into four groups often, we conduct games or competition in reading Qur’an, memorization of Hadith, quiz bee, spelling bee, we also have physical games such as basketball for boys and volleyball for girls, so our students also have time in enjoyment with in the school year.” -TMT1

“The teaching of Islamic education in our schools is very authentic in my own opinion, it is just pure Islamic teaching, as I remember before, my grandmother told my mother, don’t send your child (who is me) to the government schools because he will be Christianize, so that’s why it happens that I just focus only in studying at traditional madaris. It is because in traditional madaris we focus in studying our Agama (deen/faith), so we grew up very generous to our parents, what they say is what we follow. In today’s generations, the youth mostly lost their respect to their parents (not all), lost their proper manners in the home, which the Prophet Muhammad peace be upon him said, “khairukum, khairukum li’ahli, wa ana khairukum li’ahli” he said that the best among you is the best to your families and I am the best to my family, ...the best to your parents, to your sisters/brothers. So, this is how the traditional madaris imparts Islamic values to everyone, however, I know that in every educational system, or in any religion to have good manners and conduct is also important.” -TMT2

From these quotations, it can be inferred that since these institutions seek to shape the youth to become a righteous servant of the creator by imparting Islamic knowledge to students, some teachers at integrated madaris are not happy with the Islamic education they provide, either because one teacher said students are more interested in other subjects or because another teacher said they can’t teach pure Islamic knowledge as traditional madaris do. While in traditional madaris, there is no doubt that the participants’ responses show that they are happy with the way they are teaching kids about Islam. Along with teaching Islamic knowledge, emphasis is placed on teaching Islamic values and conduct; teachers demonstrate to students how to behave properly as Muslims, from family to strangers. This is important in society, and it is also one of the goals of Islamic education, shaping the youth to recognize Allah as creator and to become His righteous servants. As Islamic education teaches students to develop taqwa “moral discernment”, who always worships the Almighty Allah (Surah Al-Zaariyat: 56) as well as adheres to Islamic teachings (Surah Al-Baqarah: 38) (Hussin et al., 2014, p. 240).

3.3. Learning Expectations from Students in Traditional Madaris and Integrated Madaris

In this question, it refers to the learning outcomes of students from both institutions, the participants were given the same question, the question was, “Do the students meet the

learning expectations that was given by your institutions?” In the traditional madaris all participants affirmed that when it comes to the learning expectations and outcomes their students meet it. However, in integrated madaris, participants gave their different opinions as stated below:

“If you’re talking about the measurable learning requirements, an exam is how we determine whether we’ve met the standards we’ve established for our kids. Naturally, this exam serves only as a gate pass for us, as if students pass, they can proceed to the next level. As we can see, these things are learning demands from our students. The real learning that we anticipate in our students is to have good ahlaq (proper conduct) and a greater awareness of Allah.” -TMT1

“Perhaps our learning expectations of them are just for them to become more aware of Allah, to become Al-muttaqun “those who have fear of Allah.” We set our expectations for them not at the end of the school year or semester, but rather to use the knowledge that they get for their daily lives, and, Alhamdulillah, as we observed, they’re meeting these expectations.” -TMT2

“Our primary goals for our students are for them to learn about Islam and to become good Muslims. Alhamdulillah, traditional madaris have so far been successful in fulfilling these demands, which is why the majority of parents continue to enroll their children in traditional madaris. They are aware that these institutions impart the morality and knowledge that Muslim children ought to study.” -TMT3

However, in integrated madaris the participants gave their different opinions as stated below:

“The learning expectations for integrated madaris are similar to what I previously stated; nevertheless, despite our focus on the significance of Islamic education-related disciplines, students’ interests in these areas are not as strong as those in math, science, and other subjects. Perhaps since these topics thrill them, their minds are like experiencing excursions due to curiosity. But when it comes to exercising or practicing faith, Alhamdulillah, we can see that even though in class they show less interest in the topics related to Islamic education, they still perform prayers and fast during Ramadan, so I believe they still understand the value and importance of doing so as what the Qur’an and Hadith teach.” -IMT1

“Actually, integrated madaris were established to add the madaris curriculum to the government educational curriculum; as a result, the expectations are lower than those

that a traditional madaris can meet. However, so far, the expectations that we place on the students are reflected in their daily lives as well, such as praying five times a day, fasting during Ramadan, and other behavior patterns that are visible to our students.” -IMT2

“Well, even though we aim for excellence, there is no guarantee that everything will turn out as planned, therefore we make every effort to ensure that the kids live up to the standards we have set for them. I mention this because, perhaps occasionally, it is difficult to avoid some situations in which we must act because we are a part of the government educational system.” -IMT3

Majority of the participants discussed that the learning expectations from students’ is to understand and know the concept of Islam and apply it in their daily lives. However, it can be argued that the conceptualization of traditional teaching methods in traditional madaris and contemporary teaching approaches in integrated madaris gave them a thorough understanding of the differences of the learning expectations from students in each institution. To put it more specifically, there are certain differences in the effectiveness and efficiency of teaching and learning when it comes to teaching Islamic education in these two institutions. Sali (2020, p. 123) indicating that traditional methods of instruction can impart more knowledge, while contemporary methods of instruction as part of their educational practices in enhancing relevant learning experiences in the classroom. In the modern education today, diversified approaches are used in collaboration of a more socio-constructivist mindset (Zengin, 2010, pp. 46-47), while in traditional teaching methods reinforce the fundamental ideas that students need to comprehend before moving on to more complicated ideas. Thus, it can be inferred from the responses of the participants that students in traditional madaris perform better than those in integrated madaris. Additionally, Abdulkarim & Suud (2020, p. 96) also assert that students in integrated madaris have a deficiency in memorizing certain verses in the Qur’an, specifically surah At-Takathur, Al-Bayyina, Al-‘Adiat, Al-Qari’ah, Az-Zalzalah. In the same way, they also lacked enough knowledge and comprehension of the Qur’an and the real significance of revelation.

3.4. General Management of Traditional Madaris and Integrated Madaris

Participants were questioned as to how both institutions were managed generally, including how the school's physical facilities and teacher remuneration were handled, the question was, "who manage the improvement and development of the physical facility of your institution?" In this question, participants answers were different, as participants from integrated madaris stated:

"About the improvement of our school, the government, the education facilities section from the Ministry of Basic, Higher and Technical Education (MBHTE) manage it, they provide and add some classroom in our school." -IMT1

"Since the BARMM's creation, the Ministry of Basic, Higher and Technical Education (MBHTE) has always been in charge of overseeing improvements to our school's facilities." -IMT2

"The development and improvement of the school facilities was overseen by the government of BARMM through the Minister of Basic, Higher, and Technical Education (MBHTE)." -IMT3

This is in contrast to the answers of the participants from traditional madaris:

"When it comes to improving the facilities at our madaris, we primarily rely on parent donations. Though sometimes, we also ask for donations to some Muslim organizations and non-governmental organizations, however, the donations have not yet been guaranteed, therefore usually it comes from parents." -TMT1

"For the development and improvement of our school facilities, it is from the donations, monthly fees coming from the parents of the children, the physical conditions of our madrasah are just plywood, it stands as a wall to separate one grade/classroom to another, since our madrasah does not have a big area, most of the times while conducting classes, we can hear the other classrooms lectures too, because our facilities are small and it's just separated by that very thin wood." -TMT2

"We don't receive funding from the government; thus, we are solely dependent on student tuition and parent donations to develop and maintain our school facilities." -TMT3

So, in terms of physical facility management, as we can see in chapter two, in the exploration of the traditional madaris and integrated madaris, physical facilities of both institutions are totally different. It can be said that when it comes to the learning environment the integrated madaris facilities is more conducive for learning, rather than that in traditional madaris physical facilities. In the question related to the teacher remuneration/salary, the participants from traditional madaris and integrated madaris also have different responses, the query was, “who is in-charge of providing and managing the salary of the teachers in your institutions?” When the answer to these questions were examined, it was found out that in integrated madaris, although it is under the supervision of the government, it is still private and the salaries of the teachers are not the same as in other government schools. As indicated by the participants’ responses below:

“The salary is generally provided by the government as well, although it differs from what teachers in public schools receive, particularly new teachers in private schools, in which a good income is not a guaranteed.” -IMT1

“The salary is provided by the government, but if you work for a private school, it's common not to expect a high salary. Instead, most teachers apply there to gain experience because they know that in order to apply for a job in a public school and receive a good salary, you must have experience; only private schools hire new teachers without experience.” -IMT2

“The BARMM government is charged with paying the asatidz (Islamic teachers) salary.” -IMT3

This shows that even though these schools are regulated by the government, the teachers’ salaries are not as good as that of public schools. In the traditional madaris, however, the salary of the teachers is not even as good as that of integrated madaris, as it comes from the donations and monthly fees of the parents, as the participants stated below:

“We receive a salary from the parents’ monthly fees, but I don’t think that complies as a salary since there should be a minimum wage. Instead, I think it would be more appropriate to refer to it as sadaqah “charity” since the amount we receive each payment day do not have a set amount.” -TMT1

“Actually, it is indeed pretty difficult to teach, to invest time, effort, and go to a madrasah without any excellent money, but teaching Islam makes us not to concentrate about the salary, but the benefit that we get from Allah.” -TMT2

“Actually, we were paid by parents’ donations and students tuition payments. As the government doesn’t provide us with any assistance.” -TMT3

When this question being asked to the staff of Director-General for Madaris Education (DGME) in the BARMM, the participant answer stated:

“In integrated madaris which are the private madaris that has been given a Permit to Operate (PTO), we have made and approved a program for their financial assistance/subsidy, the basis of this subsidy is Php5.000 per student in every year, within this Php5.000, the 80% will be the salaries of the teachers, and the 20% are allotted to the facilities and training of the teachers. For the improvement of the facilities, the school will take the budget from that subsidy also, that’s why, we visit the schools to validate and monitor if they had been used the given subsidy for them. For the traditional madaris, which is under non-formal education, it is stated in the Bangsamoro Organic Law (BOL) that we have to help them, but as of now, we are still making and planning for the proper program applicable for them.” -DGME2

Based on the answer of the participant from DGME, it can be seen that integrated madaris teachers’ salary does not also have minimum wage, they can receive high if the number of students is high. The poor pay of the Islamic teachers is also highlighted in Abdulkarim & Suud (2020, pp. 96-97) and it differs from the pay of the normal teachers at the public schools. For the traditional madaris, it is worse, as the owner or the management of the madrasah are obliged to pay for their teachers, which they usually pay less than the minimum wage. These show that despite the importance of Islamic education and these institutions to the Muslims in the Bangsamoro, being an Islamic education teacher both in integrated and traditional madaris do not bring much salary, compared to that of teachers in government schools.

