CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter deals with the literature, studies and researches that have relevance to the present study. This also includes the physical structure of Madrasah, proposals of different sectors with regards to the improvement of the weekend classes in every community. In addition the theory base, conceptual framework and the research assumptions are given emphasis in this chapter.

A. Related Literature and Studies

Many Muslim researchers focus their attention and study to the Weekend Madrasah Classes in the Philippines. An often concern is the various aspects of the present roles and conditions of Madrasah. With regards to the problems of weekend classes; parents, students and community leaders concerns are the curriculum programs including textbooks, instructional materials and school facilities needed by the students in the teaching learning process that would help improve their intellectual capacity in terms of Arabic language and skills in Qur’an reading and recitation which is the main goal supposed to be by the Islamic education.

From early on, Islam emphasized two types of knowledge, revealed and earthly —i.e., revealed knowledge that comes straight from God and earthly knowledge that is to be discovered by human beings themselves. Islam
considers both to be of vital importance and directs its followers, both men
and women, to go and seek knowledge.\(^{21}\)

Furthermore, Madrasah administrators have failed to equip their
teachers with the skills on the recent style of teaching that fits to the learners.
Wherein this students needs actual activities for effective learning because
they are more equipped with the psychomotor skills. Principle and strategies
of teaching should be inculcated in the teacher’s process instead continuing
with their traditional framework of fatwa and fierce polemical debates.

1. Understanding the Sources of Madrasah.

Madrasah is an Arabic word meaning school, or place of learning. It
is a tradition that has started very early in Islam because of the special
emphasis in its doctrines placed on acquiring knowledge.

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\text{اقرأ باسم ربك الذي خلق} (1) \\
\text{خلق الإنسان من علق} (2) \\
\text{وقرأ وربك الأكبر} (3) \\
\text{علّم الإنسان ما لم يعلم} (4) \\
\text{علّم بالقلم} (5)
\]

Allah says in Quran (Proclaim! (or read!)) In the name of Thy
Lord and Cherisher, who created- , created man, out of a (mere) clot of
congealed Blood, proclaim! and Thy Lord is Most Bountiful, He who
taught (the use of) the pen, taught man that which He knew not.\(^{22}\)

The above mentioned verses of the Quran were the first revelation
that was sent upon the prophet Muhammad (p.b.u.h.)The historic moment
was the beginning of the prophethood journey, was narrated by Aishah
(r.a.). The narration tells that the Prophet was alone in the cave of Hira’


\(^{22}\) Al-Qurān:96 (al-`Alaq) 1-5.
when he was surprised by the visit of the Angel of Jibril (a.s.) when he said “Read!” and the Prophet told him that he did not know how to read. Jibril (a.s.) then hugged him till he hardly breath, let him go and again asked him to read. The actions repeated three times till finally Jibril (a.s.) said "Read in the name of your Lord who created, created man from a clot. Read, for your Lord is most Generous, Who teaches by means of the pen, teaches man what he does not know."

In the above mentioned narration, we can say that Jibril (a.s.) was given a task by Allah (SWT) to convey to the Prophet His words or revelation. Jibril (a.s.) as a teacher, he employed a strategy and methods in teaching the prophet Muhammad (SAW) who was said be a non reader during his time. He repeated the revelation three times and reads the verses of the Quran and eventually the Prophet was able to memorized and understood the revealed verse. Another strategy he used was on the development of the self confidence. He was able to encourage the prophet not to be ashamed instead let the confidence exist in everything that he would do especially in reading and reciting the Qur’an. After memorization had taken place internalization of the message follows as well as the values in it. Thus, we can say that effective use of teaching methodologies help to achieve the learning goals successfully.

2. Positive View of Madrasah
Allah S.W.T rise up the ranks and degree those of you who believe and who have been granted of knowledge. And Allah is well-acquainted with all ye do.\textsuperscript{23}

Because of the Madrasah, the students was able to increase their (emaan) faith and knowledge about Islam, and that’s why they are special in front of Allah S.W.T. Contrary to the negative views about the Madrasah system among high class and middle class, still madrasah students and scholars who are well mannered in accordance to Islamic belief have highly positive self views. They all appreciate madrasah education, as it talks about spiritual and religious knowledge, modern and technological aspects yet, it is far from the perfect.

It is said that the Islamic Education is not only an earthly study. It does not focus nor serve any ethical, traditional, racial or even national concerns and interest. The early Muslim educational institution wherein Prophet Muhammad (S.A.W) was the first teacher believed that the foundation of this system should be based on unity of the creator, Unity of creatures (human beings), and accountability on the Day of Judgment which is the main goal of every individual.

3. The System in Islamic Education

\begin{quote}
فَاعْلَمْ أَﻧﱠﻪُ ﻻ إِﻟَﻪَ إِﻻ اﻟﻠﱠﻪُ وَاﺳْتَغْفِرْ لِذَﻧْﺒِكَ وَﻟِﻠْﻤُﺆْﻣِﻨِﲔَ وَاﻟْﻤُﺆْﻣِﻨَﺎتِ وَاﻟﻠﱠﻪُ ﻳـَﻌْﻠَﻢُ ﻣُﺘـَﻘَﻠْﺑِكَمَ\\\textsuperscript{\textsuperscript{}}\\
وَمَﺛْﻮَاﻛُﻢَ (\textsuperscript{\textsuperscript{}})
\end{quote}

Know, therefore, that there is no God but Allah, and ask forgiveness for thy fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell In your homes.\textsuperscript{24}

\textsuperscript{23} Al-Qur\-\-\-\-an, 58 (al-Mujādalah:) 11.

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Providing a curriculum that introduces or has focus on worship practice. It means, during the time of learning in the classroom, students and ustadz engage in worship. With this manner, the educational system does not only focus professional status nor engaging in the western style but instead more on spiritual aspect that builds the moral character of the students following the Islamic rules, beliefs and teachings of the Prophet Muhammad (S.A.W) even we are in the present generation.

The Filipino citizens have to observe the Philippine laws and guidelines on education which are “secular and highly centralized in nature.” The former implies that Philippines as a state proclaims the separation of religion and the state. The latter means that educational guidelines have been organized at the national level.

The Philippine government has granted the Autonomous Region in Muslim Mindanao, (ARMM) for the Muslim Filipinos with some degree of Islamic education. The large aspects are likely to be taught in its schools and universities in the region. But, they are being taught in the Islamic educational institutions in other Muslim countries.

Muslim individuals and society should be benefited from the value of Islamic education. This has been considered among the topics of discussion by concerned ulamaa (learned Muslims) and Muslim professionals. Thus, educational seminars, conferences and similar activities have been organized and undertaken for this purpose. It is very

24 Al-Qurān:47 (Muhammad) 19.
unfortunate that poor education and its undesirable effects continue to persist in Muslim Mindanao.

In 1991, the average literacy rate of ARMM at 74.22 and the National Capital Region at 93.5 by comparison shows how grave the problem is the two (2) systems of education operate in the area at deviating direction: the government secular-western schools and the madrasah school system.\textsuperscript{25}

Thus, this paper is designed to determine the Islamic Education in Davao City, Philippines. Specifically, it briefly discusses the: meaning and nature of Islamic education, the Philippines as a secular state and the problems and development of Islamic education in the country.

