

Analysis of Islamic Education Policy: Philippines Case Study

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Abstract

This study aims to Analysis Of Islamic Education Policy: Philippines Case Study. This research includes qualitative research. The approach used is pure library research (library research). Data obtained from reading materials obtained by researchers from books, articles contained in print. Data were collected and sorted to fill in the answers to the formulated research questions. The analysis uses a content analysis approach that is adapted to the need to develop historical linkages and the dynamic context of madrasas in the Philippines. The conclusion of this study is that Islam in the Philippines has experienced ups and downs from a religion that was once great marked by the presence of Islamic empires such as Manila, Manguindanau and Sulu to become minority groups caused by colonialism carried out by Spain, America and Japan. Islamic education policies in the Philippines, the Philippine government is trying to include an Islamic education system such as madrasas in the national education system, accommodation for madrasa education in the Philippine education system has begun to progress since the Philippine government adopted DO 51 which includes teaching Arabic and Islamic values in public schools, and testing the standard curriculum or what is often called the Standard Madrasa Curricula (SMC) in private madrasas; The impact of Islamic education policies in the Philippines, namely the Philippine government in developing madrasa education, has learned a lot from the development of madrasas in Indonesia.

Keywords: Policy;Islamic Education; Philippines

INTRODUCTION

Since the September 11, 2001 terror attacks on the World Trade Center (WTC) tower in the United States, which are said to be linked to the Al Qaeda organization based in Afghanistan, this has led to the view that Islamic educational institutions such as madrasas deserve to be suspected of being a place for reproduction of Muslim extremists who dare to commit acts of terror (Nainggolan, 2018) like that. The generalized view that all madrasas in Muslim countries also have the potential to become places of birth for extremists is a view that simplifies the problem(Nara Indra, 2017). Such generalizations are not appropriate and wise in looking at madrasas in all countries without looking at the local culture that may color it (Rehayati, 2011)

Madrasas in the Philippines, originally madrasas in the Philippines were understood as part of the educational tradition of Muslims in the Southern Philippines who from the beginning wanted to separate themselves from the Philippines. Muslims in the Philippines since the Spanish troops succeeded in conquering the Islamic kingdom of Manila (1571) have not yet finished making a political settlement that satisfies all parties (Harahap & Rajab, 2022). At first the Moros preferred to establish

their own state, but the Philippine government did not want to fulfill this request (A. G. Berutu, 2019). Therefore, in an effort to persuade Filipino Muslims to unite to build the country, the Philippine government is trying in all kinds of ways to integrate the Moro people and the territories they control into the unity of the Philippines (Murtadlo, 2015).

The conflict in the Philippines is a conflict between the Government of the Republic of the Philippines (GRP) and Moro Muslims, who are divided into several movement groups, namely the Moro National Liberation Front (MNLF), Moro Independent Movement (MIM), Bangsamoro Liberation Organization (BMLO), Moro Islamic Liberation Front (MILF)⁴, Islamic Command Council (ICC)⁵, and Abu Sayyaf. The Moro are an ethnic Muslim located in the Southern Philippines region on the island of Mindanao. The majority of the Muslim population resided in the Five Provinces (Maguindanao, Lanao del Sur, Basilan, Sulu, and Tawi-Tawi) and in the Islamic City of Marawi during the constitution of the Autonomous Region in Muslim Mindanao (ARMM)(Nasir, 2019).

The existence of discriminatory treatment by the Philippine Government on the Moro Nation is a structure separate from the existing political system for MNLF community development, integration of MNLF troops into the Armed Force of the Philippines or the Philippine National Police and strengthening institutions for "personal autonomy", such as Islamic education, and Sharia law. The Philippine government abolished the legal, cultural, political structure based on customary law and turned it into positive law in the Philippines (Ahmad et al., 2020). The problems that occurred in the Southern Philippines received attention from the Organization of the Islamic Conference (OIC) during the 3rd OIC Ministerial Conference (KTM) which was held in Jeddah, Saudi Arabia, in 1972(Jakaria, 2020).