3.5. Requirements for the Permit to Operate

The Permit to Operate (PTO) is the term that refers to the approved schools, which means if the school have the Permit to Operate, they become integrated madaris. In the past, the Letter of Instructions (LOI) 1221 was the basis of the government for the recognition of this integrated madaris under national government, but it is now called PTO which is issued by the Ministry of Basic Higher and Technical Education (MBHTE). Traditional madaris that want to be integrated madaris should comply all the requirements and must

have passed the applications process. In table 5 below is the requirements for traditional madaris that seek to be integrated madaris.

Table 5: Permit to Operate Requirements

REQUIREMENTS FOR PERMIT TO OPERATE APPLICATION
1. Letter of Intent Address to Minister of MBHTE Thru Director-General for Madaris Education
2. Endorsement from School Division Superintendent
3. Board Resolution adopting Tahderiyyah Curriculum and Refined Standard Madrasah Curriculum (RSMC) signed by the members of the Board.
4. Security and Exchange Commission Registration (SEC)
5. Documents of Ownership/Transfer, Certificate of Title/ Deed of Donation/ Land Title of the School Site
6. Madrasah Profile/Madrasah Information Sheet
7. Photocopy of Permit to Operate (for renewal only)
8. Organizational Structure
9. Class Program
10. Calendar of Activities
11. Pupils Profile with picture a. List of Enrollee per grade level (for new applicant) b. School Form 1 and profile with pictures (for renewal)
12. Contract of Service of ISAL and K to 12 Teacher
13. Madrasah Picture ➤ Standard classroom for kinder/Tahderiyyah (new applicants) ➤ Complete chairs depending on the number of pupils per grade level ➤ Teachers Table and Chair ➤ Administrator's Office ➤ Comfort Rooms ➤ Playground ➤ Fence

Source: Ministry of Basic, Higher and Technical Education

The participants from Director-General for Madaris Education answers stated below:

“Administrators must meet all standards set forth by the MBHTE-DGME before receiving a permit to operate a madrasah, therefore application, compliance with all

the aforementioned conditions by school officials, followed by an ocular examination to determine whether changes are necessary and how well the school is managed. Validation is required to determine whether all of the documentation submitted by the applicant are accurate before we can provide Permit to Operate. Once the integrated madaris is functioning effectively, the administrators are required to submit an application for a Certificate of Recognition, so that they are not obliged to renew every year.” -DGME1

“Actually, there are certain ratio of teacher to students like 1/35 “1 teacher for 35 students”, but in reality, we cannot avoid that there are a lot of enrollees. Upon monitoring and evaluation of the schools there are others that have a lot of enrollees. But, we, in the MBHTE-DGME, if we observe that one classroom is quite crowded, we advise the administrators to add another classroom from the subsidy that we provide for them. The schools also must be 1.5 km away from any public schools but in the case here in Cotabato City, the areas are small but kind off populated, so currently we are planning what will be our best option for this.” -DGME2

Traditional madaris that want to become integrated madaris must comply with all the requirements listed in table 5 in order to be granted Permit to Operate. As can be seen from the requirements, those madaris that have already integrated must apply for renewal each year. However, according to the participant from the Director-General for Madaris Education, when the integrated madaris is functioning properly after the Permit to Operate, the administrators should apply to have a Certificate of Recognition; if the integrated madaris already has this Certificate of Recognition, they are not required to apply for renewal each year.

From the accounts of the DGME representatives, it can be seen that some of the requirements for Permit to Operate are difficult to apply. For example, a certain ratio of teacher to student or that schools must be 1.5 kilometer away from any public schools are difficult to apply in crowded cities like Cotabato City. Therefore, these regulations might be revised to better serve the Muslim community in the Philippines.

3.6. Traditional Madaris Teacher’s Opinion about Integrated Madaris

The traditional madaris teachers have been asked about their opinion about the integrated madaris, the question asked was, “what can you say about integrated madaris, do you

have a plan to be an integrated madaris too, why and why not?" the participants stated that:

"I don't have an opinion on integrated madaris, but if you were to ask me if we wanted to be integrated as well, I would answer no since we like to impart Islamic instruction in this manner. Because they are different from us and we are also different from them, I believe it is acceptable for students to attend government schools during the weekdays and traditional madaris on the weekends. Additionally, considering that BARMM exists and that our leaders have expressed a desire to support us, perhaps someday we will adopt a similar approach to government education Insha'Allah." -TMT1

"Actually, the inclusion of madaris in the public education system is beneficial in that it will give graduates a significant opportunity to obtain employment. It's hard to explain, but I believe it will be beneficial for us in the Bangsamoro if there are still traditional madaris that can provide the kind of Islamic education that is independent of other educational systems. Therefore, we in the traditional madaris see some aspects that make us not want to be integrated; it is something that we just want to remain like this because we don't want to be like this." -TMT2

"It is a good thing that there are institutions like the integrated madaris that educate students with both an Islamic education and the education that society requires. However, it is also beneficial if there are institutions like the traditional madaris, that offer students an Islamic education that they cannot receive in integrated madaris." -TMT3

Participants agreed that integrated madaris offers significant advantages and can offer students excellent opportunities after graduation. For the students, it may broaden their horizons. The participants mainly agree that the integrated madaris will assist Muslims students to learn about Islam, becoming aware of the religion, and maintaining Islamic values, customs, and cultures. However, although they are aware of these advantages, they nonetheless want to remain as traditional madaris.

As Cagape (2008, pp. 7-8) argued that a lack of open communication among traditional madaris administrators causes them to be unwilling to support the government's intention to integrate Islamic education to government education. Further, some people think it will cause a gradual de-Islamization of the younger Filipino Muslims toward Christianity. The elders of the Moro tribe identify the national culture of the Philippines as being Christian,

and integration includes assimilating Muslims into Christian society. Integrated madaris, at least from the government's point of view, are thought to unquestionably enhance the government's intention to properly address the educational demands of its people.

3.7. Integrated Madaris Teacher's Opinion about Traditional Madaris

In integrated madaris, the same question was asked, "what can you say about traditional madaris," the participants answer stated below as:

"We also study in the traditional madaris. In my opinion, all Moro children have attended traditional madaris. Some have gone to kulliyah "college", while others haven't been able to, but the majority of Moro kids have attended. If they do not wish to integrate, we respect that and we understand." -IMT1

"The traditional madaris is of course very important for us; it is the reason why Islam is still practiced in our communities today. From the past up to the present, the influence of this madaris has continued to give us a greater emphasis. Our Moro leaders, mujahideen, ustadzes, ulamas, and sheikhs are all significant figures for us Moros today who are the product of the traditional madaris. It's difficult to argue that we can't generate a great Moro leader who will guide us to have our own sovereignty and governance in the absence of these traditional madaris. Therefore, it has been emphasized in the Bangsamoro Organic Law BOL that since this traditional madaris is a component of non-formal education, they too must receive assistance." -IMT2

"We consider traditional madaris to be the old method of educating Muslims Islamic education, it occurs every weekend, they only offer Islamic education, thus these institutions are obviously very important to us." -IMT3

The traditional madaris are considered non-formal by the national government since, as previously stated, non-formal education is that which is not recognized by the government. And both formal non-formal education in the BARMM is overseen by the MBHTE.

As stated by the participants from integrated madaris, although, they know the privilege that an integrated madaris can have, they are still not opposed to the decision of some traditional madaris which wanted to remain traditional madaris. It might be because, as the statement of one participant from traditional madaris that students from their institution show a better result of having good behavior and practicing Islamic values and

faith, which is also important to have and practice from home to community. As previously stated in the discussion of the qualifications for Islamic teachers to teach in integrated madaris, given that one of the qualifications is kulliyah graduated from traditional madaris, the participant replies demonstrate the significance of traditional madaris in this context. This also shows that the BARMM should find ways to support traditional madaris, because as seen above they will always be some traditional madaris which do not want to be “integrated.”

3.8. Islamic Teachers’ Characteristics in Traditional Madaris and Integrated Madaris

According to Sali (2020, p. 117) the *asatidz* “Islamic teachers” are anticipated to be curriculum developer, implementer, designer and assessor with expertise of pedagogical procedures and content. In general, educators who receive hands-on pedagogical training during their formative years are the ones who become teachers. Their teaching methods and instructional strategies were significantly influenced by these experiences.

