

CHAPTER I

INTRODUCTION

A. Background of the study

Tawi-Tawi is an island province located in the Autonomous Region in Muslim Mindanao (ARMM). The capital of Tawi-Tawi is Bongao. The province is the southernmost of the country sharing sea borders with the Malaysian state of Sabah and the Indonesian east of Kalimantan Province. To the northeast lies the province of Sulu and to the west is Sabah Malaysia. Tawi-Tawi also covers some islands in Sulu Sea to the northwest, the Cagayan de Tawi-Tawi Island and the Turtle Islands, just 20 kilometres away from Sabah.

Tawi-Tawi was previously part of the Province of Sulu. On September 11, 1973, pursuant to Presidential Decree no. 302, the new Province of Tawi-Tawi was officially created, separate from Sulu. The seat of the Provincial government was established in Bongao.

The name Tawi-Tawi is a projection of the Malay word “jauh” meaning “far”. Prehistoric travellers from the Asian mainland would repeat the word as “jau-jau” to mean “far away” because of the distance of the islands from the continent of Asia. The word “Tawi-Tawi” was picked up to later become the official name of the Province.

Most of the people in Tawi-Tawi belong to the Sama cultural group. Within this group are subgroups and name based on the location of the

speaker. The Badjao (Sama dilaut) are widely dispersed across the Province. Though their population is diminishing due to diseases and migration to other areas in the Philippines, Malaysia and Indonesia.

Tawi-Tawi Historically, the Sama people were subordinate to the Tausug and ethnic tensions continue to be a problem.¹

The prevailing language of Tawi-Tawi is the indigenous Bahasa Sama which is widely used in varied tones and accents. The Badjau-Sama language is also spoken, as are English and Filipino (Tagalog). Many local and barter traders can speak Malay and Indonesia. Zamboangueno is also spoken by Christian and Muslim locals who maintain contacts and trade with the mainland Zamboanga Peninsula and Basilan. The Tausug language is however the Lingua Franca of Tawi-Tawi, as in the case of the rest of the province in the Sulu Archipelago.

Islam is the foundation of life of the people of Tawi-Tawi. They believed that Islam is not only beneficial for their transitory life on this earth but also the permanent unending life in the *Yawmil Akhirah* (Hereafter). The inner core of the sacrifices of the Tawi-Tawian is to make sure that individual and his family members are driven to work in the way of Islam. The common notion to them is that Islam is the means of their salvation.

The extent of the strong belief in Islam has motivated to some of the Sama and Tausug among others, to initiate and organize rebellion which has given solution through proper negotiation by the Philippine Government. The

¹ Rosaldo, Renato, Ed. (2003). *Citizenship in Island Southeast Asia: Nation and Belonging in the Hinterlands*. university of California press. ISBN 9780520227848. Retrieved 15 March 2003.

result was the creation of the Autonomous Region in Muslim Mindanao (ARMM), along with its programs is the integration of Islamic Education in the Secular education curriculum of the Deped. The ARMM was created in 1991 which covers five provinces, namely: Basilan, Lanao Del Sur, Maguindanao, Sulu and Tawi-Tawi and the cities of Marawi and Lamitan.

Education in ARMM is marked by a long history of deprivation and underfunding, resulting in levels of educational development far below the Millennium Development Goals for education, and well below national achievements. The elementary net enrolment rate in 2001 was 82% compared with the national average of 96% and the secondary school participation rate was the lowest in the country (39% in 2001, compared with national average of 72%).

Most children in the ARMM are enrolled in public schools, but many attend Madrasah on weekends for religious education. Madrasah are privately-operated Islamic schools covering mainly primary education. In ARMM alone, there are 440 Madrasah, of which only 44 were accredited, with a pupil population of almost 90,000. Most concentrate on Islamic religious and cultural teachings, with Arabic as the medium of instruction. The graduates of Madrasah have difficulty in finding employment because they are not proficient in Filipino, English and Numeracy. A small number of Madrasah (around 35) offer the national basic education curriculum along with religious education, and were accredited by the government. The sector is diverse, as each Madrasah operates independently and curricula vary

considerably according to background and country of the operators and teachers.

By law public schools must ensure that the religious rights of students are protected. Bangsamoro students are allowed to wear their head coverings (hijab), and Bangsamoro girls are not required to wear shorts during physical education classes. About 14% of the school population in Mindanao attends Islamic schools.