METHOD

This research includes qualitative research. The approach used is pure library research (library research)(Creswell, 2013). Data were obtained from reading materials obtained by researchers from books, articles contained in printed books (Syahrums, 2012). Data were collected and sorted to fill in the answers to the formulated research questions (Nugrahani, 2014). The analysis uses a content analysis approach that is adapted to the need to develop historical linkages and the dynamic context of madrasas in the Philippines (Sarwono, 2006)

RESULTS AND DISCUSSION

1. History of Islam in the Philippines

The Philippines is a republic with an area of 114,830 miles with a population of 49,139,350. Judging from its area, the Philippines is not a densely populated country. The majority of the population is Catholic, i.e., 85.8% of the total population. Islam 4%, Protestant 3.1%, Iglesiani Kristo 1.3%, Buddhist 0.08%, and others 20%. The climate of the Philippines is tropical, which is almost the same as everything in Southeast Asia, but

the Philippines has high hot temperatures and less clouds. Dr. Hamid in his book "Islam as an International Power", states that Islam in the Philippines is one of the minority groups among other countries (Apriani, 2018).

From the demographic statistics in 1977, the Filipino community numbered 44,300,000 inhabitants. Meanwhile, the number of Muslim communities is 2,348,000. With a percentage of 5.3% with the dominant elements of the Mindanao and Mogondinao communities. The sovereignty of the Philippines was obtained on July 4, 1946 based on the 1935 Act. The national language of the Philippines is "Philipino" which is basically taken from the "Tagalog" language which is widely used by people in Manila and its surroundings. There are 87 many dialects of the language, this reflects the number of tribes and ethnicities. The currency is the Peso which consists of paper and metal (Jakaria, 2020).

Islam in the Philippines cannot be separated from the socio-cultural conditions of the region before the arrival of Islam. The Philippines is an archipelago consisting of 7107 islands. Its population of 47 people speak 87 different dialects of the language reflecting its many ethnic groups and ethnic communities. Before the arrival of Islam, the Philippines was an area ruled by kingdoms. Islam can enter and be well received by the local population at least because the teachings of Islam can accommodate the various traditions that they have done so far. Another pioneer named Mr. Masha'ika. Mr. Mashaika's strength is that he is easily accepted and appreciated by the local community, and even later married a daughter of Rapa Sipad. Tuan Masha'ika has three sons, one named Aisha, Tuan Hakim (there are four sons, Tuan Da'im, Tuan Buda, Pour Bujang and Tuan Muku), and another daughter whose name is not known. The four sons of Tuan Hakim (meaning grandson of Tuan Masha'ika) ruled in Maimbung. Since then the development of Islam spread to important places in the Philippines (Fadhly, 2018). Once glorious, Islam was once the majority religion in the Philippines marked by the presence of ruling Islamic kingdoms such as the Manila Kingdom (1500-1571) in the northern part of the Philippines or on the island of Luzon, the Sulu kingdom and the Manguindanao Kingdom in the southern Philippines. The presence of colonialism in the Philippines (especially Spain) has shifted the influence of Islam in the country and replaced it with Catholicism (Hasaruddin, 2019).

Since then, the number of Muslims in the Philippines has eroded until now, only about 5%. Here we try to briefly describe the historical presence of Islam in the Philippines in the past to the development of Islam in the present. The description of Islam in the Philippines starts from the description of Islam during the Islamic Kingdom of Manila, the Islamic Kingdom of Sulu, and the Islamic Kingdom of Manguindanao (Raha Bistara, 2020). The role of colonialism in the dynamics of Islam in the Philippines was continued, starting with the Spanish era, the American era and the Japanese era. After that, a little is described about Islam in the early period after the Philippines' independence until the Tripoli agreement (1976), the second agreement between the Philippines and the MNLF (1996) and finally the agreement between the

Philippine Government and the MILF, another wing of the Moro struggle which initially wanted to secede from the Philippines (Kartini, 2011).

2. Islamic Education Policy in the Philippines

The Philippine government, although a bit slow, is determined to unite all regions in the concept of a Philippine state. Therefore, several efforts to integrate Muslims in Philippine politics continue to be pursued (A. G. G. Berutu, 2019). Several agreements were made between the Philippine government and the Moro group, such as the Tripoli Agreement (1976), the Philippine Agreement with the MNLF (1996), and the last agreement between the Philippine government and the MILF (1912). Over time, in order to integrate the politics of Muslims within the framework of the Philippine state, several accommodations were made by the Philippine government to win the hearts of Muslims. Saifullah SA makes an inventory of some of the Government's steps (Fitrianah, 1375)

The Philippines in accommodating the interests of Muslims include: the establishment of an autonomous Regional Government (RAG); Establishment of the Ministry of Islamic Affairs (1981); Establishment of the Philippines Hajj Travel Management Agency (1979); Founded the Manila University Institute of Islamic Studies (1973); Founded the King Faisal Center for Islamic and Arabic Studies, Mindanao State University (1973); the Southern Philippines Center for Peace Studies in 1979; Launched the Philippines Amanah Bank and Muslim Development Fund (1973) (Saifullah SA, 2014).