\section{Meaning and Nature of Islamic Education}

The meaning of education in its totality in the context of Islam is fundamentally in the combination of the terms Tarbiyyah, Ta’lim and Ta’dib. Literally, Tarbiyyah means ‘educate’, Ta’lim means ‘knowledgeable’ and Ta’dib derived from the word ‘adaba’ means ‘moral’. These terms comprehensively are concerning the multilateral relationship of human and their society; human and environment; society and environment; and in relation to Allah. These cross-sectional relation are all together represent the scope of education in Islam of both ‘formal’ and ‘non-formal’, comprising the Fardhu Ain and Fardhu Kifayah.\textsuperscript{26}

\textsuperscript{25} Markazosshabab Sovenier Book, 30th Anniversary, (2009).
\textsuperscript{26} Mohamad Johdi Salleh, PhD The Integrated Islamic Education: Principles and Needs for Thematic Approaches Institute of Education International Islamic University Malaysia (IIUM)
The Messenger of Allah S.W.T said: ‘The acquisition of knowledge is a duty incumbent upon every Muslim, male and female’²⁷

As shown in figure 1 that Islamic education is the process of learning both the revealed and acquired knowledge. The former is the one directly learned from the Qur’ān as explained by the Prophet Muhammad in his ahadith (sayings) and Sunnah (tradition) the latter is the one learned from the different creatures of Allah on earth which are indeed the expression of His supremacy and omnipotent. Its main objective is to teach and develop a God fearing (Taqwa) which is an inner strongest faith of the Muslim believers. This is noticeable when they actually perform all the commandments of Allah as enshrined in the Qur’ān and in the Hadith in Sunnah of the Prophet.

The God fearing people (Muttaqoon) who should serve as khalifah (vicegerent of Allah) responsible to the goal which is to implement the rule of Allah on earth. In order to come up with these objective and goal, a teacher is not only a ‘whisperer (mu’allim) of knowledge’ but also a trainer (murabbi) of souls and personalities’.

Figure 1: Showing the meaning and nature of Islamic Education.

Islamic education is indeed a process which is basically enshrined in the Qur’an where Allah says: “read! In the Name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.”(Al-Qur’an, 96:1-5).

The verse implies that Muslims should primary know Allah, the Creator, and to comprehend and appreciate His attributes. The used of
“pen” also implies the process of human struggle in search for the revealed and acquired knowledge.

According to the concept offered by Toffler (1990) as cited by Borromea (1991) suggested that the education should help each individual become capable of adapting to a changing world. The association for Supervision and Curriculum Development on the other hand, proposed a concept wherein all learners will be provided with a set of adaptive skills and behaviors which include self-conceptualization, understanding others, learning skills, capability for continues learning, responsible members of the society, mental and physical health, creativity, and informed participation in economic world, use of accumulated knowledge, and coping with change.

B. Problems of Islamic Education

The relation between Islamic Education with social life is not linear; it has more complex nature. Therefore, the occurred problem in Islamic education tends to be complex, as well. This problem is related to the components in Islamic education as a system. According to writer’s opinion, problem of Islamic education also becomes an obstacle upon its existence can be categorized into three aspects, there are: aspects of education, aspects of curriculum, and aspects of administration. As shown in figure 3 that the problem is obviously seen by the interaction between the development of

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Islamic education and the government western oriented education. If we look at the teaching of education in madrasah, it is more confined on religious knowledge and in public or private government school, it is secular in nature. But of course they have similarities in the teaching of history, geography, mathematics, molding of the youth, good moral character, etc.

![Diagram showing interaction between Islamic Education and Western Oriented Education](image)

**Figure 2:** Showing the interaction between the Islamic Education and the Western Oriented Education.

The differences between the Muslim Filipino culture and the government school system are observable. It is seen that there are other general reasons why government school continue to receive some degree of negative attitude from the Muslims, to wit:

1. Lack of typical Islamic cultural elements in the curriculum. As a substitute, the curriculum shows the presence of Christian elements.
2. Prescribed books offend Moro deep feelings. Some history books refer them as “bandits”, and “pirates” and show pictures of swine.

These unacceptable elements in Muslim education that offend Muslim
awareness can be removed by revising the curriculum of schools, incorporating Islamic elements. In effect, the following are hereby observed:

a. Madrasah quality and kind of education is inadequate leaving much to be desired.\(^{29}\)

b. In 1991, the average literacy rate of ARMM at 74.22 and the National Capital Region at 94 percent by comparison shows how grave the problem is the two (2) systems of education operate in the area.\(^ {30}\)

c. Educated Moros (Muslim Filipinos) had not adopted the social and household practices taught in school. The reason was that the children learned in school methods or social practices incompatible with their customs.\(^ {31}\)

d. Madrasah graduates of secondary curriculum (Thanawi) could not proficiently use the Arabic language, much less understand it, and that their training in these Islamic schools hardly benefited them in practical ways. They could not make use of their training to get employed other than becoming ulamaa themselves. Neither did their credentials suffice to allow them admission to Middle Eastern Universities. Madrasah education only serves to fulfill the need for inward development of the


\(^ {31}\) Malcons 1951:53.
Muslim youth, molding his life morally, spiritually, and psychologically.32

The following are advisable for enhancing of Traditional Madrasah Education (Weekend Class).

1) The Methodology of Teaching

The Messenger of Allah S.W.T said: “O Abu Hurairah! Learn about the inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation.”

This is considered one of the most important pillars in the educational process (Arifin, 2004). According to al-Syaibani (Ahmad Yunus Kasim & Ab. Halim Tamuri, 2010) teaching methods are guided activities organized by teachers not only in relation to the subject taught but also the molding of students’ characters, the learning environment and the process accumulating information, knowledge, interest attitude and values. The aims and objectives of education, and in this case Islamic education, could not be achieved successfully without effective teaching strategies.

According to al-Abrashi (Arifin, 2004), teaching methodology is a path when we make students understand the lesson taught to them. It is a plan before a teacher enters a classroom to implement the lesson and to

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achieve the goals. Arifin (2004) also summarized the main elements are methodology of teaching; Apart from giving the people information and knowledge; implementation and good teaching and changes of patterns in learners’ lives as a basic aim of the teaching process; teaching activity is a guided activity and it has several aspects aimed at attaining the desired learning process; and the methodology of teaching is a process.

