

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Introduction

This chapter deals with some review of the related literatures and researches that excerpted from the previous studies and some foreign and local researches that have directly or indirectly relevance to the current studies. It also includes readings gathered from books, unpublished thesis of the different concerned citizens, journals, on-line sources, government documents, and other pivotal sources that have some bearings with regards to the development of Madrasah in Tawi-Tawi, Philippines and also the different notions, views and information which help to the formation of the conceptual framework of the study.

Many Muslims both adults and the young ones in the community were able to learn Islamic principles and knowledge through madrasah educational system despite of the financial constraints. Through the existence of madrasah, many people had awakened their minds and developed their human consciousness to learn Islam and also observed in some localities. The education of the Muslim children is the primary concerned of both parents and ulama' in the country. Although, most of the people in the community are primarily encourage and sent their children to accomplish secular education in spite, there are many concerned parents send their children to the weekend class or madrasah for Islamic education. Through their eagerness to learn the religion Islam,

Furthermore, all the required “Elm” or knowledge mentioned can be directly learned in madrasah and can prevent from the retrogression of the Ummah. A Islamic learning center that provides the teaching of the reading of Qur’an and understanding of its meaning or “Tafsir”, Hadith, Fiqhi, Seerah and other related subjects. It said that madrasah plays a pivotal role in the transformation and upbringing of the Muslim children to the real perspective of their religion Islam. However, madrasah administrators have failed to develop and equip their “Guru” or teachers with the skills on the recent teaching styles, approaches, and methods that cater to learning needs of their diverse students. Wherein, learners necessitate contemporary and concrete teaching approaches for effective learning. They effectively learn through their psychomotor skills. Different principles, strategies and approaches of teaching should be instilled in the teaching process instead of continuing the traditional framework of Fatwa and fierce polemical debates.⁴⁵

In the above mentioned narration, can simply be interpreted that Jibril (A.S.) was tasked by Allah, the Omnipotent to convey to the prophet His words or revelations. Jibril (A.S.) as a teacher, he employed a strategy and methods in teaching the prophet Muhammad (P.B.U.H.) who was to be non-reader during his time. He repeated the revelations three times and the verses of the Qur'an and eventually the prophet was able to absorb and understand the revealed verses. Another strategy he applied was the development of the self-confidence. He able to encourage the prophet not to be ashamed instead let the self-determination exist in everything that he would do especially in reading and reciting the Qur'an. After memorization had taken place then internalization of the message follows as well as the values within it. Thus, it can be said that the most effective way of teaching or employing methodologies is helping to achieve the learning goals.⁴⁹

⁴⁸Lemu S.A (1994), “An Approach to the Development of Qur’anic Schools in the Contemporary Society”. Paper presented at the National Seminar on Qur’anic Education organized by NTIL, and UNICEP, held at Kaduna.

[illegible]

everything in the universe, human beings and all other living things is of the greatest importance from the point of view of appreciating Him properly.⁵⁰

2. The Significance of Madrasah Education

The importance of Islamic education may be best understood if we reflect upon the first revelation that came to the prophet Mohammad, peace be upon him. The first word of the revelation was Iqra which means read. Iqra is a very comprehensive word. It instructed the prophet Mohammad and his followers to read, write, understand, share and propagate by all possible means. Iqra is repeated in the very first brief revelation to stress its importance. It is amazing that even the means for the teaching and learning process is specified as a “Qalam” or pen. In fact the pen is a great gift from Allah the Omnipotent to mankind. Only the human beings have the privilege, honor and ability to write or record their ideas and reflections. The mankind may benefit from the previous works or leave behind the works achieved by them for the coming generations. Obviously, audio and video taping and computer are modern alternatives of recording by a pen.