As the Islamic tradition in the Asian region is a landmark, Islamic education is transmitted through several forms of formal education media such as through maktab or madrasah, non-formal education through places of worship such as mosques, surau, pesantren and informal education through family education. Specifically regarding madrasas, preliminary information about madrasas in the Philippines is mentioned. In 1950 two preachers from Al-Azhar University, Cairo, Egypt, arrived in the Southern Philippines. They opened a madrasa "Al Kuliyyat Al-Istihadiyah" in Malubung, Lanao de sur. After one year closed. One of these preachers, Toha Omar, moved to Jalo, Sulu and became the head of the Sulu Islamic school which was founded under the leadership of Major Barley Abu Bakar (Chaidar et al., 2018)

Since the 1980s, the Philippine government has been trying to seriously accommodate the interests of Islam in the Philippine government system. It started with the establishment of the Ministry of Islamic Religious Affairs, as was the Ministry of Religion in Indonesia, in 1981. The Philippine government also tried initiate efforts to develop Islamic education. Efforts in the field of Islamic education in the Philippines, among others, held the First Congress of Islamic Education (27-31 October 1980) where discussions were held in three groups (Daulay, 2009).

Group I (Madrasah Management and Organization), Group II (Curriculum, Teaching, Teaching Staff and Madrasah Students), Group III (Madrasah Physical and Financial Facilities). The Congress on Muslim Education was held at Mindanao State

University on 27-31 October 1980. And was a series or start for several subsequent congresses on education and madaris (Majul, 1976). One of the important papers is that presented by Professor Manaros Boransing, with the title Policy of Total development as an Approach to the Bangsa Moro Problem: An Alternative to Autonomy. Where the paper was later accepted as a Congress recommendation, namely:

- a. Integration of a 10-level curriculum for Arabic language education/Islamic studies into an integrated public school system.
- b. Reorganization, appointment and establishment of madaris as secondary school teaching centers for advanced studies in Islamic theology and civilization.
- c. Standardization and printing of teaching materials, especially textbooks, for Islamic and Arabic education curricula.
- d. Short training program for teachers and education administrators in management administration, Arabic and Islamic studies.
- e. Organizing a private foundation to raise funds to start or continue education.
- f. Accelerate scholarship programs for bright Filipino Muslims to continue their studies in all fields of natural science, technology and society.

It was concluded, that only by giving priority to education issues, opening up opportunities and opportunities to get the widest possible access to the world of education, will the complete solution of the Southern Philippines Muslims be completed.

After the Islamic Education congress, it was continued by holding the First Congress of Madrasas throughout the Philippines (24-26 May 1982). The Congress was held at and by Western Mindanao State University in Zamboanga City on May 24-26, 1982, as a continuation of the previous Education Congress. The Madrasah Congress discussed:

- a. Status madaris (plural of madrasas),
- b. Current issues and problems affecting madaris,
- c. How madaris can be developed into better prepared institutions as active components in the Philippine education system.

Furthermore, the discussion focused on madaris management and organization, curriculum, teaching, teaching staff and students, physical facilities, financing and other matters related to madaris. Presidential Instruction number 1221 dated March 31, 1982 itself contains an invitation and a call to hold various programs for the development of madaris, programs that confirm various Islamic studies in higher education institutions and the enforcement and strengthening of Arabic teaching and learning programs (Alizaman D. Gamon & Mariam Saidona Tagoranao, 2019).

Ahmad Hassoubah, a senior researcher in the Philippines after conducting in-depth research on madaris, in the Congress made his recommendation, which was later confirmed as a Congressional recommendation as follows:

- a. Madrasas must remain an Islamic institution, because they pass on Islamic studies and Arabic language to the next generation. No need to be nationalized.
- b. English language teaching and skills should be incorporated into the curriculum.

- c. Efforts must be made to improve the status and recognition (legalization and accreditation) of madaris as an official institution.
- d. Efforts should be made to train and improve the skills and knowledge of Arabic teachers at madaris.
- e. Produce learning materials for Arabic and Islamic studies with the assistance of the government and other external agencies.
- f. Recognized madaris graduates must be admitted to various public universities, and
- g. Setting professional standards for Arabic language teachers Indeed, the congress alone is not enough.