Here the Islamic teachers “*asatidz*” were asked, “what is the qualifications of the *asatidz* “Islamic teacher” in your institution?” Having evaluated the responses to this query, it is seen that traditional madaris do not have strict requirements or certifications for their teachers,

“Those who hold a degree from a madrasah may teach in our institution, and oftentimes we have requested to the graduates to continue teaching in our madrasah after they graduated.” -TMT1

“Well, we don’t have particularly set high standards for qualifications for our *asatidz*, we accept *asatidz* who have just received a *thanawi* “secondary” degree to teach at the lower levels, such as in *tahderiyyah* “kindergarten”, *ibtida’i* “primary” and *idadi* “intermediate.” Because of what we have seen, as our students reach *thanawi* “secondary” levels, they are able to teach and even perform *khutbah* “Islamic sermon” during Friday prayers in the *masjid*, so, teaching at the lower levels were beneficial for them as preparation for becoming *asatidz*.” -TMT2

“Our *asatidz* are often accepted after receiving their degrees from traditional madaris, though we also accept *thanawi* graduates to teach in the lower grades. We don’t have a very high standard for approving *asatidz*. Perhaps all that have to be considered is

to verify if the applicant studied at a madrasah that teaches ahlul sunnah wal jama'ah.

You are also aware of the need for caution in this matter.” -TMT3

In integrated madaris, the Bangsamoro Education Code (BEC) stipulates that *asatidz* must hold degrees and have completed their kulliyah education. In order to determine whether or not this applies to contemporary circumstances, we thus asked this question. We addressed this query to Director-General for Madaris Education (DGME) participants because they are the ones who accept and deploy the *asatidz* in all integrated madaris. The responses provided by the participants were as follows:

“In integrated madaris, the qualifications must be a degree holder of any teaching profession and kulliyah graduated in traditional madaris, however, since the majority of BARMM areas, including Cotabato City, lacks applicants who meet the qualifications, we have put in place a special guidelines for the time being and are now accepting *thanawi* holders due to the small quantity of kulliyah graduates, these special guidelines, however, would only be in place for five years to give applicants time to obtain the necessary qualifications.” -DGME1

In support to this, the applicants that has been mentioned, as stated in the Bangsamoro Education Code (BEC), they are required to take QEALIS exam, and after passing that exam, they must also complete training known as LEaP training, the LEaP is Language Enhancement and Pedagogy, a training created to assist madrasah teachers become more fluent in English and obtain a deeper comprehension of assessment, instruction, and lesson planning (Sali & Marasigan, 2020, pp. 204-205) however, as the participants stated below:

“The stated qualifications in the Bangsamoro Education Code for Islamic teachers must have passed the QEALIS, must undergone LEaP training, however, this LEaP training has not been approved, because it is too expensive, so instead of LEaP, we conduct In-Service Training INSET, this training is also like the LEaP, this is the training that we are currently conducting here, it is started on August 24 and it will end at October 7, 2022. So far, this will be our 5th batch of conducting this training started on 2021.” -DGME1

“Actually, MBHTE-DGME is not that really strict for now, when it comes to the criteria of accepting applicants for teachers, because of this special guideline that we

put in consideration for the other areas that have problems in their requirements, however, it is for the mean time.” -DGME2

The In-Service Training (In-SeT) is intended to retrain current DepEd teachers to adhere to the performance and content criteria of the K to 12 Curriculum. It is a teaching pedagogy training, and a training for creation of summative and formative assessments. So, this also applies to the teachers who will teach in integrated madaris, since integrated madaris using K to 12 Curriculum. So, this is the training that they conduct for the accepted applicants of Islamic teachers. As we can see, the requirements or standards for Islamic teachers already established, however, due to a limited time, and scarcity of qualified applicants, the implementation of the said guidelines is slow and sometimes not implemented. Meanwhile, it is the first study to claim that the said qualifications in the Bangsamoro Education Code (BEC) are not being followed for the time being due to a lack of qualified applicants.

3.9. Challenges for the Islamic Teachers in both Institutions

The participants from traditional madaris and those from integrated madaris were also asked this question, in addition to identifying the challenges Islamic teachers faced in the classroom, this inquiry also seeks to determine what steps they should have to prepare for it, the question that being asked was, “what are the challenges that you often encounter in teaching Islamic education?” the participants stated as follows:

“I will respond to the challenges and difficulties we frequently face as Islamic educators in integrated madaris by citing my own experience, it is with the language. Because of the lack of the English language and the fact that I graduated from a traditional madaris, I am having trouble translating.” -IMT1

“Okay, learning management in the classroom is one of the issues that instructors frequently face, thus we are already providing training and seminars for them to help them be more prepared. The educational management practices used by government institutions are not something that our asatidz are properly trained in.” -IMT2

“Since traditional madaris teaching methods differ from those used in integrated madaris, the majority of our teachers face difficulties with learners’ learning styles or approaches. Islamic teachers need to include everything in lesson plan, it appears that we must adhere to that inside the classroom. Even while having a lesson plan is

a good idea, Islamic teachers come from varied educational backgrounds and have different experiences with teaching and learning techniques, thus, it gets challenging.”

-IMT3

The majority of participants engage in self-evaluation, particularly with regard to self-improvement and general educational practices. The necessity of classroom management in connection to the efficiency of the teaching and learning processes was also discussed by the participants. As this is also significant, because ineffective classroom management prevents teaching and learning from functioning effectively (Akdeniz, 2016, p. 249). These Islamic teachers say that they are not really competent in this issue and some of them says that the lack competence in English which is the medium of teaching in integrated madaris. One of the reasons might be that most of them are the graduates of traditional madaris. So, they probably need more in-service training as well as further education.

So, this question also asked to the participants from Director-General for Madaris Education DGME:

“We conduct seminars, workshops, and training for our asatidz because we recognize that they may face a variety of challenges in the classroom. These activities include teaching them how to create lesson plans, conduct classroom assessments, use effective teaching techniques, and learn about classroom management in general.” - DGME1

“The learning approach, in the application or implementation, since the language is English, for sometimes we cannot avoid that our Islamic teachers having difficulty speaking or explaining in English so they used Filipino or their own dialect, although it is allowed and permissible, we still want our Islamic teachers to be fluent in English too. So far, we are already conducting training and workshops for them to prepare themselves in teaching.” -DGME2

The majority of the challenges confronting Islamic teachers, according to all participants, are related to the acquisition of professional competencies in general. However, it is hoped that the training and development they received during their formative years as well as the in-service training conducted by the Ministry of Basic, Higher, and Technical Education MBHTE through the office of the Director-General for Madaris Education

DGME and their respective schools will help them enhance their overall performance as Islamic teachers.

3.10. Suggestions and Recommendations for the Development of Traditional Madaris and Integrated Madaris

This question is intended to find out what ideas and suggestions the participants have. These recommendations will also serve as the basis for this thesis' own recommendations. The query was, "What suggestions do you have for the development of traditional madaris and integrated madaris?" the responses from each participant are listed below:

"Actually, the MBHTE-DGME had a very high standard before when it came to accepting applications for Islamic teachers, but now, Alhamdulillah, they've lowered the requirement now, so if they didn't, perhaps I'll recommend that." -IMT1

"So far, now we are still looking forward to the effectiveness of our governance, the moral governance that we currently have, and we will see, InsyaAllah, this will improve the quality of Islamic education that we have here, because there is a specific agency that oversees our madaris education, so we are hoping for improvement." -IMT2

"My suggestion is to hold more training sessions and seminars for the asatidz." -IMT3

"My suggestion is for the BARMM to develop a program for our Islamic teachers of traditional madaris and allow them to participate in the training and seminars that they are holding for Islamic teachers of integrated madaris." -TMT1

"My recommendation is that since traditional madaris are recognized by the BOL as providing non-formal education, if at all possible, develop and implement a program to, at the very least, enhance our faculty and classroom infrastructure. This will enable us to provide a higher-quality Islamic education. so that our graduates can integrate into government education's mainstream and contribute to the growth of our communities." -TMT2

"My suggestion is that the BARMM develop a program that will recognize us and provide us with legal assistance." -TMT3

Based on the participant's responses to the interview questions, each teacher offers various suggestions and criticisms for traditional madaris and integrated madaris. The

teachers from traditional madaris expect government funding without being “integrated madaris.” Therefore, it is necessary for the BARMM officials to recognize this need and act on it. While teachers from integrated madaris expected the BARMM government’s programs to improve the quality of Islamic education in their institution to become effective and efficient for students. With these new initiatives, it is hoped that Filipino Muslims/Moro would finally receive the high-quality Islamic education they have long demanded, an education that will offer them a chance to succeed in society without ignoring their culture, attitudes and religions. We will eventually be able to witness the outcomes of these initiatives and ensure that no Moro children are left behind.

This chapter presented the findings of the interviews from the perspective of the teachers and administrators in regards to traditional madaris and integrated madaris. The study’s findings revealed the most important topics currently influencing both traditional and integrated madaris. The sample size is not likely to be representative of Cotabato City as a whole, which restricts the applicability of these findings to the wider public. Using interpretative phenomenological analysis (IPA) of the data, thematic analysis was conducted. The study identified ten main themes, including: Pedagogical approach in traditional madaris and integrated madaris, Islamic teachers’ opinions about teaching Islamic education in traditional madaris and integrated madaris, Learning expectations from students in traditional madaris and integrated madaris, General management of traditional madaris and integrated madaris, Requirements for the permit to operate, Traditional madaris teacher’s opinion about integrated madaris, Integrated madaris teacher’s opinion about traditional madaris, Islamic teachers’ characteristics in traditional madaris and integrated madaris, Challenges for Islamic teachers in both institutions, Suggestions and Recommendations for the development of traditional madaris and integrated madaris. The next part will be the discussion and conclusion of the research.