And warn your tribe (O Mohammad) of near kindred. Hence education process must begin from our own family. In fact this was the way of all prophets. Allah the most Omnipotent also says to the believer in the Qur'an:

⁵⁰ An-Nahlawi, A. (1995). Ushul al-Tarbiyah al-IslamiyahwaAsalabih fi Baitiwa al-Mujatama', Bairut:Dar al-Fikr al-Mu'asyr, Shihabuddin, Pendidikan Islam di RumahSekolahdanMasyarakat, Jakarta:GemaInsani Press

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe! Ward off yourselves and your families against a fire.”⁵¹

The companions of prophet Mohammad (P.B.U.H.) asked him, “How do we save our families from the hellfire?” The Messenger (May the peace and blessings of Allah be upon him) said by giving them Islamic education”.

Hence education and its application must start from our own families. Such education will have strong roots since family members recognize our sincerity and noble efforts more readily. Outside mat label us phony or a madman.

What was the most important goal of our forefathers in their lives? In order to seek answer to this question, consider the historic event when the prophet Ibrahim and prophet Ismail (peace be upon them) built the house of Allah Ta'ala in Makkah. Upon completion of this task, they humbled themselves even more and made this important supplication.

When Prophet Mohammad, peace be upon him accomplished his goals and objectives, he built a Masjid Nabawi in Madina soon after his migration from Makkah to Madina. This mosque had no roof for a long time because of lack of financial resource. The companions of Prophet Mohammad (May the peace and blessings of Allah be upon him) prayed

⁵¹ Qur'an: 66:6

process.⁵²

teaching institutions and make sure that they worked productively.⁵³

no day dawns on me when I have not something new.”

Thought (Nigeria Office), 22nd-23rd April.

organized by NTIL, and UNICEP, held at Kaduna.

It is clear that there must have existed an important class of Ulama who were significant preservers and teachers of Islamic learning according to Smith (1987:35): they possessed a vast fund of Qur'anic knowledge, and were in addition particularly well-informed in traditions, law, rhetoric and classical Islamic history.⁵⁶

A typical Qur'anic school is located in a mosque which serves the dual purposes of a place of worship and a school. The pupils sit on the mats, bare floor or ground either in a semi-circle or straight line. Each child holds his written wooden slate and recites the verses of the Noble

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The relationship between teacher and pupil is generally intimate and personal. The teacher is always ready to pardon a late-comer if he is convinced that his lateness was by some engagement at home. Whenever he uses the cane “he does so with fatherly levity and caution”. As for disciplinary measures used to confine truants to the school premises for a number of days as a punishment.⁵⁸

⁵⁷Markazosshabab Souvenir Book, 30th Anniversary (2009)

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With particular reference to the teaching of the Qur'an, he Prophet said (may the peace and blessings of Allah be upon him) said: "the best among you is he who learns the Qur'an and cares to teach it" (Bukharie and Muslim). Thus, learning in Islam is viewed more as an act of worship than a process of acquiring wisdom and skills the teacher is not just a mere functionary who draws salary either from the state or from a private organization. Far from that, he was a spiritual figure, a model to be emulated. The teacher was required not only to be the man of learning but also to be a person of virtue, a pious man whose conduct by itself could have an impact upon the minds of the young. It is not only what he taught that matters, what he does, the way he conducts himself, his deportment in class and outside are all expected to conform to an ideal which his pupils could unhesitatingly accept and emulate.⁶¹

1. Contribution of Madrasah to the Development of Character

⁶⁰Imtiaz Ahmad, Reminders for People of Understanding (With Essential Details of Prophet's Mosque) p 4-5

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Madrasah has produced many leaders in the field of education, religion (scholars), statesman and even hero, so it cannot be denied the role and contributions to the character with establishment of the nation. In the contemporary context, encountered symptoms of moral decline that are really worrying or disquietude, such as fraud, deceit, oppression, harm each other or even fight each other which not only affects adults but also among the students, as a generation, have tarnished the credibility of the education, it was the time of madrasah to act more minimizing the deterioration of the nation and mankind in general and has also contributed greatly to progress Islam.