The teaching methodologies of Islamic education require comprehensive innovation, because the current advancement in educational sciences should not be separated from the subject of Islamic education. Therefore, continuous improvement in the Islamic education field especially in thereof teaching methodology will provide a positive contribution in balancing the development of science in both spiritual and physical aspects, and also worldly and hereaft eraspects. Islamic education as a process that involves a complete person, including his rational, spiritual, and social dimensions. The purpose is to form harmonious development of the human personality, improving physical conditions of living, preparing them in such a manner that their attitudes toward life, their actions, decisions, and approaches to everyday matter sof life are governed by the spiritual and ethical values of Islam. However, maximizing the process of

Islamic education needs proper use of teaching methodologies that help to facilitate students’ understanding of the value of Islam.\footnote{Nora Rustham, Arifin Mamat, Adnan Abd Rashid “Teaching Methodologies in a Weekend Madrasah: A Study at Jamiyah Education Centre, Singapore.” Vol. 1 No. 2 International Journal of Arts and Commerce}

Therefore, a teacher can be a highly knowledgeable person but if he or she does not know how to present knowledge and information, he or she may be seriously deficient as a teacher (Ismail, 1997). A teacher is only considered as a successful teacher if he or she can utilize more than one teaching techniques, styles or methods.\footnote{Ismail, Sha’ban Muftah. “Teacher training programmes: A Model for Producing a Successful Teacher.” Muslim Education Quarterly, 14 (3), 36-56. (1997)}

2) Islamic Educational System

There are two educational systems in the world of Islamic education: traditional and modern.\footnote{Rosnani Hashim, Saheed Ahmad Rufai and Mohd Roslan Mohd Nor, “Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia’s Pondok, Indonesia’s Pesantren and Nigeria’s Traditional Madrasah,” World Journal of Islamic History and Civilization, Vol. 1, no. 2, pp: 94-107. (2011)} For Traditional education generally associated with an education of boarding school. Modern education categorized as an education who takes a form of conventional school. Traditional education fosters the development of individuals in holistic manner based on ability and interest of each individual. Anyone is free to choose types of education that suit his/her condition. Individual service in this system earned proper portion. Aspect of consciousness and intrinsic motivation more dominate than enforcement and extrinsic motivation. The aspect of consciousness and this type of education can be seen within the education of boarding school.

In the system of conventional school which often considered as a model for
modern education, it was found the facts that the intended modern education was not entirely applied. In this conventional system, all students equally treated, while the individual distinctions are having less attention. Students are “force” to learn the same subjects due to educational consideration. The coming of renewal by introducing credit systems in a number of lessons put a closer look toward credited “packages.” Both systems also have different perspectives. The system of boarding school is extremely conducive for the development of intellectual and emotional aspects, cognitive and affective, and also the balance of knowledge and good deeds. In reality, the system of conventional school put more emphasize upon intellectual enhancement and cognitive skills. In actual application, affective aspects are barely reachable. This type of education is going to produce more output which own sufficient intellectual capacity, however, it fails to shape personality that connects the totality. The system of conventional school is often identified with Western Educational System which appreciates intellectuality in excessive ways. As a matter of fact, Islamic education is frequently considered as a replication of Western Educational System by embedding new labels to it, and no surprise that Islamic Educational Institutions from the primary until the university levels emerge with western style.40

Benjamin (1989) suggested that education in the future be characterized by active learning. Such learning shifts responsibility for learning from the teacher to the learner. Education should likewise enable students to think

critically, uncover bias and propaganda. Reason, question, inquire, and use of scientific process, remain intellectually flexible, think about complex system, think holistically, think abstractly, be creative and critically.

The effectiveness of basic education system is at the crux of the development and of their potential to moderate the negative influence of low growth, unemployment, wrapping social services and despair. He added that the clergy of the madaris should not try to teach technical as well as professional subjects unless they have command, ability and qualification. The government of course has to be dynamically involved. The responsibility of providing the required resources and finances for such operations descends primarily on the government’s shoulders. A modest increase in budget allocated annually to education can serve a grand purpose in this regard. Furthermore, a reform in education through announcement is not enough, practical changes are needed.41

Since there are officials handling madrasah weekend classes in Davao City as headed by a knowledgeable leader especially in terms of Islamic thoughts and teachings who will insist in upgrading Muslim basic education since this has been a problem on how it will mainstream into the larger system of education considering that only few madrasah teachers have acquired higher education. As theorized by Drucker (1992), “management of all institutions is responsible for their by products, that is, the impact of their

legitimate activities on people and on the physical and social environment. They are increasingly expected to anticipate and to resolve problems”.

Teachers or ustaz are the one responsible for the development of the children’s social, intellectual, emotional and spiritual ability. This is the possible scope of learning “Islamic Studies” that follows appropriate curriculum guide and methods suitable for training students. The teaching process and style should fit to the level of understanding of the students, help them to understand anything give them insights and encourage to ask questions. And by the time they reach teenage they will be quite likely to appreciate the subjects and the knowledge they get from the given instructions and therefore to grow as a “religious literate”. It is the people with a very strong understanding of Islam who can serve as the backbone of the Islamic community.

The current madrasah or more relatively what has evolved in the present times is guided by the principle of investing in the foundational religious education of Muslim children. By equipping the Madrasah student with the core knowledge and analytical tools of Islamic education, it is understood that they will be able to develop a firm sense of identity with his or her beliefs and values to better meet the social challenges of our times. As a teacher we always remind our students of this hadith of Prophet Muhammad (P.B.U.H).

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There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.⁴³

The hadith mentioned above serves as an inspiration to the students every time they go to madrasah and a learning that let them understand about the future in akhira (life after death).

Likewise, the Madrasah system of education seeks to provide the necessary intellectual framework and judgment to enable each Muslim student to make the considered an informed choice consistent to Islamic spiritual and moral norms. That while the Islamic education of the Muslim child should and, in most relative cases, do begin at home, it is formally and systematically conducted through the Madrasah. Historically speaking the first Madrasah was the mosque of the Prophet (SAW) where they (Companion of the bench) devoted themselves to study Islam directly from the prophet Muhammad (SAW). It was then they propagated this unique understanding of Uloom-i-Den (Science of Islam).

As the principles of Islam continue to prosper around the world, the Philippine setting however is a totally different narrative. This is because prevalent to the regional way of life of the Filipino; it would only be customary that prevailing and dominant sub-cultures, characters and values of the different Muslim tribes would exist.

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The researcher believes that education should be a dynamic-changing and adjusting to the needs and demands of the time. The Madrasah education should be alert in making the needed adjustment and improvement to meet the social needs.

In this case the Philippine constitution provides a law that caters the needs of Muslim people in the developing community and enumerated as:

a) “Separation of the Church and State is inviolable.”

b) “No law shall be made respecting an establishment of religion or prohibiting the free exercise thereof.”

c) “No public money or property shall be appropriated, applied, paid, or employed, directly or indirectly, for the use, benefit, or support of any church, denomination sectarian institution, system or religion, or of any priest, preacher, ministers, or other religious teacher, or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the Armed Forces, or to any penal institution, or government orphanage…”

It appears that this division was designed merely to determine the boundaries between the two institutions. The State prohibits from interfering directly or indirectly in purely religious matters whereas the church is barred from meddling or taking part in purely temporal affairs of the state. This religious attitude does not imply the defiance of the importance of religion in the national life.

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44 Philippine Constitution, Art. 2, Section 6.
46 Ibid, Art. 6, Section 29.
It appears further that the spirit and soul belongs to church and his body or physical being belong to the state. This means that man is placing his destiny for two separate authorities. His moral and spiritual being is under the church and his physical and material being is under the state.48

So, while it is allowed to teach various principles and beliefs for academic purposes, it is against the Philippine law and Islam to impose a particular religion to any citizen or to compel or force a person to go away from his religion against his will. Islam teaches “no compulsion of religion.” The DECS-ARMM therefore follows the dictates of the DECS national in pursuit of education.