CONCLUSION

As I began to write this thesis, I had a lot of questions regarding how to approach this research entitled Islamic education in Cotabato City, the Philippines, such as what should I focus? What should I include? What methodologies? and so on. I finally decided that I will focus my research on the institutions providing Islamic education, the traditional madaris and integrated madaris. I've chosen to concentrate on these two as they, in my opinion, provide the best illustration of how our Islamic scholars explain the Islamic education into two categories, the revealed knowledge and the acquired knowledge. As it was discussed in the chapter two, traditional madaris place a greater emphasis on revealed knowledge while integrated madaris place equal weight on the sciences and acquired knowledge. As I've read articles, books, and other published papers relating Islamic education, and listened to participants, they always place emphasis on the importance of acquiring both revealed knowledge and the acquired knowledge. These two concepts of knowledge in Islam are important for Muslims, this is like the two sides of a coin, as one of the participants described it.

As stated in the introduction, Islamic education is extremely important for every Muslims especially to those in non-Muslim majority countries. It has been believed that Islamic education is one of the efficient ways to promote a culture of religious respect and tolerance in a multi-religious concept. In this thesis it was found out that, as early as the 13th century, Islamic education was already in existence in the Philippines. Even after the colonizers had taken control of the Philippines, it persisted. Since then, numerous challenges and changes have been faced by Muslim communities in the Philippines in order to maintain Islamic education. Every Muslim educator has long yearned to see the Philippines' Islamic institutions, which have in the past played a significant role in bringing people together despite their sociocultural and historical variety, play a role in the country's resurgence of Islam. When the government changed its stance and developed Islamic educational system by establishing Islamic institutions of higher learning and putting forward relevant regulations, some of the Muslim Filipinos' unwavering optimism started to come true.

In chapter two of the research, it discussed that the Philippines government began to acknowledge the significant of the impacts of Islamic education in the 1970s. The Letter

of Instructions (LOI) number 7-A, issued in 1973, “allowing and authorizing the use of Arabic as a medium of instruction in schools and/or locations in the Philippines where the usage thereof so permits” served as the first legal foundation for permitting and promoting Islamic education. The Letter of Instructions (LOI) no. 1221, issued in 1982, validated madaris accreditation and their integration into the Philippine educational system. This is based on article 15, section 8 (1) of the 1973 constitution of the Philippines, that mandates that the government maintain a suitable, comprehensive, and integrated system of education.

Furthermore, governments have created programs over time to advance and amplify Islamic education in the country. The government established the following initiatives in recognition of Filipino culture as a guiding principle for its national policies that acknowledge the necessity to take Muslims’ Islamic education and culture into account: the King Faisal Centre for Arabic and Islamic Studies, the MSU-Shariah Centre, the Code of Muslim Personal Laws (P.D. 1083), the Mindanao State University, the Institute of Islamic Studies in University of the Philippines, likewise, the establishment of Shariah courts as a component of the national judicial system. The government also acknowledges the Shariah law institution, the Bachelor of Laws program provided by Mindanao State University (MSU) College of Law, and the Islamic Jurisprudence course offered by other state universities. These institutions were founded in line with the guiding principles and goals for Philippine education that are outlined in the Constitution that every single educational institution needs to be under the state’s supervision and governed by its laws. Additionally, the government’s grant of authority to the Autonomous Region in Muslim Mindanao (ARMM) pursuant to section 1 of Article XIV of R.A. 9054 is the most significant advancement made for Muslim education in the Philippines.

In the introduction part, numerous laws and the legal foundation for Islamic education have been presented. However, according Gamon & Tagoranao (2022, p. 116) given that these initiatives’ implementation has been delayed for so long, questions have been raised about the government’s sincerity in creating them. Some of these initiatives have been published and technically in place for many years without any kind of enforcement mechanism. On Muslim education in Mindanao, numerous studies have been conducted. Despite the government’s strenuous efforts to introduce educational programs studies

showed that no progress had been made in nearly two decades (Abu Bakar, 2011, p. 83; Cagape, 2008, pp. 1-3).

In the interview part, the participants' messages appear to be based on their experiences at their respective schools. Participants' conscientiousness and reflective behaviors enable them to be aware of their roles and responsibilities as members of the school community and to their students. Furthermore, the interview outcomes make no claim to being a representative or generalization of the opinions held by people in Cotabato City, the Philippines. As a result, it was frequently assumed that saying "according to participant responses" meant that it alluded to the fact that this is based on the few interviews that were conducted.

Additionally, the interview findings have their limitations. The interviews were conducted with three teachers from traditional madaris, three from integrated madaris, and two from the Director-General for Madaris Education. So, it must be a necessity for a larger working group to generalize the findings. However, given that the sample size is small, using a purposeful sampling approach, it intentionally chose participants with differences in age, characteristics, and gender; this also includes their years of service. As we can see in table 1, there are participants from traditional madaris and integrated madaris that have 15 to 18 years of service, which means that they have a lot of experience in terms of running their institution. There are also participants with 4 to 7 years of service who are considered to be new to the institutions, but already have the experience. With this, I believe that there is a balance of information that can be gathered. And also, as quality is more important than quantity, further, as the number of participants rises, it may become too much and provide opinions that are unnecessary (Creswell, 2012, p. 209).

As this study focuses on traditional madaris, an Islamic institution that receives no funding from the government, and integrated madaris, another Islamic institution, however, receive funding from the government. It has been stated that over time, these two institutions have been educating Muslims about Islam. It has been argued, however, that the efficiency of these two institutions' in providing Islamic education is different from what has been seen in the students. According to the participants from traditional madaris, it has been determined that students at traditional madaris had far better behavior than those in government schools. A student has a deeper understanding of the Islamic

traditions and concepts that have been a part of Islam. While in the integrated madaris, students are unable to solely concentrate on Islamic subjects and knowledge due to the integration of the curriculum.

Moreover, since the establishment of BARMM in 2018, several aspects of the legislation of educational management have changed. For instance, the LOI 1221 that is the foundation of the integration of madaris in the government educational system has been changed to a Permit to Operate (PTO) that is issued by the Ministry of Basic, Higher, and Technical Education (MBHTE). The MBHTE also sets standards for the Islamic teachers who are willing to apply to any integrated madaris and is stated in the Bangsamoro Education Code No. 104-105. However, as the participant from the Director-General for Madaris Education (DGME) stated, due to a lack of qualified applicants for Islamic teachers, the standard has not been implemented in the meantime. They also provide various training opportunities for Islamic teachers, such as in-service training. Prior to BARMM, these Islamic teachers were already struggling with educational management. Therefore, participants of the interview expected that these programs will provide many opportunities for Islamic teachers to attend seminars and receive training in order to develop and improve their teaching style in the future. It is also hoped that traditional madaris teachers, who have been unable to find work in the government for years, will be able to participate in these programs.

Furthermore, in terms of employment chances, traditional madaris graduates have the lowest. Recent research indicates (Institute of Autonomy and Governance, 2019, p. 64), the probability of graduates finding jobs in traditional madaris is the lowest. Due to their lack of secular knowledge and social skills, they are unable to apply to any government institutions. Similar to the work of Aziz & Ismael (2018, p. 2), who investigate traditional madaris, it is stated that the majority of traditional madaris graduates only receive a minimal level of education and are frequently engaged in the religious sector as Islamic scholars and leaders of prayers. Likewise, some participants from traditional madaris stated that they often accepted their students after they graduated in kulliyyah as Islamic teachers in their institution. It stands to reason that these are the common scenarios for most traditional madaris graduate.

The development and improvement of traditional madaris have been prompted by a number of causes. In addition to the fact that there are few policy measures for traditional madaris, the available policies are also very new (Cagape, 2008, pp. 1-3). Beyond the usual barriers of poverty and inadequate finance, additional challenges to their effective implementation have emerged. Due to official perceptions that the madrasah and extremism are connected, relating to the Muslim secessionist movement identified as the Abu Sayyaf extremist group in Mindanao, the independence of traditional madaris in the Philippines in its entirety has been questioned. The Philippine government thus views this as posing a threat to national security (Abu Bakar, 2011, p. 79; Milligan, 2004, p. 30).

This has prompted a variety of responses on traditional madaris in general, which have been investigated to see if they were being used for terrorism. The diversity of Philippine society makes maintaining national harmony difficult, and this has led to a thinning of responses to the long-standing demands for educational equity by Muslim Filipinos. The Moro people, however, disapproved of the Abu Sayyaf group's kidnapping practices because they thought they went against Islamic doctrine. Cagape (2008, p. 7) opined that another factor is that the curriculum used in traditional madaris is frequently based on the country from which the teacher graduated; as a result, the risk of exaggerating Islamic interpretations is increased because the majority of these teachers are graduates of diverse Arab nations. They could be in favor of conservative or radical interpretations of Islam's history, doctrine, and practices.

In the context of madaris integration into the government educational system, given the numerous assessments that must be made, as we can enumerate from the interview findings, including curriculum evaluation, training for Islamic teachers, school site preparation, beginning to increase enrollment and so on is highly pertinent. This will also give the administration a chance to evaluate the effects of the extremism suspicions.