⁶²Imtiaz Ahmad, Reminders for People of Understanding (With Essential Details of Prophets and Messengers of Allah ﷺ) p 4-5

Since madrasah is a place of learning for students. It is once considered purely religious institution that teaches religious knowledge. Enable students to learn and increase their knowledge about Islam and strengthen their faith and to become pious as a result will make them special in the sight of Allah (SubhanahuwaTa'ala). Contrary to the negative views about the madrasah system among high class and middle class members of the society. Students enrolled in madrasah and the Islamic learned individuals are well-mannered in accordance to the teaching of Islam and practice of Prophet Mohammad (May the peace and blessings of Allah be upon him), they highly showed self-positive views. Many people in the community appreciated the impact of madrasah education, as it teaches about spiritual and religious knowledge.

It is said that Islamic education is not merely an earthly study or, focus to serve any ethnic identity, ethical, traditional, racial, or even national concerns and interest. The early Muslim educational institution wherein Prophet Mohammad (May the peace and blessings of Allah be upon him) was the first teacher and the model for every Muslim ummah.⁶⁶

⁶⁶Syed Suleman Nadwi, Hayat Shibli, Darul Mussnefin, Shibi Academy, Azamgardh, UP, Hindi, October 2008, p 178

international brotherhood which necessitates that every Muslim helps his Muslim brother or sister and the best help is the one extended in the field of religion. It is incumbent on every knowledgeable Muslim to preach Islam to those who are still groping in the dark and have not seen the light of Islam. Likewise, there is a dire need for preaching Islam to those who despite being Muslim are not fully conversant with the Islamic values and practices. In order to fulfill this religious obligation, it is the duty of all gifted scholars and men of letters from amongst the Muslim Ummah to come forward and introduce Islam in as many languages as they know and as many people as they can reach. It is believed that these can be possibly performed through the intervention of madrasah education.

Furthermore, madrasah education motivates the human beings, particularly the Muslims to lead a pious life in conformity with Islamic principles and Qur'annic injunctions. It also touches the heart of the Muslims Ummah to beautifully adorn with Qur'anic verses and the authentic utterances or sayings as well as the practices of the final Prophet Mohammad (May the peace and blessings of Allah be upon him). Madrasah had apparently transfigured many people into scrupulous in the different fields. When compare students in secular schools with students in madrasah, it is worth declared that students in madrasah are successful in character education, prayer, fast or religious spirit, show human figure

According to Dr. Ali Panda, Professor in Mindanao State University, Islamic Education is the process of learning both revealed knowledge and acquired knowledge. Revealed knowledge refers the one directly learned from the Qur'an and explained by the Prophet Muhammad (PBUH) in his ahadith (sayings) and sunnah (tradition). While the acquired knowledge refers the one learned from the different creatures of Allah on earth which are indeed the expression of His supremacy and omnipotent.

The importance of education is repeatedly emphasized in the Quran. There are also several hadith and saying of the companions that related to education.

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

[illegible]

Leadership is the most important function of Management, Maguad B. & Krone R. (2012).⁷¹ Leadership is very important; any text on Quality Management, Knowles G. (2012). Leadership, according to Knowles G. (2012), is the creation of a vision and environmental which inspire people to contribute to organizational goals and nurtures both their capability to do so and their well-being within their endeavors.⁷²

Leader must be able to describe, understand, predict and control individual behavior in the organization. This is explained in the succeeding paragraphs.⁷⁴

1. Describe: Study of organizational behavior is based on scientific methods, which have been applied on human beings. It is a science, that analyses as to how people behave in different situations in the

⁷⁴ Legaard J. (2006). Organizational Theory. Ventus publishing Aps

2. Understand: Leaders must understand human behavior as to why people be-have in particular manner and try to identify reasons so that corrective actions can be taken.
3. Predict: By frequent closer interaction, a leader is in a position to identify the nature of workers. Some are more productive while the others are tardy and disruptive. In such situation, a leader should be able to handle each individual differently so that his or her actions can be channelized to higher productivity.
4. Control: Managers in the organizations should train their subordinates continuously; aim being development of skills, promotion of productivity and improvement of individual behavior. It is a continuous process on the part of manager. He must lay down control measures so that the energy of workers is diverted towards organizational objectives. Communication should be used to ensure that the behavior of individual is controlled. Environment has a great impact on human behavior. Appropriate internal environment would help organizations to build favorable work environment that will help individuals and groups within organizations to work effectively towards higher productivity.