Guerrero (1991) proposed that educators determine the concept of education particularly in the following areas: the goals of education, for education to be effective, goals should account not only for quantitative ends, but more importantly, should include qualitative ends. Qualitative ends should consider the educational system’s responsiveness to individual and societal needs, the structure education, and education of the future should free itself of certain tendency to foster passive attitudes; the nature of the learners. Education in the future should recognize that it has ceased being the sole privilege of children and young people. A combination of formal, non-formal and informal modes of education should be made available to serve the evolving lifelong learning needs of all members of the population, the content of education for a developing country like the Philippines. Education

48 Alonto, Islamic History in the Philippines 2002:3.
should play a major role in social transformation. In this context, education must play an essential part not only in teaching people to work hard but in turning them into men and women character; the education process, education must veer away from techniques and methodologies but emphasize/impose transfer of knowledge. Instead it should emphasize search for knowledge carried out increasingly by the learner himself; the education outcomes must produce citizens whole will be equipped for work and for life not only professionally but also spiritually. These citizens should be able to oppose the robotization of the process of work and the creation of spiritual cripples. Education must also prepare men and women who will become active participants in the building of their future. This future should be founded on the respect for the divergence of interest and characterized by improved quality of life and existence of conditions for security, peace and progress.

As teachers, head of institution or group and parents as partner of school in learning process should participate in the improvement of the madrasah community not only in terms of financial stability of the institution but instead encourage out of school youth to participate in the Islamic activities such as attending weekend madrasah classes in the community not only to gain large number of students but, to spread the teachings and “sunnah” of the Prophet Muhammad (S.A.W) and the mandates of Allah (S.W.T) in the holy Qur’an. With all of Da’wa and inviting these children to attend classes, Islamic community does not only building a beautiful school
but instead forming a strong foundation in preparation on the Day of Judgment.

It is very important to guide madrasah students to the realization that it is possible to have a worldly success without neglecting religious duties. In the end, it should be recognized that knowledge about the world in which we live is the main instrument to achieve this balanced way to life.\footnote{Alipulo, (as cited by Olendan, 2007).}

As Moulton said (2008), madrasah teaches literacy and numeracy along the lines prescribed by the government, though the curriculum may not be in full compliance with the state curricula. These madaris are community based and operate on funds collected by the community. Most teachers have an Alim degree but no formal teaching credential from the ministry of Education. They are well equipped with the knowledge on the Islamic values and beliefs but the strategies and principles of transmitting knowledge are not being practiced.\footnote{Moulton, J. Madrasah Education: “What Creative Associates Has Learned” Mobilization and Communication Division Creative Associates International (2008).}

Navarro et.al (1988) enumerated seven (7) tasks in the teaching cycle which the teacher has to master in order to achieve purposeful instruction as follows:

- Diagnosing the needs, interest and abilities of students (1) Diagnosing has for its main purpose the gathering information about the needs, interest and aptitude of the students. Such information is vital in the planning of meaningful learning experiences (2) Selecting the content and setting up objectives for instruction, the selection of content by the teacher is facilitated...
through the curriculum guides; syllabi and courses of study usually prepared by curriculum specialists and teachers who are experts in the subject matter area.

Preparing the setting for learning and selecting appropriate instructional strategies:

Preparing the setting for learning involves the creation of a pleasant physical environment where all needed materials for learning provided. It involves the provision for a simulation intellectual setting and an emotional atmosphere that will give security and support to the student for foster learning.

Preparation of instructional units and making lesson plans, an instructional unit is planned sequence of learning activities for a period of time; centering on some major themes and topics.

Motivating students and guiding learning activities, much of the failure in the classroom depends on the amount of motivation of the students potential learning seems worthwhile, helping students establish suitable tasks and objectives, measuring teaching results, measurement refers to the process of gathering information in relation to the presence or absence of a student behavior while evaluation refers to the process of making of value judgment on the basis of information gathered; following through the responsibility of the teachers does not end with the result of his teaching and reporting the progress of students to the parents through providing opportunities for clinching student learning and also a chance to correct mistakes and fill in gaps. A little additional effort can make the difference between half baked learning and true understanding.
Instruction should be developed to the fullest, by making the client/pupils develop their capacities, and abilities. When instructions are properly handles, pupils’ comprehension skill will be developed. With the use of different teaching strategies, student’s interest will be enhanced. They will be motivated to participate using their prior knowledge on the given topic. All of these will be possible if the discussion in the classroom is activity oriented and instructions are properly carried out by the facilitator. “Teacher serves as the facilitator of the class”.

Classroom management is a very vital role of a teacher; they serve as the facilitator of learning, parent surrogate, motivator that arouses the interest of the students in the teaching learning process and implementer of rules that are helpful in the personality development of the child. At present, quantity as well as quality of education inputs in madrasah is determined. Teacher’s upgrading is one of the serious challenges, since it is a fundamental requirement for qualitative improvement and successful implementation of the new curriculum. There are similar disparities among madaris in their physical facilities and in availability of science laboratories, libraries and books.  

Timtim (2002) in her study on classroom management came up with the following recommendations; that the school heads should develop an objective and scientific evaluation criteria with the teachers’ participation in order to come up with a more meaningful interpretation of what an

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51 Faiq, M. “Education Development and Inequity in Resource Allocation”: Chapter III Constraints on Madrasah” from http://fromlearningteaching.blogspot.com/2008/05/madrasah-chapter-iii.html
acceptable classroom management is; a rigid and periodic seminar-workshop on classroom management must be conducted in order to get better perspective for teachers and school heads; that there should be well-defined policy on punctuality and proper classroom discipline.

Therefore in teaching children they should be encouraged to think about and discuss what may be the benefit or harm of certain actions. Faith has taught to reason, grows up equipped to enter into dialogue with non-Muslims. It gives him a feeling of confidence in the superiority of Islam if he can point out the benefits Islamic practices, duties and prohibitions, and answer any question that may be put to him. In order to prepare children for such reasoning, they should be encouraged to ask question about what they don’t understand and they should be given reasonable answers. In teaching moral values to children it is advisable to illustrate them either true stories drawn from the life of Prophet Muhammad (S.A.W) and his companions, or other fictional stories as parables to illustrate the point. Children and indeed even adults find it easier to appreciate moral conduct when it is demonstrated the behavior of a particular person, rather than a set of abstract principle (Lemu, 1997)

C. Development of Islamic Education

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

The LOI 1221 has three salient features (15) first; it is the intention of the LOI that the madrasah should retain its Islamic identity. This means that Arabic language and Islam as religion should be retained in the madrasah curriculum. Second, it is the intention of the LOI that the teaching staff of madrasah be improved. Third, the madrasah will be part of the national educational system and as such, it should align itself with the system. The realignment should be initially centered on curricular revision so that maximum educational goals could be attained by the madrasah.