The Muslim community has benefited from the madaris integration since it helps Muslim youth develop into more educated individuals, they can easily find employment, they can actively participate in making decisions about their education, and most importantly, their contributions are acknowledged. It facilitates Muslim students' smooth transition from exclusive madaris to public schools. It reunites Muslim students who have long been marginalized in education. In terms of technical readiness and professionalism, the

curriculum satisfies the needs of graduates. It also includes values that are representative of local customs, traditions, and Islamic civilizations. On the other side, they are working toward preserving their identity as Moros with a rich and active cultural history while simultaneously pursuing their social well-being. However, some participants from integrated madaris have said that with regard to the teaching of Islamic education in their institution, they're not satisfied; students are unable to solely concentrate on Islamic subjects and knowledge due to the integration of the curriculum. Students are more concentrated in other subjects such as English, math, science, and so on.

However, the Philippines as a whole, it seems, still has a large number of traditional madaris who have not been integrated. Although these madaris do not have official certification from the government, the majority of them seek accreditation. This has been found out in Cagape (2008, p. 10) research, which found that 71% of the traditional madaris said they wanted to integrate; this study was conducted throughout the Philippines, not just in Cotabato City. Nevertheless, the interviews in this study show that all three teachers from traditional madaris do not want to become integrated madaris, among others, because traditional madaris produce students who are more conscious of their obligations as devout Muslims, which can have a beneficial impact on society. Therefore, participants hope that the Bangsamoro government will develop legal means of providing them with support as soon as possible without making them integrated madaris.

Further, Cagape (2008, pp. 7-8) asserts that certain traditional madaris, nonetheless, prefer to maintain their traditional ways because traditional madaris administrators are hesitant to embrace the government's desire to incorporate Islamic education to the government's schools due to a lack of open communication. The government does not adequately recognize the expertise of many madaris as a result of rising anxiety and discomfort among Islamic teachers. Because it has been noted that Islamic teachers who received their Islamic education abroad are not assured to be properly acknowledged by the Department of Education or the Commission on Higher Education, restricting their knowledge and influence inside the classroom.

Moreover, some people refuse to accept integration because they believe it will lead to a shift toward Christianization among the Muslim Filipinos of the younger generation—a

subdued kind of de-Islamization. The national culture of the Philippines is defined by the elders of Moro as Christian culture, and integration refers to assimilating Muslims into Christian culture. On the government's side, integrated madaris is believed to improve the government's commitment to meeting the educational requirements of all of its citizens, whether they are Muslims or Christians.

For the traditional madaris, regardless of this risk of extremism and radicalism, the Muslim Filipinos, the Moro's in Cotabato City Philippines still believe that the madrasah is a crucial tool for the progress of Islamization in the Philippines as a whole, particularly for the next generations, in which a madrasah is a Muslim institution that imparts knowledge of Islam. It is regarded both as a center of study and as a representation of Islam. It is considered to be the best place to learn Arabic and Islamic religious principles.

Up until now, the traditional madaris have educated Muslim Filipino children and provided them with information about their religion and customs. Parents of students who attend traditional madaris are quite satisfied with the education that is provided there. Students at traditional madaris have much better attitudes and behaviors than those in government schools. In a traditional madaris, a student gets a deeper understanding of the scholastic traditions and ideas that have been part of Islam for centuries. They have a greater awareness of the importance of practicing their religion in a way that supports moderate Islam and religious tolerance for people of all religions.

This thesis has been a learning process for me as well. As I come to the conclusion of my research, I want to emphasize how closely connected academic development and discovery were throughout the process. Although it has agitated me out, understanding how to shape and conduct this research has been worthwhile. Educators strive for continuous growth (Creswell, 2012, p. 4). It involves running into challenges or problems and looking about for viable fixes. In the introduction of this research, I emphasize the importance of pursuing knowledge in Islam by narrating a passage from our Prophet that stipulates that all Muslims—men and women—must pursue knowledge. Likewise, the Qur'an declares, Allah will raise in rank those among you who are faithful and those who are endowed with knowledge (Surah Al-Mujadilah:11). And knowledge is the key to Iman (faith); we cannot be certain of what we believe unless we have aynul yaqin (certain

knowledge). And as the first instruction given to us in the Qur'an is to read (Surah Al-Alaq:1), which literally translates to "understand the actuality of a thing."

In discussions regarding the importance of Islamic education in Muslim minority countries, I hope that this research will be a useful contribution. Additionally, I hope that this study will serve as an inspiration for future researchers to carry out additional research on the subject of Islamic education in the Philippines particular and the integration of madrasah in Muslim societies in general. Finally, I hope that my own experiences and those of others who wish to strive and fulfill their dreams would benefit from this research. When I first arrived in Turkey, I was exposed to the country's religious educational system, which serves as a mirror for its people's economic, social, cultural, and religious diversity. And I'm hoping and expecting that when I get back to the Philippines, I'll have something to contribute to my fellow Bangsamoro, which I learned in Turkey, Inshallah. Not just in academics, but in all facets of life, which is knowledge that I did not acquire through borrowing, but rather knowledge that Turkish people imparted to me.

BIBLIOGRAPHY

- Abdula, P. (2019). Challenges on the Implementation of the Code of Muslim Personal Laws in the Bangsamoro Autonomous Region in Muslim Mindanao. *Proceedings of the International Conference on Responsive Education and Socio-Economic Transformation*, vol. 2, issue 1. DOI: <https://dx.doi.org/10.2139/ssrn.3978627>. Available at SSRN 3978627.
- Abdulkarim, K.A. & Suud, F.M., (2020). Evaluation of Madaris Curriculum Integration for Primary Muslim Education in Mindanao: An Assessment of The Influence of Psychology, *International Journal of Islamic Educational Psychology*, Vol. 1, No. 2, <https://doi.org/10.18196/ijiep.v1i2.9736>
- Abfalter D., Mueller-Seeger J. & Raich M. (2021). Translation decisions in qualitative research: a systematic framework, *International Journal of Social Research Methodology*, 24:4, 469-486, DOI: 10.1080/13645579.2020.1805549
- Abu Bakar, C. (2011), "Mainstreaming Madrasah Education in the Philippines: Issues, Problems and Challenges." In *Islamic Studies and Islamic Education in Contemporary Southeast Asia*, edited by Kamaruzzaman Bustamam-Ahmad and Patrick Jory, Kuala Lumpur: Yayasan Ilmuwan, p. 75-89.
- Abuza, Z., & Lischin, L. (2020), *The Challenges Facing the Philippines' Bangsamoro Autonomous Region at One Year*. United States Institute of Peace, Special Report no. 468, Washington, DC.
- Acac, M.T. (2020). *Balik-Islam in the Philippines: Reversion, Symbolic Negotiation, and Becoming the Other*, ProQuest Dissertations Publishing, Temple University, China. DOI: <http://dx.doi.org/10.34944/dspace/350>.
- Accad, M.F., Nor, A.K.A., & Accad, A.S. (2015). Tribal Flags and their Significance to the Culture and Traditions of Maguindanaon Tribes in the Philippines. *International Journal of Research in Humanities, Arts and Literature*, vol. 3, issue 6, pp. 61-70.
- Adiong, N.M. (2008) "Relationship between Balik-Islam (Muslim Reverts) and Full-Fledged Muslims Under the Auspices of Islamic Teachings in Philippine Setting." Available at: SSRN: <http://ssrn.com/abstract=1693213>, accessed date 15/6/2022.
- Akdeniz, C. (Ed.). (2016). *Instructional process and concepts in theory and practice*. Springer. DOI 10.1007/978-981-10-2519-8
- Al-Attas, M. (1980). *The concept of education in Islam: a framework for an Islamic philosophy of education*. Kuala Lumpur, Muslim Youth Movement of Malaysia.
- Albert, J., & M. Raymundo. (2016). *Trends in Out-of-School Children and Other Basic Education Statistics*. Philippines: Philippine Institute for Development Studies. <https://dirp3.pids.gov.ph/websitecms/CDN/PUBLICATIONS/pidsdps1639.pdf>, accessed date 15/6/2022

- Alberts, W. (2008). Didactics of the Study of Religions: In *The History of Religions and Religious Education, Numen*, Vol. 55(2-3), pp. 300-334. <http://www.jstor.org/stable/27643312>, accessed date 15/6/2022.
- Alberts, W. (2019). Religious education as small'i'indoctrination: How European countries struggle with a secular approach to religion in schools. *CEPS journal*, vol. 9, no. 4, pp. 53-72. DOI: <https://doi.org/10.25656/01:18834>.
- Aldridge, D. (2011). What is religious education all about? A hermeneutic reappraisal. *Journal of Beliefs & Values*, 32(1). pp. 33-45. DOI: <https://doi.org/10.1080/13617672.2011.549308>.
- Ali, A. (2007). The legal impediments to the application of islamic family law in the Philippines. *Journal of Muslim Minority Affairs*, vol. 27, issue 1, pp. 93-115. DOI: <https://doi.org/10.1080/13602000701308905>.
- Almerino, P.M., Ocampo, L.A., Abellana, D.P.M., Almerino, J.G.F., Mamites, I.O., Pinili, L.C., Sitoy, R.E., Abelgas, L.J., & Peteros, E.D., (2020). "Evaluating the academic performance of K-12 students in the philippines: A standardized evaluation approach." *Education Research International*. <https://doi.org/10.1155/2020/8877712>
- Amarille, R. C. (2006). Government of the Republic of the Philippines-Moro Islamic Liberation Front Peace Talks: A Bold Move to Counter Terrorism. U.S. Army War College, Carlisle Barracks, Carlisle, PA, Report Paper. <http://www.dtic.mil/cgibin/GetTRDoc?AD=ADA449258>, accessed date 2/6/2022
- Bacani, B.R. (2006). Peace with the moros of the Philippines: An independent assessment, Asia Retreat 6.
- Bangsamoro Education Code, (2021). <https://rasmitmug.com/ebooks/Bangsamoro-Education-Code-1>, accessed date 9/25/2022
- Bangsamoro Autonomous Region in Muslim Mindanao • BARMM Official Website, accessed date 2/24/2022
- Bankoff, G. (2007). One island too many: reappraising the extent of deforestation in the Philippines prior to 1946. *Journal of Historical Geography*, vol. 33, issue 2, pp.314-334. DOI: <https://doi.org/10.1016/j.jhg.2006.06.021>.
- Banlaoi, R.C., (2009), "Transnational Islam in the Philippines". In *Transnational Islam in South and Southeast Asia: Movements, Networks, and Conflict Dynamics*, edited by Peter G. Mandaville. Seattle, Washington: The National Bureau of Asian Research, pp. 167-187.
- Barrot, J.S. (2021). K to 12 curriculum reform in the Philippines: towards making students future ready, *Asia Pacific Journal of Education*, DOI: 10.1080/02188791.2021.1973959