President Gloria Macapagal- Arroyo had called for the integration of the Madrasah into the country's national education system. During the 2002-2003 school years, the government began to implement a program called education for peace and progress in Mindanao, the goal of which was to integrate madrasah into the country's national education system and "to foster religious understanding between the country's Muslim minority and the Christian majority. "The five-point program agenda included information and communications technology, Madrasah education, peace education, Mindanao culture and history, and teacher training. The program initially involved Madrasahs in the ARMM, with the intention of eventually expanding to all Mindanao provinces. Some critics however have stated that the government program violates the prohibition against state-funded promotion of religion.²

In June 2002, the ARMM's Bureau of Madaris (Madrasahs), an agency under the oversight of the national Department of Education, submitted an

² Macapagal- Arroyo Gloria. President (2004, February 18). *Executive Orders*. Retrieved August 12, 2004, from office of the President. [http:// op.gov.ph](http://op.gov.ph) ,Macapagal-Arroyo, G. (2004, October 6)

integrated curriculum, for both public and private Madrasah to the Department of Education. The curriculum incorporates the teaching of the Arabic Language and Islamic Values. ARMM officials also called for a new National Bureau of Arabic Language to serve as a coordinating body in the teaching of Arabic Language and Islamic Values to primary and secondary Madrasah.

So far, government programs and measures instituted over the years to improve the plight of Bangsamoro students and the conditions in Islamic schools seem ineffective, thus the prevailing conditions persist. The Philippine Madrasah Program (PMP) desires to broaden the perspective and enrich the experiences of Madrasah teachers through travel and study in the United States with the hope that they apply learning and insights gained to their respective madrasah in the Philippines. Because the program focused on the teacher as a significant factor in effective teaching and believes in the ripple effect of an effective and efficient teacher, the researcher believes that the rationale for the Philippine Madrasah Program is relevant.³

The Philippines has dramatically addressed the vital needs of Filipino Muslims to purposely assuage their growing vulnerability on the seeming radicalism that is sweeping Southeast Asia. One of the vital areas of development geared towards mainstreaming the human capital investment in Filipino Muslims is the intent of the Philippine government to focus its attention and perhaps, resources on the provision of basic education in

³ Boransing, Manaros. (2004). Development and Institutionalization of Madrasah Educations a component of the Philippine National Syatem of Education. *Cabinet Cluster meeting, Department of Education: Manila*

Mindanao that truly represents the aspirations, identity and interests of the Filipino Muslims. Madrasah education has resulted to the integration of Islamic education into the thrusts and programs of the Department of Education. Like any other institution of learning, madaris are to be gauge on its curriculum, administration (which include manpower), instructional supervision, facilities and finances. These core tenets are the center of this paper.

One of the major thrusts of the government today is the integration of all educational institutions in the country. Accordingly, the state is mandated to give priority to education among others to foster patriotism as well as nationalism. Decrees have been promulgated and laws passed to implement this particular provision of the constitution.

President Gloria Macapagal-Arroyo has announced that the integration of the Madrasah system into the mainstream education curriculum will be a major avenue in providing the overall educational requirements of the Filipino Muslims, particularly in the armed conflict affected areas in Mindanao with special focus in the Special Zone of Peace and Development areas.

The primary consideration why this topic was chosen is the existing necessity for the Philippine government to seriously look into the needs of the madaris and focus on the educational reforms that suitably places the interests of the Muslim community at the forefront. It is still being desired by many Muslim parents that their children get an Islamic education that is both

reflective of their culture and tradition, replete with the necessary skills that will ensure that Islamic traditions and identity is maintained and enhanced.

The state of Islamic education in the Philippines in terms of its institutionalization as well as national public policy is still in its infancy stage considering that Her Excellency Gloria Macapagal-Arroyo is yet the first president to be credited with concrete national policies that ensures full integration of the madrasah curriculum into the mainstream national education sector. However, it needs refinement, It needs support in government accreditation as well evaluation and Islamic scholars, much more, needs to be recognized and accredited by the Department of Education and the Commission on Higher Education to make an impact in the drive of the government to seriously look into the educational welfare of the Filipino Muslims.