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So, with this era of globalization and with the two forces we mentioned, it is a must to recruit and select teachers which have the knowledge and experience for the benefits of the learner (e.g. students) and as manpower for the social function in the future as respond to the changes in our society.

Educator must be able to leverage collaborative tools to enhance and captivate learners, such as Ning, Blogger, Twitter, Wikispaces, Bebo, MSN, MySpace, Facebook, etc. as collaborator, the teacher's role here is often that of moderator, facilitator and referee: shaping conversation, refocusing discussion and leading by example; the teacher learns how to structure and develop conversation.⁸⁸

⁸⁶Ibid., pg. 10

⁸⁸Ibid.

Educator must be a model. Teachers model the behaviors they expect from students. There is an expectation that teachers will teach the value of learning. In fact teachers must model that value. For some students, teachers are the most consistent educational element in their lives. They make a huge difference by modeling learning. Lastly, Educator must be a leader. A teacher leads by example. Leadership, like clear goals and objectives, is crucial to the success or failure of 21st century teaching.⁹⁰

The verse implies that Muslims should primarily 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.

⁹⁰Ibid.

instilling young generations with religious knowledge and principles as a peremptory in the Noble Qur'an and utterances or traditions of Prophet Muhammad (may Allah's peace and blessings be with him). It has been taking the responsibility of transmitting Islamic knowledge, values, morals, culture as manifested by the final prophet Muhammad (may Allah's peace and blessings be with him). Secular schools do not provide this type of education, so Muslim children who are enrolled in this kind of school are definitely deprived of understanding their religion.

In the early period of Islam, wherever Muslim spread through vast parts of the world, they set up large centers of learning in the form of madrasahs. This opened up a new chapter in the history of humankind, inspired, for the Qur'an stresses education for all. If the Qur'an is studied with an open minded, it will be evident that it places great emphasis on knowledge and education. It can be claimed, without any exaggeration, that the Qur'an was the first book to remove restriction on the acquisition of knowledge beyond a narrow class of priest and to make knowledge available to all. It was thus the first to present the concept of 'mass education'

The first relevant to the prophet (may the peace and blessings of Allah be upon him), in the year 610 C.E., was the instruction to 'read'. It is said that the Angel Jibril asked him to 'read' (Iqra), but he replied he did not know how to do so. The angel asked him to read a second time and he gave the same reply. When the Angel instructed him the third time, he

revelation given him.⁹⁵

major of the then the Muslim world emerged as a center of knowledge.

are simply 'earning animals' or pleasure-seeking animals'.

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They the belief that the real and final aim of life is material acquisition, and that there are, or can be, no limitation to human freedom. Their educational philosophy is based on materialism and belief that this world is all that exist. From this follow the belief that material acquisition and pleasure are the basic aim and purpose of life. This leads to moral relativism, and ultimately, to crass materialism, unstoppable greed, sheer utilitarianism and moral chaos. It also leads to a complete loss of awareness of the real purpose in life.

Madrasas could have, no doubt, been helpful for the Indian society in general and Muslim society in particular and without any exaggeration it can be said that they could have brought a revolution in the society. The community which has such big a network of educational institutions is lagging behind in the entire social department. This is an absurd situation.