- Berglund, J. (2015). Publicly funded Islamic education in Europe and the United States. (Analysis Paper) Washington, DC: The Brookings Institution.
- Borer, D.A. Everton S.F., & Nayve Jr. M.M. (2009). "Global Development and Human (In) security: understanding the rise of the Rajah Solaiman Movement and Balik Islam in the Philippines." *Third World Quarterly*, Vol. 30, no. 1, pp. 181-204. DOI: <https://doi.org/10.1080/01436590802622615>.
- Borre, E. M. (2021). The First Hundred Years of the Augustinians in the Philippines (1565-1665): Daily Life, Customs, and Traditions. *PHILIPPINIANA SACRA*, vol. 56, issue 167, pp. 3-28.
- Buendia, R.G. (2005). The state-Moro armed conflict in the Philippines Unresolved national question or question of governance?, *Asian Journal of Political Science*, vol. 13, issue 1, pp. 109-138, DOI: <https://doi.org/10.1080/02185370508434252>.
- Buendia, R.G. (2006). "The mindanao conflict in the Philippines: ethno-religious war or economic conflict?", In the politics of death: political violence in Southeast Asia, eds. A. Croissant, S. Kneip, & B. Martin, Lit Verlag, Berlin, pp. 147-187.
- Buendia, R.G. (2015). The politics of the Bangsamoro basic law. Yuchengco Center, De La Salle University Manila. DOI: <https://doi.org/10.13140/RG.2.1.3954.9205/1>.
- Cadir, B.T. (2017). Educational System of Philippines and Turkey: A Comparative Analysis. In partial fulfillment of Requirements in Change Management in Educational Organizations. Anadolu University, Turkey. <https://www.researchgate.net/project/Comparative-Study-of-Turkey-and-other-country-in-terms-of-educational-system>, accessed date 15/4/2022.
- Cagape, W.P. (2008). "Islamization of the Philippine Public Basic Education Sector: Mainstreaming Madrasah Education." Paper presented at 1st International Language Conference, Kuala Lumpur, Malaysia, March 3–5, 2008.
- Calata, A.A. (2002). A.A. (2002). The Role of Education in Americanizing Filipinos. Mixed blessing: The impact of the American colonial experience on politics and society in the Philippines, edited by Hazel M. McFerson, pp. 89-98. Westport, Conn.: Greenwood Press.
- Carson, A.L., (1961). Higher Education in the Philippines. U.S. Department of Health, Education and Welfare, Washington, D.C., Bulletin 29, Other statistics computed from U.N. Demographic Yearbook.
- Cayamodin, J. (2019). The Prospect of Integrated and Holistic Madrasah Education System (ihmes) in the Philippines: A Sustainable Approach to Prevent Violent Extremism. *TARBIYA: Journal of Education in Muslim Society*, 6(1), 88-102. DOI: <https://doi.org/10.15408/tjems.v6i1.11628>
- Cotabato City Profile – PhilAtlas <https://www.philatlas.com/mindanao/r12/cotabato-city>, accessed date 10/2/2022

- Counts, G.S. (1925). Education in the Philippines. *The Elementary School Journal*, vol. 26, no. 2, pp. 94-106. DOI: <https://doi.org/10.1086/455838>.
- Creswell, J. (2012). *Educational Research: Planning, conducting and evaluating qualitative and quantitative research* (4th edition). Boston, MA: Pearson.
- Cullum, L.A. (1960). THE DOMINICANS IN THE PHILIPPINES. *Philippine Studies*, vol. 8, no. 3, pp. 659-662. <https://www.jstor.org/stable/42719599>, accessed date 15/2/2022.
- Curaming, R.A. (2017), "From Bitter Memories to Heritage-Making? The Jabidah Massacre and the Mindanao Garden of Peace." *SOJOURN: Journal of Social Issues in Southeast Asia*, Vol. 32, no. 1. DOI: <https://doi.org/10.1355/sj32-1c>.
- Curaming, R. A., & Aljunied, S. M. K. (2012). Social memory and state–civil society relations in the Philippines: Forgetting and remembering the Jabidah ‘massacre’. *Time & Society*, vol. 21, no.1, pp. 89-103. DOI: <https://doi.org/10.1177/0961463X11431337>.
- Daud, D. (2019). The role of Islamic governance in the reinforcement waqf reporting: SIRC Malaysia case. *Journal of Islamic Accounting and Business Research* vol. 10, issue 3, pp. 392-406. DOI: <https://doi.org/10.1108/JIABR-01-2017-0008>.
- De Guzman, A.B. (2003). The dynamics of educational reforms in the Philippine basic and higher education sectors. *Asia Pacific Education Review*, vol. 4, issue 1, pp. 39-50. DOI: <https://doi.org/10.1007/BF03025551>.
- De la Costa, H. (1959), The Jesuits in the Philippines 1581-1959. *Philippine Studies*, vol. 7, issue 1, pp. 68-97.
- Delmo, R.O., & Yazon, A.D. (2020). Status of Alternative Learning System (Als) At The City Schools Division of Cabuyao: A Basis for an Improved Program Implementation <http://dx.doi.org/10.21474/IJAR01/11294>
- De Inza, B.P. (2012). Islamic Terrorism in the Philippines. IEEE - Spanish Institute of Strategic Studies. Analysis Report (DIEEEA41-2012).
- DepEd Central Office Organizational Structure, <https://www.deped.gov.ph/about-deped/central-office/2022/>, accessed date 8/27/2022
- Donnelly, C. (2004). Constructing the ethos of tolerance and respect in an integrated school: the role of teachers. *British educational research journal*, 30(2), 263-278.
- Donoso, I. (2015). The Philippines and al-Andalus Linking the Edges of the Classical Islamic World. *Philippine Studies Historical & Ethnographic Viewpoints*, vol. 63, no. 2, pp. 247-273. <http://www.jstor.org/stable/24672336>, accessed date 15/3/2022.
- Embong, R. (2016). The Concept and Methods of Knowledge from The Islamic Epistemological Perspective. Paper presented at Academic International Conference on Multi-Disciplinary Studies and Education (AICMSE 2016 Oxford)

August 18-20, 2016, University of Oxford, The Queen's College, Oxford, United Kingdom.

- Emerson, R. (1971). Self-determination. *American Journal of International Law*, vol. 65, issue 3, pp. 459-475. Cambridge University Press. DOI: <https://doi.org/10.2307/2198970>.
- Engebretson, K (2008). Learning About and Learning From Religion. The Pedagogical Theory of Michael Grimmit. In M. De Souza, G. Durka, K. Engebretson, R. Jackson & A. Mcgrady (eds.), *International Handbook of the Religious, Moral and Spiritual Dimensions in Education* (667-678). Dordrecht- Heidelberg-London-New York: Springer.
- Fox, H.F. (1965). Primary education in the Philippines, 1565-1863. *Philippine Studies*, vol. 13, no. 2, pp. 207-231. <https://www.jstor.org/stable/42720593>
- Fuchs, B. (2007). The Spanish Race. Rereading the Black Legend: The discourses of religious and racial difference in the Renaissance empires, eds. Margaret R. Greer, Walter D. Mignolo & Maureen Quilligan, pp. 88-98, The University of Chicago Press, Chicago.
- Galeriana, I. C. F., & RAGANDANG, P. I. (2018). Philippines: In Search for Self-Determination. The Political History and Armed Struggle of the Moro National Liberation Front in Mindanao. *Conflict Studies Quarterly*, issue (24), pp. 12-25. DOI: <https://doi.org/10.24193/csq.24.2>.
- Gamon, A. D., & Tagoranao, M. S. (2022). The Transformation of Muslim Education in the Philippines: A Revisit. *AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES*, vol. 5, issue 4, pp. 108-142. DOI: <https://doi.org/10.46722/hikmah.v5i4>
- Göksöy, İ.H. (1996). "Filipinler: Ülkede İslamiyet", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, XIII, İstanbul: TDV Publication.
- Gowing, P.G., (2021). Muslim-American Relations in the Philippines, 1899-1920. The Muslim Filipinos: Their History, Society and Contemporary Problems, eds. Peter G. Gowing & Robert D. McAmis. Manila: Solidaridad Publishing House, 1974.
- Grimmitt, M. (1981). "When is Commitment a Problem in Religious Education?" *British Journal of Educational Research*, vol. 29, no. 1, pp. 42-53. DOI: <https://doi.org/10.1080/00071005.1981.9973584>
- Guleng M.P., Muhamat R., & Aini Z. (2017). "Issues on Islamic education in the Philippines: Isu-isu pendidikan Islam di Filipina." *Al-Irsyad: Journal of Islamic and Contemporary Issues*, Vol. 2, no. 1.
- Gutiérrez, A.L.V. (2007). Catholic Schools in the Philippines: Beacons of Hope in Asia. In: Grace, G., O'Keefe, J. (eds) *International Handbook of Catholic Education. International Handbooks of Religion and Education*, volume 2, pp. 709-723. Springer, Dordrecht. DOI: https://doi.org/10.1007/978-1-4020-5776-2_37.

