

ISSUES AND CONCERNS ON MADRASAH EDUCATION IN BASILAN, PHILIPPINES: THE ASAATIZ PERSPECTIVES

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Abstract: This study determined the ‘Issues and Concerns of Asaatiz on Madrasah Education in Basilan Province, Philippines’, where One Hundred Eighty (180) Madrasah teachers or ‘asaatiz’ from Isabela City, Lamitan City, and Maluso municipality, Basilan Province, were chosen as respondents of the study. A descriptive research design was adopted. A stratified random sampling plan was implemented in gathering the data. The findings of the study were: (1) the ‘asaatiz’ experienced to the highest degree of seriousness the issues and concerns on the ‘Relationships’, ‘Teaching Strategies’, and Madrasah Facilities and Equipment Domains of Madrasah education. (2) ‘Great extents’ of seriousness were experienced by the ‘asaatiz’ on the issues and concerns related to ‘Teaching Resources’ and ‘Arabic/Islamic Knowledge’, ‘Trainings’, and ‘Experience’. (3) In general, the ‘asaatiz’ in Basilan Province had experienced the enumerated issues and concerns to a ‘Great extent’ of seriousness.

Keywords: Asaatiz; Basilan; Descriptive; Education; Madrasah; Philippines.

I. INTRODUCTION

The Arabic term ‘madrasah’, means a school. It derived from the Arabic root-word “dars”, which implies a learning process carried through drill lessons. *Madrasah* (pl. *madaris*) generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy. It is a privately-operated school which relies on the support of the local community or foreign donors, particularly from Islamic or Muslim countries. The madaris are the oldest educational institution in Mindanao and are recognized to be the single most important factor in the preservation of the Islamic faith and culture in the Philippines”^[1]. “It also served as the oldest Islamic educational institution for Muslims in Mindanao and highly recognized to be the single most important factor in the preservation of Islamic faith and culture in the Philippines”^[2]. “Typically a madrasah provides young Muslims with a religious foundation in Qur’anic recitation, Arabic grammar and language, and Islamic values. For some Muslim children, the madrasah is the only source of formal education that is available; for others it is supplementary to secular basic education provided in primary and secondary school”^[3].

There are three general descriptive types of madrasah in the Philippines. (1) Traditional or weekend madrasah. Institution is basically religious. It is considered as non-formal education; (2) Development or formal madrasah. This type offers hierarchically structured education and sequential learning generally attuned with the formal education system. It operates like regular school the students go through ‘madrasah al-e’daadi (pre-school), to ‘madrasah assanaawiy (high school). The teaching concentrate on Islamic on Islamic religious and cultural subjects and include some mathematics and sciences courses, with Arabic as the medium instruction. This type is not recognized and accredited by the Department of Education; and (3) Standard private madrasah. This type of madrasah has been harmonized, upgraded and modified to become a component of the Philippine education system through the issuance of DepED Order No. 51, s. 2004, prescribing the Standard Curriculum for Elementary Public Schools and Private Madaris^[4].

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At present, all public elementary educations in the ARMM area offered the ALIVE subject which cater the teaching of Arabic Language and Islamic Values Education as being mandated in the DO no. 51, s.2004 and in 2010, the DepEd issued the DO no. 57, s.2010-Implementation of the Basic Education Madrasah Programs for Muslim Out-of-School Youth and Adults ^[5]. The present Basilan ma'ahad and 'madrasah' system has two system models-the Asshaam model and the Kingdom of Saudi Arabia (KSA) model. This two models had been introduced in Basilan long before the K-12 implementation of the DepEd general education system.

In the early of 1980s Muslim scholars in the Philippines begun to discuss the issues and concerns relative to madrasah education resulted to numerous conferences were organized and conducted to devise ways to address this issues and concerns. These conferences discussed on identifying the issues and concerns and the problems of madrasah education and drafting a policy thereafter. Also looked at, were the production of graduates who were proficient in Arabic and English, issues of registration and accreditation of the 'madaaris', enrichment of the madrasah curriculum, and recognition of the 'madaaris' by the then Ministry of Education and Culture (MEC). On the issue of physical facilities and the financing of the 'madaaris' was found that the 'madaaris' teachers or the 'asaatiz' were concretely dependent on donations, which were often inadequate and did not always materialize ^[6].

Using the descriptive research method, the researcher identified the issues and concerns on madrasah education experienced by the 'asaatiz' in the cities of Isabela and Lamitan and the municipality of Maluso, Basilan Province, Philippines. Identifying the issues and concerns on madrasah education is a must for educators to be able to act suitably to enhance the development programs for the 'madaaris' education. Hence, this study attempted to do such.