This part discusses the development of Islamic education in the country. Figure 4 shows that Islamization is the background factor influencing: The institution of madrasah, and the government responses to
the Moro struggle (i.e., teaching of Arabic language, accreditation of madrasah into the Philippine educational system, teaching of Islam as subject and degree program).

Figure 3: Showing the Development of Islamic Education in the Philippines
1. Islamization of Madrasah

O ye who believe! Enter into Islam whole-heartedly;\(^{52}\)

Allah S.W.T instructed to all believers to enter the religion entirely, especially in term of education. So we must follow the teaching of islam by following the qurān and hadith of prophet Muhammad S.A.W. The faith in the Oneness of Allah and Prophet Muhammad S.A.W. is very substantial in education. This is the foundation of pillars of Iman. Its importance is clearly stated in the Qur’an,

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\text{يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَمِ كَافَافةً}
\]

He granteth wisdom to whom he pleaseth, and He to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.\(^{53}\)

Belief in the oneness of Allah, the prophet hood of Muhammad S.A.W., and the Final Day of Reckoning is central to Islam. Therefore, a person who is skeptical about these doctrines ceases to be a Muslim. In relation to this, Ashraf (1994: 36-37) admitted that firmness on the study of Qur’an is the base of Islamic education. The word of God, properly studied, can be relied upon to strengthen the foundation of faith, and once this has happened, the learner can proceed to explore the world without fear of losing

\(^{52}\) Al-Qurān:2 (al-Baqarah) 208.

\(^{53}\) Ibid 269.
their spiritual bearings. In fact, this is in line with the Hadith of the Prophet that one should know Allah in the earliest stage of learning.\textsuperscript{54}

Knowledge in Islam consists of ‘Fardhu Ain-Revealed Knowledge’ and ‘Fardu Kifayah-Acquired Knowledge’. Primarily, the sources of ‘Revealed Knowledge’ in Islamic education comprised of; first, the Qur’an, and, second, the Sunnah of the Prophet Muhammad S.A.W. As addition, the third source is the Shariah or the path of duty outlined by the Quran and elaborated by the Sunnah; and, finally, ilm al-ladunniy and hikmah that is spiritual knowledge and wisdom which can be obtained through the long continued practices of piety and righteousness.\textsuperscript{55}

One of the most important elements of human body is the mind or ‘aql. The mind power and rationale is the basis of human nature which animals don’t possess. A person who doesn’t utilize wisely the mind might be worst than reared animals (Al- An’am)

\[
\text{Many are the Jinns and men we have made for Hell: They have hearts wherewith They understand not, eyes wherewith They see not, and ears wherewith They Hear not. They are like cattle,- nay more misguided: for They are heedless (of warning).}\textsuperscript{56}
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\textsuperscript{54} Ashraf, A.S. "Faith Based Education": A theoretical Shift from the Secular to the Transcendent. Muslim Educational Quarterly. 11, (2), (1994).

\textsuperscript{55} Mohamad Johdi Salleh, PhD. "The Integrated Islamic Education: Principles and Needs for Thematic Approaches" ‘Integrated Islamic Education: Need for Thematic Approaches’. 14 Nov 2009, Singapore Islamic Education System- SIES Seminar, Wisma MUIS, Singapore Institute of Education International Islamic University Malaysia (IIUM)

\textsuperscript{56} Al-Qurān: 7 (al-a‘rāf) 179
It is the mind which initiated reason. Consequently, reason is a significant source for knowledge concerning the universe as well as humans themselves. Socio-psychologist categorized the mind power of reasoning into several levels. The lowest to the upmost is imitation, understand, application, analysis, synthesis, evaluation, and, creativity.

The Prophet highlighted that education in Islam is a life-time process, from the cradle to the grave. The Rector of International Islamic University Malaysia, Prof. Mohd. Kamal (1989) admitted that this is a process of preparing an individual to actualize his role as vicegerent (Khalifah) of Allah on earth and thereby to contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and well-being in the hereafter, hasanah fi’ldunya and hasanah fi’l-akhira.

And there are men who say: "Our Lord! give us good In This world and good In the Hereafter, and defend us from the torment of the Fire!"

And ordain for us that which is good, In This life and In the Hereafter: for we have turned unto thee." He said: "With My punishment I visit whom I will; but My Mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe In Our signs.

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58 al-Qurān: 2 (al-Baqarah) 201

59 al-Qurān: 7 (al-a’raf) 156
And we gave Him good In This world, and He will be, In Hereafter, in the ranks of the Righteous.  

The principle of education in Islam promotes the combination of knowledge of science and faith in Allah. There is very close link and, in fact, might compliment each other. This is clearly stated in the Al-Quran:

Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

The above verses clearly highlight the insightful link between the scientific creation of Allah and the Faith in Allah. There is no separation between Islam and science. It does not contrary or against each other at all.

With regard to moral education, Prof. Hassan Langgulung suggests that the specific of education is to love akhlak and religion. The steps are to introduce the pupils the aqeedah, basic of ibadah; raise consciousness the truth teaching and avoid khurafat; iman to Allah as the Creator, the universe, malaikat, kitabullah, six pillars of Iman; develop the interest of children in

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60 al-Qurān: 16 (an Nahl) 122
61 Al-Qurān:3 (Ali `Imrān) 190-191
62 Mohamad Johdi Salleh, PhD "The Integrated Islamic Education: Principles And Needs for Thematic Approaches" Integrated Islamic Education: Nov 2009,
akhlak, religious knowledge, and honest performing ibadah; love the Al-Quran, read, respect, understand, and practice the teaching; optimistic, self-confident, taqwa, endurance, love, decisive, defend the religion and nation; educate the instinct, motivation, curiosity; and avoid hasd, ego, nifak. In fact, the importance of moral education is emphasized by the International Islamic University Malaysia with the motto ‘Garden of knowledge and virtue’.  

2. **Institution of Madrasah**

Islamization process has been done since the start of the 13th century, by way of Sumatra and possibly Borneo. (Siddique, 1975:143) The proximity of Mindanao to mainland Asia and Sumatra helped much in the early spread of Islam in the country. Records show that the first Arab Muslim to arrive in Sulu was Tuan Mash’aik. (Rodriguez, 1993)

It was the coming of Makhdum Karim, the Arab missionary that signaled the beginning of Islamization in the country. Makhdum who built the first mosque in Tubig Indangan, Simunul, Tawi-tawi in the year 1380 and with it, and the first madrasah was founded.  

The Madrasah Islamiyyah Kamilol Islam under the management of Kamilol Islam Society was organized in 1938 in Lanao. It was headed by Sheikh Mohammad Saddiq, also known as Guro sa Marawi.( Kadil, 1998:69). From that, madrasah has been established in different parts of the country.

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63 Ibid 9.  
64 Saleeby 1908 and Sarangani 1974.
In 1948, Congressman Manalao Mindalano performed pilgrimage in Mecca and visited Cairo. He requested Al-Azhar University to send missionaries (ulama) to teach in the country. The request was granted by Sheikh ul-Azhar (Kadil, 1998:68).