- Halstead, M. (2004). An Islamic concept of education. *Comparative education*, vol. 40 no. 4, pp. 517-529. DOI: <https://doi.org/10.1080/0305006042000284510>.
- Hannah, R. (2013). "The Effect of Classroom Environment on Student Learning" Honors Theses. 2375. https://scholarworks.wmich.edu/honors_theses/2375
- Hardacker, E. P. (2012). The impact of Spain's 1863 educational decree on the spread of Philippine public schools and language acquisition. *European Education*, vol. 44, issue 4, pp. 8-30. <https://doi.org/10.2753/EUE1056-4934440401>
- Hashim, R. (2005). Rethinking Islamic education in facing the challenges of the twenty-first century. *American Journal of Islam and Society*, 22(4), 133-147.
- Haykel, B. (2009). On the Nature of Salafi Thought. *Global Salafism: Islam's new religious movement*, 33
- Hendek, A. (2020). Religious education policy in Turkey and England: A comparative perspective. Istanbul: Dem.
- Hirschkind, C. (2014). The Contemporary Afterlife of Moorish Spain. In *Islam and public controversy in Europe*. UC Berkeley, retrieved from <https://escholarship.org/uc/item/5r09m4tc>, accessed date 15/3/2022.
- Hussin, N. H., Noh, M. A. C., & Tamuri, A. H. (2014). The religious practices teaching pedagogy of Islamic education excellent teachers. *Mediterranean Journal of Social Sciences*, 5(16), 239-246. doi:<https://doi.org/10.5901/mjss.2014.v5n16p239>
- <https://lawphil.net/statutes/repacts/ra2000> The law Phil Project Arrelano Law Foundation access date 10/10/2022.
- Idris, J. S. (1990). Is man the vicegerent of God?. *Journal of Islamic Studies*, vol. 1, pp. 99-110. Oxford University Press. <http://www.jstor.org/stable/26195669>, 15/3/2022.
- Institute for Autonomy and Governance, (2019). "Research on traditional madaris in armm and adjacent regions", <http://www.iag.org.ph/archives>, 23/9/2022.
- Jacelon, C.S. & O'Dell, K. (2005). Analyzing qualitative data. *Urologic Nursing*, 25(3), 217-220.
- Kalipa, C. & Lumapenet, H. (2021). Customary Practices and Authorities in Conflict Resolution towards Peace Building of the Sultans, Rajahs, and Datus of Buayan Sultanates in Southern Philippines. *International Journal of All Research Education and Scientific Methods (IJARESM)*, Vol. 9, Issue 12, pp. 154-169. Available at SSRN: <https://ssrn.com/abstract=4096516>, accessed date 15/3/2022
- Kapahi A.D., & Tañada G. (2018). The Bangsamoro identity struggle and the Bangsamoro Basic Law as the path to peace. *Counter Terrorist Trends and Analyses*, vol. 10, no.7. <https://www.jstor.org/stable/26458484>, accessed date 15/2/2022.

- Kassem, M. (2014). Fatwa in the Era of Globalization. *Ifta' and Fatwa in the Muslim World and the West*, ed. By Zulfiqar Ali Shah, International Institute of Islamic Thought (IIIT), pp. 89-104.
- Kazeem, S.A., & Balogun K.Y., (2013). Problems facing Islamic education: evidence from Nigeria. *International Letters of Social and Humanistic Sciences*, vol. 19, no. pp. 108-119. DOI: <https://doi.org/10.18052/www.scipress.com/ILSHS.19.108>.
- K to 12 Basic Education Curriculum | Department of Education (deped.gov.ph), accessed date 13/6/2022
- Lande, C. 1965. The Philippines. In *Education and political development*, ed. J. Coleman, 313–49. Princeton, NJ: Princeton University Press
- Lantong, A. M. (2018). The Islamic Epistemology and its Implications for Education of Muslims in the Philippines. In 1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017) pp. 67-71. Atlantis Press. DOI: <https://doi.org/10.2991/icigr-17.2018.16>.
- Lingga, A. (2004), Muslim minority in the Philippines. Paper presented at SEACSN Conference: Issues and Challenges for Peace and Conflict Resolution in Southeast Asia, 12-15 January, Penang, Malaysia.
- Linneberg & Korsgaard. (2019). Coding qualitative data: A synthesis guiding the novice. *Qualitative research journal*. DOI 10.1108/QRJ-12-2018-0012
- Low, M.T.E., Maghanoy, V.S., Velasco, V.S., Christy, D.R.A., & Bihasa, R.K.S. (2021). Significant Influence and Legacy of the Development of Educational System in the Philippines. *International Journal of Advanced Multidisciplinary Studies*, vol. 1, issue 3. pp. 310-320.
- Lumdang, E.G. (2021). The Independence and Interdependence of the Philippine Education system to its Colonial history: The Evolving Faces then and now. editors/consultants, 99.
- Madjid, J.A. (2022), Exploring the Guiding Philosophy of the School Administrators in BARMM, Southern Philippines: Responses from the Field. *Community Medicine and Education Journal*, Vol. 3, no. 1. DOI: <https://doi.org/10.37275/cmej.v2i1.131>.
- Majul, C. A. (1976). Some of the Social and Cultural Problems of the Muslims in the Philippines. *Asian Studies Quezon City*, vol 14, no. 1, pp 83-99.
- Manalo, J. (2001). An overview of the Philippine political system under the 1987 constitution. *The journal of the study of modern society and culture*, vol. 22, pp.155-184, Niigata University, Japan.
- Manasan, R.G. (1992). Intergovernmental fiscal relations, fiscal administration, and economic development in the Philippines (PIDS Working Paper Series No. 92-04). Makati City, Philippines: Philippine Institute for Development Studies.

- Mastura, M.O. (1994). Legal pluralism in the Philippines. *Law and Society Review in Southeast Asia*, vol. 28, no. 3, pp.461-476. DOI: <https://doi.org/10.2307/3054065>.
- Mayer, I. (2015). Qualitative research with a focus on qualitative data analysis. *International Journal of Sales, Retailing & Marketing*, 4(9), 53-67.
- McGehee, N. G. (2012). Interview techniques. In L. Dwyer, A. Gill, & N. Seetaram (Eds.), *Handbook of research methods in tourism: Quantitative and qualitative approaches* (pp. 365–376). Cheltenham, UK: Edward Elgar Publishing.
- Meera, A. K. M., & Larbani, M. (2009). Ownership effects of fractional reserve banking: an Islamic perspective. *Humanomics*, vol. 25, no. 2, pp. 101-116. DOI: <https://doi.org/10.1108/08288660910964175>.
- Milligan, J. A. (2004). Islamization or Secularization? Educational Reform and the Search for Peace in the Southern Philippines. *Current Issues in Comparative Education*, vol. 7, issue 1, pp. 30-38.
- Milligan, J.A. (2006). Reclaiming an ideal: The Islamization of education in the Southern Philippines. *Comparative education review*, vol. 50, issue 3, pp. 410-430. <https://doi.org/10.1086/503883>
- Milligan, J.A. (2008). Islam and education policy reform in the southern Philippines. *Asia Pacific Journal of Education*, Vol. 28, no. 4, pp. 369-381, <https://doi.org/10.1080/02188790802468963>
- Milligan, J.A. (2017). Islamic Education in The Philippines, eds. Daun, H., Arjmand, R., *Handbook of Islamic Education. International Handbooks of Religion and Education*, Volume 7. pp. 781-795, Springer, Cham. https://doi.org/10.1007/978-3-319-64683-1_34
- Mindanao Geography Name, (2022). <https://geography.name/>), accessed date 10/2/2022
- Mindanao's population: from 24 million in 2015 to 26 million in 2020, <https://www.mindanews.com/top-stories/2021/07/mindanaos-population-from-24-million-in-2015-to-26-million-in-2020/> accessed date 10/2/2022
- Moosa, E. (2015). What is a Madrasa? University of North Carolina Press Books.
- Musa, S. & Ziatdinov, R. (2012). Features and Historical Aspects of the Philippines Educational System. *European journal of contemporary education*, vol. 2, issue 2, pp.155-176. DOI: <https://doi.org/10.13187/ejced.2012.2.155>.
- Noble, L.G. (1981). Muslim separatism in the Philippines, 1972-1981: The making of a stalemate. *Asian Survey*, vol. 21, no. 11, pp. 1097-1114. <https://www.jstor.org/stable/2643996>, accessed date 15/3/2022.
- Okabe, M. (2013) 'Where does Philippine education go? The "K to 12" program and reform of Philippine Basic Education', Institute of Developing Economies

Discussion Paper No 425. Available from <http://www.ide.go.jp/English/Publish/Download/Dp/pdf/425.pdf>, accessed date 15/3/2022.