Over time the consolidation of political Islam in the Philippine government from the post-Tripoli agreement (1976) has not satisfied all parties. So far, the recommendations are only recommendations. The educational potential of madrasas in the Philippines is actually quite large. Carmen A Abubakar said that in 1999 in the Philippines there were 1,581 madrasas.

The idea of integrating madrasahs into the Philippine education system only showed signs of progress after entering the 2000s. In 2004, the Ministry of Education adopted DO 51 which included teaching Arabic and Islamic values in public schools, especially in Muslim areas. The Islamic Education Curriculum and Arabic Language for public schools were first implemented in the 2005-2006 academic year, as well as in madrasas the standard curriculum or what is often called the Standard Madrasa Curricula (SMC) was tested in madrasas which are generally private (Oslington, 2009). The same practice applies to Islamic schools, namely the Integrated School of Ibnu Siena (Marawi), Sarang Bangun LC (Zamboanga) and SMIE (Jolo). These schools have implemented the standard curriculum. Since 2005, AusAID has provided assistance within the framework of the Mindanao Ministry of Education's Basic Education Assistance (BEAM) project (Stevens, 2011).

Until now, there are 30 of these private companies spread across Madaris Regions XI, XII and ARMM. SMC is a combination of RBEC subjects (English, Filipino, Science, Mathematics and Makabayan) and Arabic teaching and Islamic studies subjects (Acac, 2020).

- a. Region XI - Pilot Integrated Madrasa (Davao Oriental), Al-Munawwara Islamic School (Davao City) • Region XII - WAMY Akademi (Gensan), Kumayl LC (Koronadal), Darul Uloom (Tamontaka, Cotabato City), Al-Nahdah Akademi (Campo Muslim, Cotabato City), SKC Abubakar Madrasa (Bagua, Cotabato City) and Sultan Kudarat Akademi (Sinsuat Ave, Cotabato City)
- b. ARMM (Marawi City) - Jamiato Janoubel Filibbien, Jamiato Marawi al-Islamia, Khadijah Madrasa Pilot, Putri Jawaher IS.
- c. ARMM (Lanao del Sur) - Ma'had Montashir (Masiu), Ma'had Aziziah and Sha'rawi LC (Butig), Madrasah Al-Falah Khayrie (Lumba Bayabao), Ma'had Lanao (Malabang), As-Salihein Terpadu School (Slap), another.

- d. ARMM (Maguindanao Valley) - Ibnu Taimiyah Academy (Shariff Kabunsuan), Ma'had Maguindanao (Ampatuan), Madrasah Datu Tahir (Mamasapano), Rahmanie Ma'had Al-Islamie (Sharif Aguak). Through the philanthropic Governor Datu Andal Ampatuan and his family, Ma'had Rahmanie is being redesigned and re-positioned to become the main institution of integrated learning at ARMM. When all infrastructure development is completed, it will be renamed Shariff Ibnu Ampatuan Aguak Memorial Academy.
- e. ARMM (Provincial Island) - Ma'had Da'wah (Lamitan City), Kulliyato Talipao (Talipao, Sulu), ANAK Madrasah (Bon gao, Tawi-Tawi). The ANAK Madrasah is a special project and school laboratory of the MSU-TCTO College of Islamic and Arab Studies (CIAS)(Horvatich, 1993).

3. Policy Implications for Islamic Education in the Philippines

After the Philippine government adopted the policy of including madrasas in the Philippine education system, the Philippine government visited Indonesia several times to study the model of Islamic education in Indonesia. In 2010, the Philippine Minister of Education, Br Armin A Luistro FSC, had a meeting with the Minister of National Education (Mendiknas) M Nuh in Jakarta. On that occasion, Armin A Luistro explained that the reason for his party to adopt the Indonesian madrasa education system was because the former Spanish colony had opened a madrasa education program.

On March 8, 2011, the visit was followed up by the signing of a Memorandum of Understanding (MoU) in the field of Basic Education between the Government of Indonesia and the Government of the Philippines. The MoU was signed during the visit of the President of the Philippines to Indonesia. The implication of the signing is that the Government of Indonesia is willing to provide master's and doctoral scholarships to 23 madrasa teachers in Mindanao (Davide-ong et al., 2004).