In 1950, two (2) Al-Azhar missionaries arrived namely: Abdulgani Sindag, an Indonesian, and Mohammad Taha Omar. They started their own madrasah, first in Malabang, Lanao. In 1954, the Kamilol Islam Society was revitalized and set the task of reopening a madrasah that was incorporated into the Kamilol Islam Institute. The following year, a government-recognized school with Arabic and English departments thought out by Atty Domocao Alonto was inaugurated with Imam Iljas Ismael, an Indonesian, as its first Director. (Kadil, 1948: 99)

The visit of an Indian alim Maulana Abdul Aleem Siddique Al Qadri strengthened the Kamilol Group. His visit stimulated the Muslim Association of the Philippines and the establishment of madaris in the provinces (Kadil). The said Association held Muslim conventions indifferent areas attended by foreign Muslim dignitaries. This contributed much to the understanding of Islam which led among Muslim Filipinos to study with scholarship grants in different Islamic educational centers in the Middles East. After finishing their studies, some become teachers in various schools and madaris in the country.
3. **Government Responses**

Islamization also influences the Moro (Muslim Filipino) struggle for self-determination which invited the government to offer more programs, including the need to upgrade the Muslim educational condition as herein briefly presented:

a. Letter of Instruction 71-A was issued by former President Ferdinand E. Marcos on April 28, 1973 allowing the use of Arabic as medium of instruction and its teaching in areas predominantly populated by Muslims.

b. Department Orders no. 25 series of 1980 provides Arabic as a learning area in the curriculum of both public elementary and high schools in regions 9 and 12 in Mindanao.

c. LOI 1221 was also issued by Pres. Marcos on March 31, 1982 for the development of the madrasah system and to strengthen the teaching of Arabic language which was considered vital to the educational program in Mindanao.

d. MECS Order No. 24, series of 1982 was issued by the then Ministry of Education, Culture and Sports which includes the formulation of Guidelines and Standards for the Recognition and Operation of Madaris.

e. In the same year, the Education Act of 1982 or Batas Pambansa 232 was enacted and states: “The State shall promote the right of the national cultural communities in the exercise of their right to develop themselves within the context of their cultures, customs, traditions, interest, beliefs
and recognizes education as an instrument for their maximum participation in national development and in ensuring their involvement in achieving national unity.”

f. Under the Presidential Decree 290, there was the mass production of instructional materials in selected public elementary schools in the regions. Instructional materials are those printed and distributed through the Department of Education and Culture’s Reconstruction and Development (DEC-RAD) program for Muslim Mindanao.

g. Republic Act 6734 which created the ARMM provided that the madrasah educational system shall be recognized strengthened and developed. A Bureau of madaris Office was created in the region as well as the Office of Under-Secretary of Education at the national level to look into the needs of the madrasah (schools).

h. Republic Act 9054, an Act expanding the ARMM and specifically provides the development of the spiritual, intellectual, social, cultural, scientific and physical aspects of the people of the region to make them God-fearing, productive, patriotic citizens, and conscious of their Filipino and Islamic values and cultural heritage.

i. Madrasah administrators to initiate for the integration of madrasah into the educational system. Even the New Elementary School Curriculum (NESC) has been revised to include Arabic as a learning area.

(Rodriguez, 1993)
In view of the government educational responses, seminars and conferences have been conducted in order to make education in the area more responsive to the educational aspiration of the Muslim Filipinos. On May 24-26, 1982, the First Policy Conference on Madrasah was held in Zamboanga City, Philippines. It was recommended that the madrasah should be a component of the Philippine educational system. On January 19-25, 1991, an international conference-workshop was organized by the ARMM in cooperation with the Muslim World League in Cotabato City. This was for the Islamization of Syllabi of madaris in the country. (Tamano, 1991:14).

Many madaris have been established in other parts of the country. Government recognized schools and universities both public and private have been established and operated with Arabic and Islamic subjects and others have been offering Islamic studies degree programs. Talks and conferences among madaris operators were held in an attempt to strengthen their curricular offerings. Resolutions asking government authority to include more Arabic and Islamic values in government recognized public and private school curricula were discussed and recommended at various form.
4. Importance of Madrasah Education

The Messenger of Allah (s.a.w) said: "Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person."

The hadith mentioned above talks about the importance of education in Islam, because education provides knowledge and guidance of everything that exist in this world at the same time the things that might happen on the Day of Judgment in life after death.

Islam is the religion of peace, and it is one of the most sacred and trustworthy religions, which has given us guidance in every aspect of life. Islam has given us education with knowledge which has no limits. The Holy Quran is the most sacred book of Allah revealed on Prophet Muhammad (SAW), for the upliftment guidance and enriched messages to the humanity. Education is the knowledge of putting one's potentials to maximum use. Without education, no one can find the proper right path in this world. This importance of education is basically for two reasons. Education makes man a right thinker. Without education, no one can think properly in an appropriate context you. It tells man how to think and how to make decision. The second reason for the importance of education is that only through the attainment of education; man is enabled to receive
information from the external world. It is well said that "Without education, man is as though in a closed room and with education he finds himself in a room with all its windows open towards outside world." This is why Islam attaches such great importance to knowledge and education. When the Quran began to be revealed, the first word of its first verse was 'Iqra' that is, read. The reflective book of Holy Quran is so rich in content and meaning that if the history of human thought continues forever, this book is not likely to be read to its end. Every day it conveys a new message to the humanity. Every morning, it gives us new thoughtful ideas and bound us in the boundaries of ethics.

Islamic Education is one of the best systems of education, which makes an ethical groomed person with all the qualities, which he/she should have as a human being. The Western world has created the wrong image of Islam in the world. They don't know that our teachings are directly given to us from Allah, who is the creator of this world, through our Prophets. The Muslims all over the world are thirsty of acquiring quality education. They know their boundaries and never try to cross it. It is the West, which has created a hype that the Muslim is not in a path of getting proper education. They think that our education teaches us fighting, about weapons, etc., which is so false. This is true that there are certain elements, which force an individual to be on the wrong path, because as we will mould a child, they will be like that, but it doesn't mean that our religion teaches improperly to us. Our Holy Prophet (SAW), said, Seek
knowledge from the cradle to the grave. And: Seek knowledge even [if it is to be found in a place as distant as China. At the battle of Badr, in which our beloved Holy Prophet (SAW) gained victory over his forces, seventy people of the enemy rank were taken to prison. These prisoners were literate people. In order to benefit from their education the Prophet declared that if one prisoner teaches ten Muslim children how to read and write, this will serve as his ransom and he will be set free. This was the first school in the history of Islam established by the Prophet himself with all its teachers being non-Muslims. The Sunnah of the Prophet (P.B.U.H) shows that education is to be received whatever the risk.