Palmer, C. F. R. (1878). *Fasti Ordinis Fratrum Prædicatorum: The Provincials of the Friar-Preachers, or Black Friars, of England*. *Archaeological Journal*, 35(1), 134-165. <https://doi.org/10.1080/00665983.1878.10851826>

Pangalangan, R. (2010). "Religion and the secular state: National report for the Philippines", Edited by Javier Martinez Torron William Cole Durham Jr. Madrid: Religion and the Secular State: Interim national reports issued for the occasion of the XVIIIth international congress of comparative law, The International Center for Law and Religion Studies, Brigham Young University, Provo. www.iclrs.org/content/blurbs/files/Philippines%20wide.pdf, accessed date 26/2/2022.

Philippine Government Administrative Divisions and Its Purposes | DumagueteInfo, accessed date 10/3/2022

Philippine Statistics Authority, (2020), <https://psa.gov.ph/population-and-housing/node/> accessed date 10/2/2022

Policy Guidelines on the K to 12 Basic Education Program, https://www.deped.gov.ph/wp-content/uploads/2019/08/DO_s2019_021 accessed date 9/2/2022

Quimpo, N.G. (1999). Dealing with the MILF and Abu Sayyaf.: Who's afraid of an Islamic state? *Public Policy*, vol. 3, no. 4, pp. 38-62.

Quisumbing, L. R. (1994). A study of the Philippine values education programme (1986-1993). Paper presented at the International conference on education (Forty fourth session), Geneva. http://eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_ERICExtSearch_SearchValue_0=ED379203&ERICExtSearch_SearchType_0=no&accno=ED379203, accessed date 20/1/2022.

Sakili, A. (2012). The Bangsamoro framework agreement and the Mindanao problem: foregrounding historical and cultural facts and concepts for social justice and peace in the Southern Philippines. *Asian Studied*, Vol. 48, no. 1/2.

Sali, A. H. A., & Marasigan, A. C. (2020). Madrasah Education Program implementation in the Philippines: an exploratory case study. *International Journal of Comparative Education and Development*, vol. 22 no. 3, pp. 201-217. <https://doi.org/10.1108/IJCED-06-2019-0034>

Sali. (2020). Pedagogical Praxis: Muslim-Filipino Madrasah Teachers' Conceptuality of Instructional Process. *IAFOR Journal of Education*, 8(4), 115-131.

Samah, S. (2015). A Nexus of Stiglitz's and Islamic Concepts in Creating a Learning Society. *Journal of Emerging Economies and Islamic Research*, vol. 3, no. 1. DOI: <https://doi.org/10.24191/jeeir.v3i1.9041>.

- Santiago, L. P. (1991). The beginnings of higher education in the Philippines (1601-1772). *Philippine Quarterly of Culture and Society*, vol. 19, issue 2, pp. 135-145. <https://www.jstor.org/stable/29792048>, accessed date 1/2/2022
- Sanusi, S. (2016). AL-ATTAS' PHILOSOPHY OF ISLAMIC EDUCATION. *ARICIS* vol. 1, pp. 341-350. DOI: <http://dx.doi.org/10.22373/aricis.v1i0.957>
- Savellano, J. M. (1999). Teacher education in the Philippines. *Philippine studies*, vol. 47, issue 2, pp. 253-268. <https://www.jstor.org/stable/42634316>, accessed date 10/2/2022
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers college press.
- Skowronek, R.K. (1998). The Spanish Philippines: Archaeological perspectives on colonial economics and society. *International Journal of Historical Archaeology*, Vol. 2, no. 1. DOI: <https://doi.org/10.1023/A:1022662213844>.
- Smith & Fieldsend. (2021). *Interpretative phenomenological analysis*. American Psychological Association
- Solaiman, S.M. (2017). Implementation of Arabic language and Islamic values education (ALIVE) in Marawi City, Philippines: Unveiling the perceptions of ALIVE teachers. *Education Journal*, Vol. 6, no. 1. DOI: <http://doi.org/10.11648/j.edu.20170601.15>.
- Spens, K.M. and Kovács, G. (2006), "A content analysis of research approaches in logistics research", *International Journal of Physical Distribution & Logistics Management*, Vol. 36 No. 5, pp. 374-390. <https://doi.org/10.1108/09600030610676259>
- Standard Curriculum for Elementary Public Schools and Private Madaris | Refined Elementary Madrasah Curriculum (REMC) - Schools / Universities 1160 (affordablecebu.com), Accessed date 1/24/2022
- Stuckey, H. L. (2015). The second step in data analysis: Coding qualitative research data. *Journal of Social Health and Diabetes*, 3(01), 007-010. DOI: 10.4103/2321-0656.140875
- Tagoranao, M.S., Gamon, A.D. and Wahyono, Z., (2020). The Contemporary Issues On Fatwa Management In A Secular State: The Philippine Experience. Paper presented at E-Proceeding 3rd International Conference of the Postgraduate Students And Academics In Syariah And Law 2020 (3rd INPAC 2020), Penerbit USIM, Universiti Sains Islam Malaysia. <https://oarep.usim.edu.my/jspui/handle/123456789/16316>, accessed date 10/1/2022.
- Tahir, R. (2013). *Metaphysics of Islam (a synthesis)*. *Interdisciplinary Journal of Contemporary Research in Business*, vol. 4, no. 12, pp. 1082-1095.

- Talbani, A. (1996). Pedagogy, power, and discourse: Transformation of Islamic education. *Comparative education review*, The University of Chicago Press Journal, vol. 40, no. 1, pp. 66-82. DOI: <https://doi.org/10.1086/447356>.
- Tarozzi, M. (2013). Translating and doing grounded theory methodology. *Intercultural mediation as an analytic resource*. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* (Vol. 14, No. 2).
- Taya, S. (2007). The political strategies of the Moro Islamic Liberation Front for self-determination in the Philippines. *Intellectual Discourse*, vol. 15, no. 1, Retrieved from <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/61>, accessed date 20/6/2022.
- Teece, G. (2017). *Learning about religion and Learning from religion*. University of Birmingham, UK.
- Temple, B., & Young, A. (2004). Qualitative research and translation dilemmas. *Qualitative research*, 4(2), 161-178.
- Toh, S.H. & Floresca-Cawagas, V. (2003). Globalization and the Philippines' education system. In *Globalization and educational restructuring in the Asia Pacific region* eds. By Ka-ho Mok and Anthony Welch, pp. 189-231. Palgrave Macmillan, London. DOI: <https://doi.org/10.1057/9781403990488>.
- The Grand Mosque of Cotabato, Philippines Also known as Sultan Haji Hassanah Bolkiah Mosque: *islam (reddit.com)*, accessed date 10/22/2022
- Tupas, F.P. & Laguda, L.M. (2020). Blended Learning – An Approach in Philippine Basic Education Curriculum in New Normal: A Review of Current Literature. *Universal Journal of Educational Research*, vol. 8, issue 11, pp. 5505 - 5512. DOI: 10.13189/ujer.2020.081154.
- Van Der Kooij, J.C., de Ruyter, D. J., & Miedema, S. (2017). The merits of using “worldview” in religious education. *Religious Education*, vol. 112, issue 2, , 172-184. DOI: <https://doi.org/10.1080/00344087.2016.1191410>.
- Van Sprang Supervisors, W. & Frankema, E. (2016). Evaluating the Philippine educational system. Retrieved from <https://edepot.wur.nl/380232> accessed date 10/2/2022.
- VanWynsberghe, R. & Khan, S. (2007). Redefining case study. *International journal of qualitative methods*, vol. 6 issue 2, pp. 80-94
- Villa, A., & Thong PA. (2020). The Voice of the Bangsamoros Amidst Challenges in the Implementation of Presidential Decree 1083. *Philippine Political Science Association Webinar Series Working Papers*, Vol. 2, no. 2, pp. 232–251.
- Wilson Jr, T. G. (2009). Extending the Autonomous Region in Muslim Mindanao to the Moro Islamic Liberation Front a Catalyst for Peace. *School of Advanced Military*

Studies United States Army Command and General Staff College Fort Leavenworth, Kansas, Report (SAMS Monograph).

Word Population Review, (2022).
<https://worldpopulationreview.com/countries/philippines> accessed date
10/2/2022

Wulandari, R. (2019). Entrepreneurial orientation and church performance in the Roman Catholic Archdiocese of Jakarta. *Global Business and Organizational Excellence*, vol. 38, no. 6, pp. 52-60. DOI: <https://doi.org/10.1002/joe.21967>.

Young, C. (2002). First Language First: Literacy Education for the Future in a Multilingual Philippine Society. *International Journal of Bilingual Education and Bilingualism*, vol. 5, issue 4, pp. 221-232. DOI: <https://doi.org/10.1080/13670050208667757>.

Zengin, M. (2010). Yapılandırmacılık ve din eğitimi ilköğretim DKAB öğretim programlarının değerlendirilmesi ve öğretmen görüşleri açısından etkililiği (Doctoral dissertation, Marmara Üniversitesi (Turkey)).

CURRICULUM VITAE

Full Name: Amina Hassan SAMİD	
Education Information	
Undergraduate	
University	Cotabato State University, Philippines
Faculty	Faculty of Islamic Education
Department	Education
Articles and Papers	
1. Samid, A. (2022). Islamic Education and the Development of Madrasah Schools in the Philippines. Uluslararası Politik Araştırmalar Dergisi, vol 8, issue 2, pp. 35-47. DOI: 10.25272/icps.1139650	