II. THEORETICAL FRAMEWORK

This study was founded on the 'Problem-Solving Cycle' Model of Bransford and Stein (1993), which espouses that in solving problems, the following steps are suggested: recognize the problem; define the problem; develop a strategy to fix the problem; organize the knowledge of the problem; figure-out the resources at the user's disposal; monitor one's progress; and evaluate the solution for accuracy. ^[7]

III. STATEMENT OF THE PROBLEM

This study was conducted to determine the issues and concerns of Asaatiz on Madrasah education in Basilan, Philippines. Specifically, it pursued answers to what extents are the issues and concerns perceived as problems by the asaatiz in terms of:

- a. Arabic/Islamic knowledge, training, and experience;
- b. Teaching resources;
- c. Facilities and equipment;
- d. Lesson preparation;
- e. Teaching strategies;
- f. Classroom management;
- g. Madrasah policies and administration; and

IV. METHODOLOGY

A descriptive research design was used in this study. The participants of the study were the One Hundred Eighty (180) Madrasah teachers or 'asaatiz' from Isabela City, Lamitan City, and Maluso municipality, Basilan Province. A stratified random sampling procedure was adopted.

A two-part questionnaire was used in this study. The first part is to accumulate the demographic profile information of the respondents- 'asaatiz'. The parameters of the personal profile are the following: (1) Age; (2) Gender; (3) Civil Status; (4) Ethnicity Affiliation-Item (5) Highest Educational Attainment; (6) Year/s of teaching in madrasah; and (7) Field of Specialization.

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The part two of the questionnaire determined and identified the different issues and concerns perceived as problems by the 'asaatiz' in their teaching field. It has eight (8) domains with a total of 60 questions. The eight (8) domains are: (1) Professional Knowledge, Training/s, and experience; (2) Teaching Resources; (3) Madrasah Facilities and equipment; (4) Lesson Preparation; (5) Teaching Strategies; (6) Classroom management; (7) Madrasah Policies and Administration; and (8) Relationships.

V. RESULTS AND DISCUSSION

On the issues and concerns perceived as problems by the Asaatiz

TABLE: I

SUMMARY OF THE MEANS, DESCRIPTIONS, AND RANKS OF THE RATINGS ON THE EXTENTS OF THE ISSUES AND CONCERNS PERCEIVED AS PROBLEMS BY THE ASAATIZ

DOMAINS OF MADRASAH EDUCATION	MEAN	DESCRIPTION	RANK
Domain I. Islamic Knowledge, training/s, and experience	1.82	Great extent	5
Domain II. Teaching Resources	1.79	Great extent	4
Domain III. Madrasah Facilities and Equipment	1.70	Great extent	3
Domain IV. Lesson Preparation	2.01	Great extent	6
Domain V. Teaching Strategies	1.54	Great extent	2
Domain VI. Madrasah Classroom Management	2.02	Great extent	7
Domain VII. Madrasah Policies and Administration	2.78	Great extent	8
Domain VIII. Relationships	1.41	Greatest extent	1
Overall	1.88	Great extent	NA

It is shown that the asaatz consider the 'Relationships' - related issues and concerns in Madrasah education in Basilan Province as problems, to the 'Greatest Extent'.

The asaatz consider the following issues and concerns in Madrasah education domains as problems, to the 'Great Extents', as ranked:

1. Teaching Strategies
2. Madrasah Facilities and Equipment
3. Teaching Resources
4. Islamic Knowledge, training/s, and experience
5. Lesson Preparation
6. Madrasah Classroom Management
7. Madrasah Policies and Administration

Overall, the asaatz consider the issues and concerns in Madrasah education in Basilan Province as problems, to the 'Great Extent'.

VI. CONCLUSIONS

Based on the findings of the study, it is concluded that:

The asaatz consider the 'Relationships' - related issues and concerns in Madrasah education in Basilan Province as very serious problems. The 'asaatz' find it difficult in dealing and affiliating with their students/pupils in the classroom, madrasah environment and with their fellow 'asaatz' in the madaaris where they are teaching and the people in the community.

The asaatz consider as serious problems those Madrasah education domains concerning:

Madrasah Facilities and Equipment such as toilets, lavatories, safe drinking water, computers, textbooks, reading materials and kits, and other related learning materials.

Teaching Resources such as the needs of the 'asaatz' (madrasah teachers) in the madrasah teaching-learning process; Islamic Knowledge, which is the highest level or degree of understanding toward Arabic/Islamic knowledge, laws, principles, and theories attained by 'asaatz'; training/s in the form of relevant skills training or seminars in madrasah education; and experience in teaching madrasah education.

Lesson Preparation which would resolve to the readiness and preparedness of the 'asaatz' in delivering their upcoming lesson

Madrasah Classroom Management in terms of controlling, managing, organizing, running, and supervising the students

Madrasah Policies and Administration for instance madrasah rules, regulations and guidelines.

Overall, the asaatz experience serious problems in the process of educating the Muslim pupils in the different Madaaris in Basilan Province, Philippines.

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