The Department of Education Order 51 which was issued by then Secretary Edilberto C. De Jesus on August 28, 2004 addresses the need for the integration of Madrasah education in the national education policy however much needs to be done. Madaris and Islamic education need to be understood for what it is and what it will be in the future. How it will shape our community will be dependent on how our government adequately responds to the needs of every madrasah and asatidz.

The issue about the purposeful integration of the madrasah curriculum into many public schools is hanging on the balance because many operators in privately-run madaris are not open to support the government's thrusts to

mainstream Islamic education via the Department of Education due to lack of open communication and misunderstanding. There is a growing uneasiness and uncomfortable feeling among Asatidz in many madaris because their expertise is not being duly recognized by the government. An Asatidz who obtained Islamic education in the Middle East is not guaranteed to be duly recognized by the Department of Education or the Commission on Higher Education thereby limiting their expertise and influence in the confines of the madaris, their expertise not being duly attributed to the success of education in the formal educational sectors.

With the Department of Education Order 51, it seems that the public schools are the ones ready to comply without necessarily compelling the operators of privately-run madaris to observe the order. The irony of this policy is that in most cases, teachers in the public schools are not ready to adopt DepEd Order 51 and Asatidz in the madaris are ready to embrace the new policy which they believed will restrict their teaching and curriculum. For the record, several areas in Mindanao have been piloting the Arabic Language and Islamic Values Education (ALIVE) program which endeavours to established a madrasah school under the supervision of the Department of Education, complete with textbooks, instructional materials and measurement and evaluation mechanism to help assess students in these madaris.

The mainstreaming of Madrasah education in the Philippine Public education sector is very relevant considering that there are many assessments made after 9/11 of the threats of Islamic extremism that is hampering

progress and development in Mindanao and of the Philippines. On February 22, 2007, a new madaris building was inaugurated in Cotabato City in the presence of Australian Envoy Tony Hely and some ARMM officials (Cotabato, 2007). This highlights the ever increasing inclination of the Arroyo Administration to better serve the educational needs of the Filipino Muslims.

B. Statement of the problems

This study aim to evaluate the Development of Arabic Language and Islamic Values Education (ALIVE) Programs in Tawi-Tawi, Philippines. Specifically, this research aim to answer the following problems:

1. What is the profile of ALIVE Teachers in Tawi-Tawi, Philippines in terms of Gender, Age and Educational Attainment both Secular and Islamic Education?
2. What are the factors affecting the level of accomplishment of ALIVE Teachers as perceive by the Teachers in Tawi-Tawi, Philippines?
3. Are there any difference between the perceptions of Teachers on the accomplishment of ALIVE Teachers in Tawi-Tawi, Philippines when data are group according to gender, age and educational attainments?

C. Hypothesis

There is no significant difference between the perceptions of teachers on the accomplishment of ALIVE Programs in Tawi-Tawi, Philippines when data were group according to Gender, Age, and Educational attainments (Arabic and Secular)

D. Scope and Limitation of the Study

This study focus on the ALIVE Program in Tawi-Tawi and using ALIVE Teachers as respondents. This study is delimit to investigate the Development of ALIVE programs as perceive by the ALIVE Teachers in Tawi-Tawi, Philippines, and factors affecting the level of accomplishment by the ALIVE Teachers as perceive by the Teachers in Tawi-Tawi, Philippines, and the significance different between the perception of Teachers on the accomplishment of ALIVE Teachers in Tawi-Tawi after the data are group according to Gender, Age and Educational attainment (Arabic and Secular).

E. Significance of the Study

1. Practical

The result of this study will provide public information on the Development of ALIVE Programs in Tawi-Tawi, Philippines.

This study will also focus on the Administrators, Supervisors and ALIVE Teachers so that they will be able to make action plans on how to improve the ALIVE Programs in Tawi-Tawi, Philippines.

This Study will also involve the parents, observers and other member of the society and give them tangible information on the Development of ALIVE Programs in Tawi-Tawi Philippines.

2. Theoretical

This research will give emphasis on the personal profile of the ALIVE Teachers in Tawi-Tawi, Philippines especially in terms of gender, age and educational attainment both Secular and Islamic Education.

This research will also manifests the factors that affect the level of accomplishment by the ALIVE Teachers such as Teacher factor, Resources factor, Leadership factor, and Financial factor.