5. Instructional Materials

Instructional materials play a vital role in the teaching learning process. It sustains classroom participation and motivates the students to learn. Hence, if the instructional materials are well organized, well constructed and presented properly, a successful teaching–learning can be achieved. According to Under-Secretary for Muslim Affairs Manaros Boransing, the promulgation of a standard Basic Education Curriculum for madaris should include the development of instructional materials in five learning areas such as Arabic language, Islamic values in all elementary grade levels in public schools, Qur’an, Aqeeda and Fiqh, Seerah and hadith in private madaris. The materials to be used should be contextualized but, the main problem is teacher in-charge usually follow the traditional way of instructing the students using the chalk board
strategy wherein students read books, discuss a little and answer activities on the module or books. Teachers should encourage students to participate in the class activity let them do something or a hands on activity to develop their critical thinking.66

The effectiveness of a learning material is guided by three factors: comprehension, Retention, and recollection. Comprehension of the content is governed by factors such as presentation, relevance, and difficulty level of the content. The comprehension of the content is the effectiveness of the content itself. On the other hand, retention and recollection are governed, partly by the individual memory of the learner. While a lot of effort is spent on designing an effective structure of the course.

6. Seminars and Trainings for Effective Teaching learning process

It is the goal of the Department of Education that every teacher will become not only efficient but also effective. It is in this mission that today, a lot of training’s and seminars are being conducted to improve and develop the craft of each mentor in school. The Department fully understand that everything rises and falls on the teacher’s capability to bring learning at the heart of every pupil.

Training’s and seminars on ICT, new methods and techniques in teachings, orientations on the K-12 Curriculum, Values Formation Seminars and the likes are being held in different parts of the country so as to prepare all the teachers in globalization. Their attendance to these

66 aboutislamandmuslims.blogspot.com/2010/07/importance-of-education-in-islam.html http
seminars will help create an effective learning environment, improve teaching-learning situations, keep updated on modern instructional devices and inspire them to become better teachers in the modern world. Since the department is offering free training’s and seminars, teachers must grab this opportunity for self-improvement.

According to Muddathir G. Palis, President of the association of Islamic Educators, the asatidz undergo weekly upgrading of Arabic lessons so students will also be able to enhance their learning. They are given trainings and seminars on methods of teaching and the preparation of plan. The ustadz should at least a high school graduate of Arabic Education with two years work experience and a resident of Davao for at least three years (Quirro, 2006).

In short, the improvement in the madrasah will depend on the effectiveness of teachers, the sufficiency of funds for school buildings, libraries and facilities as well as upgrading of academic background of teachers.

7. Curriculum Guide

The accomplishment of anything worthwhile, whether large or small, depends on the completion of goals, activities and milestones. An effective curriculum offers all these things. It provides administrators, teachers and

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68 Ruvirosa B. Felipe “Teachers for Teachers” March 29 2013
students with structure and a sense of progression. Therefore, the importance and impact of curriculum cannot be overstated.

a. Impact on Administrators

A curriculum allows administrators to provide a dynamic educational program for current and prospective students. Schools, colleges and universities attract students with a variety of quality, competitive and flexible program curricula.

b. Impact on Teachers

A curriculum offers teachers the ideas and strategies for assessing student progress. A student must meet certain academic requirements in order to go to the next level. Without the guidance of a curriculum, teachers cannot be certain that they have supplied the necessary knowledge or the opportunity for student success at the next level, whether that level involves a high school, college or career.

c. Impact on Students

A curriculum gives students an understanding of what must be accomplished in order to obtain a degree. Without such knowledge, students would be lost in a maze of academic courses that seemingly leads nowhere. They would have no assurance that they are taking the proper subjects toward a diploma or a degree. A curriculum promotes a sense of order and structure in the pursuit of academic success.
d. Considerations

A curriculum is more than putting together a set of academically required subjects. Several things must be considered, such as the learning needs of students; the consensus of teachers and administrators; the expectations of the community; and current breakthroughs in academic fields.

e. Overall Significance

Designing a curriculum involves the interaction of several participants, reaching beyond the academic wall to impact the entire community. Without an effective curriculum, students would not be able to understand or meet the challenges of society. A curriculum prepares an individual with the knowledge to be successful, confident and responsible citizens.

8. Curriculum of Islamic Education

Curriculum is usually the description about a number of well-organized subjects (lessons) as a “package” which must be given to students in certain amount of time. The change of curriculum is nothing more than increasing, reducing, or replacing the old subjects with the new ones. According to new opinions, curriculum is not only a list of subjects given to students in merely certain amount of time. Ronald C. Doll (2000) argued: curriculum is the entire experience given to students under school’s supervision. Saylor and Alexander (2001) concluded:
Curriculum is a program from school delivered to the students. Those previous statements described of how large the definition of curriculum. It is not only limited to several subjects, but also the whole program that lead students to achieve the objective of education so that it requires appropriate plan and order. The plan and development of curriculum must be directed to formulate the general and well-integrated program in order to encourage students to grow effectively based on their interests. Old paradigms about curriculum as previously applied by a number of Islamic Educational Institutions tend to direct and develop students’ intellective aspects superficially. Personality development in holistic manner seemed unable to be applied properly; as a result, the expected output in education is out of reach. Education which only emphasize upon intellective aspects in limited scope, will threaten students to experience the following situations:

a. Direct them to become the workforce in the consumer world.

b. Arising intellectualism, an output which boasted intelligence.

c. Emerging nobility is a sort of willingness and obsession in becoming civilservants and own zero entrepreneurship.

d. Depend too much to certificates and under certain circumstances try to have them improperly.

9. Administrators

Praise be to Allah, prayer and peace be upon His prophets and messengers and after: The success of the school depends on the success of
the man responsible for them, and the extent of its efficiency and capacity planning. Has become planning is necessary and important for all areas of life, it is more important in the educational field, and even have the headmaster able to build action plans the school must be familiar with, and aware of the meaning of planning and its importance, benefits and how to build a plan.

The Messenger of Allah, Sallallahu 'Alayhi wa Sallam, say: "Actions are (judged) by motives (niyyah), so each man will have what he intended". 69

The hadith emphasized the importance of planning for every work that we wanted to do. Next is the implementation, follow-up and development, therefore it is a must for us to know the planning process which is a continuous activity that involves setting and identifying goals, implementation and choosing the means and methods of evaluation and then follow-up on work and development.

10. Responsibilities

a. Responsibilities of students

Students’ responsibilities for achieving a positive learning environment at school or school-related activities shall include:

1) Attending all classes, regularly and on time.

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69 Bukhari and Muslim.
2) Being prepared for each class with appropriate materials and assignments.

3) Being appropriately dressed and groomed.

4) Showing respect toward others.

5) Behaving in an Islamically responsible manner.

6) Refraining from violations of the code of student conduct.

7) Obeying all school rules, including safety rules.

8) Showing proper restraint if confronted by other students and reporting such incidents and violations to teachers or the principal.  

b. Responsibilities of the Parents

Throughout this document, “parents” includes single parent, legal guardian, or person who has lawful control of the student. Parents have the responsibility to:

1) Provide for the physical needs of the student.

2) Teach the student to listen to teachers and other school personnel and to obey school rules.

3) Be sure the student attends school regularly and on time, and promptly report and explain absences and tardiness to the school.

4) Encourage and lead the students to develop proper study habits at home.

5) Participate in meaningful parent-teacher conferences to discuss the student’s school progress and welfare.

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70 This policy copied from the AL-ARQAM ISLAMIC SCHOOL DISCIPLINE AND POLICY Addendum to the Parent/Student Handbook and the Teacher Handbook 6990 65th Street Sacramento, CA 95823, 4.
6) Keep informed about school policies and the academic requirements of school programs.