The scholarship recipients can choose several universities to take the program, namely: University of Muhammadiyah Malang, University of Muhammadiyah Surakarta, University of Muhammadiyah Jakarta, University of Muhammadiyah Hamka Jakarta, University of Muhammadiyah Makassar, University of Muhammadiyah Yogyakarta, Ahmad Dahlan University Yogyakarta, State Islamic University Sunan Ampel Surabaya, Surakarta State Islamic University.

Seeing the interest of the Philippine government in developing madrasa education, we should be proud. There are several packages of madrasa education programs that can be offered based on the experience of implementing madrasa models in Indonesia. Several programs or implementation models Madrasas that have shown success include: 1) Madrasah Aliyah Special Program (MAPK); 2) Madrasah Aliyah Boarding; 3) Madrasah Aliyah Skills Program. The first model that can be offered as a model is the Madrasah Aliyah Special Program (MAPK) education model, a program that was initiated by Dr. Munawir Sadzali in 1987. This program runs for 7 generations. This program is considered a success because its graduates are projected to become intellectual scholars or scholars whose scholars have succeeded in becoming successful academics and occupying strategic positions both in State Universities and in

government bureaucracy. Some of them become researchers both at home and abroad(Aslan et al., 2020).

This model is very suitable for the Philippines, which initiated a group of Islamic thinkers who could accept the concept of a unified modern Philippine state. With the attention and sponsorship from the state, it is hoped that moderate thinkers will be born who think more about the progress of the Philippines as a pluralistic country rather than thinking of being a religious separatist. The second model that can be offered to the Philippine Government is the Madrasah Boarding Program model. In Indonesia, the experience of madrasa boarding programs was actually carried out when the Indonesian Ministry of Religion held MAPK. However, madrasa boarding programs are more specifically modeled on piloting Madrasas. In 1996 BJ Habibi with the BPPT tried to establish a Magnet School which later changed its name to MAN Insan Cendekia in Serpong and in Gorontalo. This program has succeeded in producing students who are competitive in the field of general science even compared to general school students. The students of this model madrasa have won several national and international science olympiads.

This program can be offered with the Philippine government to increase the participation power of Muslim students in the Philippines' national development. The high role of the government in sponsoring this activity will bind students in advancing the Philippines' national development. A third model that could be offered to the Philippine government is the Madrasah Skills Program. This program actually has a special designation in the legal nomenclature, namely Madrasah Aliyah Skills (MAK). The skills program madrasah that have been initiated by the Ministry of Religion are regular madrasah accompanied by a skills laboratory. This program produces skilled students who are ready to fill the world of work. Advantages of Madrasa alumni (Bianco, 2016).

This Skills Program is compared to SMK alumni in terms of attitudes and behavior. Alumni of madrasah skills programs are usually more humble, honest and dedicated. This model is very suitable for the Philippines who want the participation of the Muslim people in economic development. Absorption of Muslim students in the world of work will be more profitable in national security, rather than them becoming unemployed who in the end have the potential to become troublemakers in the name of religious ideology. From the effort to offer these three models to the Philippine government, the experience of the Indonesian Ministry of Religion can be trusted to be directly involved in this collaboration. Of course the choice of model is left entirely to the Philippine government in the form and quantity of activities to be collaborated(Fuaduna & Keagamaan, 2021).

CONCLUSION

Based on the explanation above, the following conclusions can be drawn: The history of Islam in the Philippines has experienced ups and downs from a religion that was once great marked by the presence of Islamic empires such as Manila, Manguindanau and

Sulu into minority groups caused by colonialism carried out by Spain, America and Japan. Until the Philippines became independent, the identity of the Filipino people was still divided between the northern Philippines and the southern Philippines; Policy on Islamic education in the Philippines, the Philippine government is trying to include an Islamic education system such as madrasas in the national education system. The effort began with the I Islamic Education Congress (1980) and the First Madrasah Congress (1982), accommodation of madrasa education in the Philippine education system began to progress since the Philippine government adopted DO 51 which included teaching Arabic and Islamic values in public schools, and testing the standard curriculum or what is often called the Standard Madrasa Curricula (SMC) in private madrasas; The impact of Islamic education policies in the Philippines, namely the Philippine Government in developing madrasa education, has learned a lot from the development of madrasas in Indonesia. In 2011, the Philippine government and the Indonesian government issued a Memorandum of Understanding that would allow Indonesia to provide scholarship assistance to madrasah teachers in Mindanao.

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