This research will also give response to the total accomplishment on the development of the ALIVE Programs in Tawi-Tawi, Philippines.

F. Purpose of Research

The purposes of this research study in the context of the formulation of problems above are as follows:

1. To know the profile of ALIVE Teachers in Tawi-Tawi, Philippines according to gender age, and educational attainment both secular and Islamic education.
2. To know the factors affecting the level of accomplishment of ALIVE Teachers as perceive by the Teachers in Tawi-Tawi, Philippines.
3. To know the difference between the perception of Teachers on the accomplishment of ALIVE Teachers in Tawi-Tawi, Philippines.

G. Theoretical/Conceptual Framework

The integration of Arabic Language and Islamic Values Education (ALIVE) in the Philippines education system has its beginning with the organization of the Autonomous Region in Muslim Mindanao (ARMM). An enriched basic education curriculum in the public schools with the integration of Arabic Language and Islamic values and a standard Madrasah curriculum for the Private Madaris. Today, the integration in the public school system is known as the Arabic Language and Islamic Values (ALIVE) Program.⁴ The responsible persons to carry out the ALIVE Programs are special people who can teach the secular education, Arabic and Islamic Education. These Islamic education Teachers existed accordingly to their own personal profile.

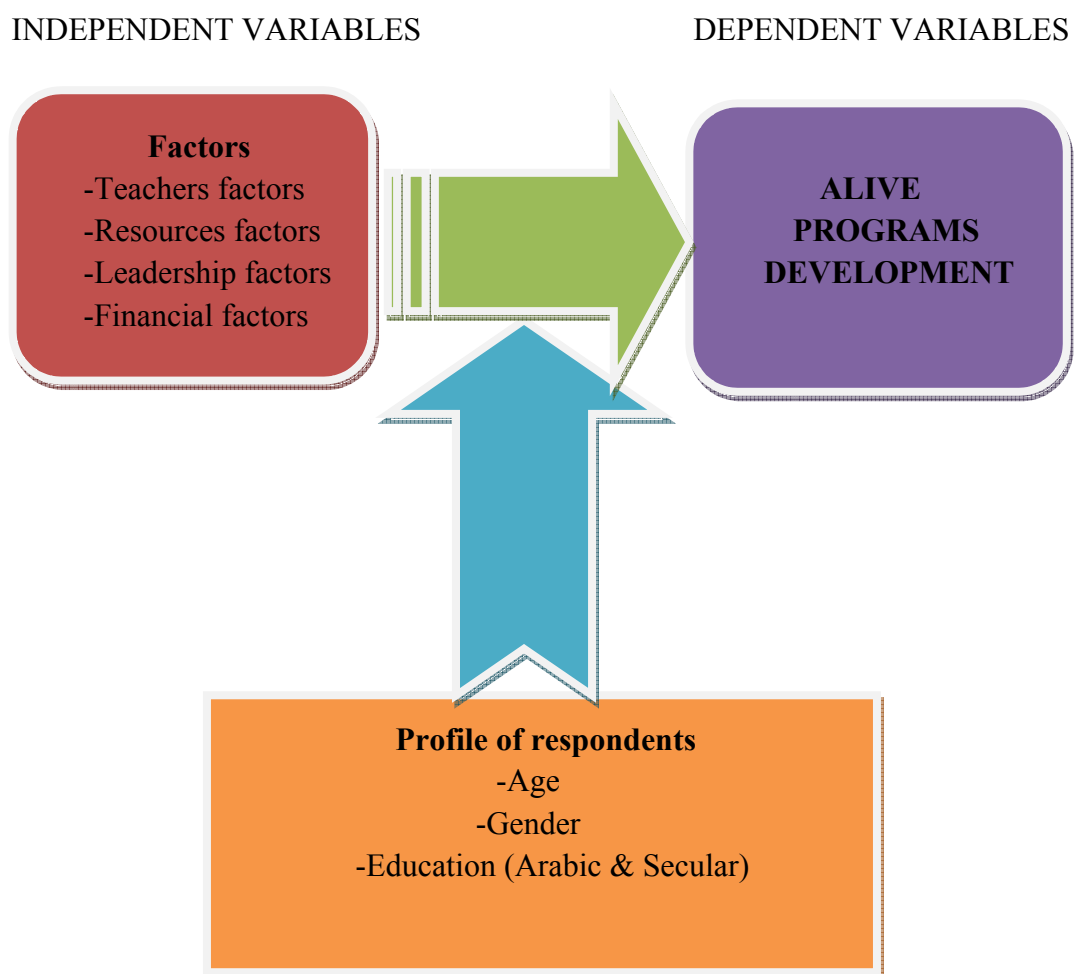
This study has given limit to the profile of ALIVE teachers in terms of Gender, Age and Educational Attainment both Secular and Islamic Education, how will it affect their level of accomplishment as perceive by the Teachers in Tawi-Tawi, Philippines and what are the significant difference between the perception of teachers in terms of accomplishment after the data are gathered.