7) Be sure the student is appropriately dressed and groomed at school and school-related activities.

8) Discuss report cards and school assignments with the student.

9) Bring to the attention of school authorities any learning problem or condition that may relate to the student’s education. 71

c. Responsibilities of the Principal

   The principal has the responsibility to:

   1) Respond to discipline problems referred to them by teachers.

   2) Act as the school disciplinarian or appoint a designee.

   3) Develop and maintain a standard discipline citation form for teachers’ use.

   4) Ensure the fair and equitable implementation of this discipline policy by school staff.

   5) Promote effective training and discipline of all students.

   6) Encourage parent communication with the school, including participation in required parent-teacher conferences.

   7) Provide appropriate assistance to students in learning self-discipline.

   8) Provide instructional leadership for discipline and for evaluation of the discipline policy.

   9) Serve as appropriate role models for the students.

71 Ibid.
10) Send a written notice to a parent within twenty-four hours after receiving a citation form from a teacher for a serious offense committed by the student.

11) Follow-up with the parents on all student disciplinary actions until the matter is resolved.

12) Provide the Board of Directors with a periodic (every trimester) summary report on discipline issues, outlining all violations and corrective actions taken during the reporting period.\textsuperscript{72}

d. Responsibilities of the Teachers

Teachers have a responsibility to:

1) Provide a safe and nurturing classroom environment using effective classroom management techniques.

2) Communicate and explain to their students the school discipline policy and procedures.

3) Ensure the fair and equitable implementation of this discipline policy among their students.

4) Maintain a discipline record for each of their students and submit such records to the school disciplinarian on a regular basis.

5) Be punctual and have regular attendance.

6) Be prepared to perform their teaching duties with appropriate preparation, assignments, and resource materials.

7) Maintain an orderly classroom atmosphere conducive to learning.

\textsuperscript{72} Ibid., 5.
8) Teach students to develop and practice self-discipline.

9) Encourage good work habits that will lead to success in meeting personal goals.

10) Serve as appropriate role models for students, in accordance with the standards of the teaching profession.

11) Interact with parents to mutually resolve any disciplinary problems the students may have.\(^\text{73}\)

e. Parent-Teacher Conferences

One or more conferences shall be held during each school year between a teacher and parents of a student if any of the following circumstances arise:

1) The student is not maintaining passing grades or achieving the expected level of performance;

2) The student demonstrates discipline problems, or presents some other problem to the teacher;

3) Other cases when the teacher considers it necessary.\(^\text{74}\)

f. The System of Administration within Islamic Education

Social change actually delivers bigger demand toward education. Consequently, education is fully loaded while its ability and the available resources are limited. This reality reinforces the existence of accurate administration system. Basically, educational administration has an orientation to efficiency and effective education in terms of how the

\(^{73}\) Ibid 6.

\(^{74}\) Ibid
education able to perceive its objective efficiently or how it becomes productive.

At the present, according to the observation from Engkoswara (1998), the product of our education, including the Islamic one are relatively low. This condition described that the current process of education so far less efficient, low achievement, and has no effective goal in achieving targets maximally. The efficiency of education can be measured from high and low learning enthusiasm, working spirits, and the utilization of smallest resources in producing maximum outcomes. The effective education can be seen through its quality and quantity outputs and its relevance knowledge that suit with the people’s needs.75

Administration system is only a device, but it has significant meaning because it is one of the instrumentals of output which participate to determine the process of education to achieve the objective. Therefore, organizing the administration in education requires extensive and deep analysis based on values and culture. Islamic Educational Institutions expected to be compatible with the current new ways of thinking, and able to select values need to be preserved (converted), and also capable to determine some created aspects. Without those efforts, it is warn that the Islamic education remains static, old-fashioned, and out of date. On the application, there are a number of emerging problems relate to the system of Islamic education, such as:

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1) Imbalance in many educational activities in one side, and the dead-end situation on the other side, as a result of education planning which often neglect flexibility, integrity, and future prosperity.

2) Low working spirits and slow response of educational service occurred because lack of fostering and guiding attitudes, whether in a form of preservice training or in-service training, and make educational workforces show no meaningful improvement. It is all because of the unclear jobdescription.

3) It is obvious that Islamic Educational Institutions place no full consideration to the existence and the adequacy of learning resources, learning media, and libraries. The allocation of funds for learning resources, learning media, books, services, maintenance and utilization is below satisfactory level, or even worst. As a result, the learning atmosphere, especially in the universities is miserable.

4) There is an obstacle caused by communication problem. Weakness in this field probably because of inefficient structure or lack of human relation.76

11. Consideration for Further Thoughts

Islamic education as one of the aspects in social life is absolutely forbidden to take defensive attitude in terms of only survives to the present reality. It must be dynamic by keeping endless (eternal) values. As a

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transformer, it will be able to present a solid value and still relevance with the existing social change.

To some extent, the thing that must be realized frequently is send the meaning to education, and also its correlation with the future. It is also essential to think of how as a process it (education) shows its efficiency and able to produce output effectively. Islamic education needs to consider the following points:

a. The process of social change will go continually and constantly. Within this wave of change, accommodative educational service is far away from relevancy. Therefore, an innovative Islamic education should be established and put emphasize upon participation and anticipation.

b. Genuinely, Islamic education is an attempt to foster students to become independent adults ands own holistic personality. An ideal human according to Islam, at least he or she at owns a balance between faith, good deeds, and knowledge. In order to be able to achieve those three things, human needs effective and efficient educational outcomes and systems. Islamic education today which still considers intellectual development in superficial ways absolutely required long term tests in order to produce ideal outputs.

c. A number of achievements in many aspects of life of the people and rapid social alteration affect the greater and stronger demand of efficiency and effective things in Islamic education.

Therefore, it needs to:
1) Fostering and growing the learning motivation and enthusiasm both for student and teachers.

2) Increasing the availability of the services of learning resources and I.T.

3) Based learning Media, especially libraries. Libraries as tiny vein and dry.

4) Out should be given special attention.

5) Creating and developing working spirits in the entire working units

6) Within fresh and fun learning atmosphere.

7) Enhancing knowledge and skills of teachers and clerks with pre-service

8) Training, in-service training, and also improving guidance and supervision.

9) Increasing working productivities by organizing effective management,

10) Positive supervision, creating human relationship, and always alert to submit sufficient reward, and if necessary give an incentive as stimulus.

The Islamic institution should pledge to correct the Islamic faith in the same and Welfare of the child rearing Islamic integrated, in his creation, and his body, mind and language, and belonging to the nation of Islam. Trained to establish prayer, and take the ethics and virtues behavior.

On the 17th day of February 2004, Gloria Macapagal Arroyo issued Executive Order No. 283 which an order creating a madrasah development committee. This presidential order recognizes the reality that the Madrasah Development is hampered by resource constraints, impeding
the system’s realization as a viable and complementary educational system for Muslim Filipinos, as well as recognizing each local Madrasah System as a mechanism that can provide educational opportunities that will contribute to the government’s efforts to enhance lasting peace and equitable development in Mindanao.