The profile of the ALIVE Teachers in Tawi-Tawi, Philippines and the Factors affecting the ALIVE Programs are independent variables and the Development of ALIVE Programs is dependent variables. In this framework the ALIVE Program will be patronized by the ALIVE Teachers which is characterized by their individual profile such as: Gender, Age, Secular and Islamic Education which strengthened Islamic beliefs and practice as

⁴ Edilberto C. De Jesus. DepEd Secretary (2004). *Department of Education order No. 51* Issued on August 28, 2004.

indicated in the teaching of the Qur-an and the Hadith of Prophet Muhammad (SAW).

ANALYTICAL DIAGRAM



The schematic diagram sharing the relationship between the independent and dependent variables of the study

H. Previous Research

Prior to this research, the writer himself searching some previous studies/ research regarding the title which is “The Development of Arabic Language and Islamic Values Education (ALIVE) Programs in Tawi-Tawi, Philippines, but did not find the exact title of the research. However, there are some certain scientific papers related to this proposal which transpired him to pursue and conduct this study which includes the following:

1. Rexel Sorza (2007). Arabic Language and Islamic Values Education in alternative learning system for Muslims in migrant centers. IOL Correspondents
2. Boransing, Manaros (2004). Development and Institutionalization of Madrasah Education a component of the Philippine National System of Education, Cabinet cluster meeting (p.9). Manila: Department of Education.
3. Fadzlorkarim, Nursida A. (2008). Self- confidence of the Mudarris Teachers in the ALIVE Programs. Master Thesis. Sulu State College. Jolo, Sulu
4. Wendell Glenn P. Cagape. Islamicisation of the Philippine Public Basic Sector: Mainstreaming Madrasah Education. Ph.D. Students in Educational Management, La Salle University, Burgus Street, Ozamis City, Philippines.
5. Saidamin P. Bagulong. (2009). The effectiveness of Madrasah Comprehensive Development and Promotion Program in Davao, City.

Master Thesis. University of South Eastern Philippines (USEP) Davao, City.

6. Nida T. Abdurahman (2012). The Evaluation of Arabic language and Islamic Values Education Program in Sulu. Doctoral Dissertation, Sulu State College, Jolo, Sulu.

In connection with those previous researches and studies where the researcher himself gather some information and instrument, It can be concluded that in the general views there were some similarities with this present research especially when it comes to the Development of Arabic Language and Islamic values Education (ALIVE) Programs particularly in the implementation of policies embodied in the Department of Education Order No. 51 series of 2004, all researchers gave highlights the principles which endeavors' addresses the need for the integration of Madrasah Education in the national education policy.and ensures the full integration of the madrasah curriculum into the mainstream national education sector.

However, as to the differences some of the previous researches gave more emphasis only on the factors that affects on the implementation of the ALIVE Programs in relation to the achievement of ALIVE Teachers as perceive by the some teachers in their respective institutions, and to undergo more trainings/ seminars for the enhancement of the technical knowhow and skill of the Asatidz. While this study gave more focus and emphasis on the personal profile of the ALIVE Teachers particularly on the issue on Educational background both

Secular and Islamic Education where in these will served as the basic qualification of teachers holding this position. In some aspects, this research will also focus on the factors and perception that affect the accomplishment of the ALIVE Programs and the significant difference as perceived by the teachers in Tawi-Tawi, Philippines.

I. Methodology of research

This chapter dealt with the discussion of Setting of the study, research design, source of data, population and locale of the study, data gathering procedure and tools, and statistical treatment of data.

1. Setting of the study

This study was conducted in the Province of Tawi-Tawi, Philippines using Seventy Four (74) ALIVE Teachers of Department of Education Division of Tawi-Tawi as respondents.

2. Research design

This study utilized descriptive qualitative and quantitative design. The qualitative design explained the perception of the level of development of ALIVE programs in Tawi-Tawi, Philippines and quantitative design explained the level of accomplishment, indications and the significant difference when data were grouped according to the profile of the respondents.

3. Source of data and research instrument

The data in this study were classified as primary data taken from the actual answers of the teachers in the checklist questionnaire that were accomplished by the ALIVE Teachers of the Department of Education (DepEd), Divisions of Tawi-Tawi, Philippines and based on the result on the key informant that was conducted at the office of the Divisions ALIVE Coordinator at DepEd Tawi-Tawi, Philippines.

The instrument used in this study was a checklist questionnaire that was validated through pilot testing and used ALIVE Teachers of DepEd Tawi-Tawi as respondents.

4. Data gathering procedure

The researcher asked permission from the Schools Division Superintendent Dr. Kiram K. Irilis Al-Hadj of DepEd Tawi-Tawi, Philippines using the granted permission letter from Prof. DR. H. M. RidlwanNasir, MA, Director of PASCASARJANA (Post Graduate), Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Indonesia, allowing him to conduct a research study on the Development of Arabic Language and Islamic Values Education (ALIVE) Programs in Tawi-Tawi, Philippines.

Using the endorsement from the Schools Division Superintendent of DepEd Tawi-Tawi, Philippines addressed to all District Supervisors, District In-charge, Elementary School Principals, the researcher personally administered the questionnaire to the respected respondents.

5. Statistical tools

The study used descriptive and inferential statistics in the analysis and interpretation of data. Descriptive statistics was used in the computation of the Mean Average. T- Test independent used in computation of Gender and One-Way Analysis of Variance (ANOVA) was used to determine the significant difference when data were grouped according to Age and Educational qualifications (Secular and Arabic).

6. Population and Locale of the study

The population sample of the study was identified using Census de Jure Design. It was appropriately used to select ALIVE Teachers in DepEd Tawi-Tawi, Philippines.

PLACE	Respondents/ ALIVE Teachers	Percentage
Bongao Central District	25	33.7
Bongao One (1) District	18	24.3
Bongao Two (2) District	10	13.5
Bongao Three (3) District	11	14.8
Simunul District	7	9.4
Sibutu District	2	2.7
Panglima Sugala District	1	1.3
TOTAL	74	100

J. Definition of Terms

The full understanding of the concept of this study is based on the following definition of terms.

1. ALIVE Teacher- Refers to the teachers teaching Arabic Language and Islamic Values Education at the Department of Education.
2. ALIVE Program- Refers to the Program of the Department of Education in the Muslim dominated areas for Arabic Language and Islamic Values Education.
3. Arabic Education- Refers to the highest educational qualification of teachers in terms of Arabic learning.
4. Islamic Education- Refers to the acquired knowledge of the teacher from the Qur'an and the Hadith of Prophet (SAW).
5. Profile of ALIVE Teacher- Refers to the personal characteristics of teachers limited to gender, educational attainment (both Arabic and Secular).

K. Systematic Discussion

This study is design to evaluate “The Development of ALIVE Programs in Tawi-Tawi, Philippines” and using ALIVE Teachers as respondents.

The order of this writing is also the main focus of the study and the writer want to compile them into a systematic discussion as follows:

Chapter I is the Introduction which contains the description of the Background of the study, Scope and Limitation of the Study, Statement of the Problems, Hypothesis, Significance of the study, Theoretical/ Conceptual framework, Previous research, Methodology of research, Definition of terms, and Systematic discussion.

Chapter II of this research will focus on the Review of related literature and studies excerpted from local and foreign studies which are related directly or indirectly on the study. Different views, opinions, theories, and discussions and other information related to the study help in the formulation of the study's conceptual framework.

Chapter III of this research will focus and emphasis on the Presentation of the data base from the statistical analysis taken from the answers of the respondents in the checklist questionnaires.

Chapter IV will be the Analyzation of the presented data that derived from the given statistical computation.

Chapter V will be the Conclusion and Recommendation.