In contrast to this job-oriented education, madrasas provide 'God-oriented education', aiming to lift students from the material plane to the ethical and spiritual plane. Madrasah education is based on the understanding that material things are simply a need, and not the aim of life. Madrasah are based on a spiritual rather than materialist, philosophy in addition to providing knowledge, they also focus on the spiritual uplift of their students, encouraging them to obey God and to rely on him. This is in contrast to secular schools, where the spiritual dimension is missing. Madrasah recognize human freedom, but they also know its limits, for after a point it can turn into a curse. They also encourage respect for 'eternal' or God-given ethics, which forms the framework for an ideal

Owing to their strategic calculations of the times, the governments of Pakistan and the USA neglected the radical ideology and methods employed by the madrasas. All of this resulted in the formation of the Taliban in Afghanistan, and extremists groups in Pakistan, which led to the production and spread of sectarianism and violence as each act of sectarian killing provoked a cycle of revenge killings. Civilian governments failed to curb this violence, either because they lacked the will and the strength to do so, or because they wanted the militants to fight for Pakistan's corner in Indian Kashmir. That failure, in turn, allowed the religious militants to flourish and grow in strength. Madrasas are/were mainly funded by the USA and Saudi Arabia. The US government of that time funded an Afghan war against the Soviets, and Saudi Arabia funded anti-Shia Islam in Pakistan.

Some local philanthropists also sponsored madrasas. Financial inputs from Zakat and the Islamic ritual of EidulAdha can't be neglected. In principle, Zakat is given directly to the entitled individual beneficiary. However, in case of the madrasas, the quantity of funding is decided on the basis of student enrollment, with funds given not to individual students, but to the manager of the madrasa. This system gives an authority to madrasa officials over the use of Zakat money.

The idea of jihad was incorporated into the Pakistani curriculum after the Afghan war. At that point it suited Washington and their most favored ally, Pakistan, to encourage and glorify the Mujahideen (the ones who perform jihad), or holy warriors. Accordingly, a university in the United States was asked to formulate textbooks for Pakistani schools.

namely: the extent to which someone likes responsibility based on his work. How good relationship with the association is based on how much the incentives provided by the effort made in his work.

Teaching motivation encourages the teacher to produce quality learning process. Teachers also want to get a strong urge to do their job at school. Teachers who have high motivation in teaching have high achievement. To move forward and have a high achievement in the implementation of the learning process in madrasah, Teachers need encouragement and efforts to develop, improve loyalty and commitment to the profession and receive award.

Based on the research conducted on the madrasah teachers. To improve the performance of teachers need optimally a variety of resources including teachers' motivation, job satisfaction as well as a good working atmosphere. These factors are key for improving the achievement of teachers and that research has a clear focus on the aspect of the job performance of teachers

There are some common problems that can lead to unpleasant atmosphere:

Attitude or emotional leadership behaviors, negative thinking, always looking at the negative side of men, angry in public; the friction or discord among men; tackling each other among employees; mutual envy of the position and other employees of the facility; provoking one another, among the employees provocateur especially if supported by superiors; attitudes that exaggerate the problem; the less harmonious relationship

The graduates of madaris in general secure an Imam's position in local "masajid" and mushallahs (praying halls). The latter position is community-based. Vacancies are not always available due to the limited number of communities. Muslim communities do not have the resources to hire an Imams on a full-time basis.

¹¹¹VanTassel-Baska, J., Bracken, B., Feng, A., & Brown, E. (2009). A longitudinal study of enhancing critical thinking and reading comprehension in title i classrooms. *Journal for the Education of the Gifted*, 33(1), 7-37.

study. For foreign countries such as England, South Africa, Trinidad, Fiji Islands, ect., the duration was reduced to 5 to 6 years. The revision was done by removing subjects secular in nature such as Logic, Philosophy, Mathematics, Medicine, etc. To further shorten of study, some madaris removed Persian from the curriculum. These revision do not answer our aforementioned questions except for shrinking the DarseNizami to a purely religious and spiritual education program. Even the objectives of the madaris in Filji Islands is toprovide solely religious education, the need for national language and communication skills still stands Arabic and Urdu in that case it will assist students understands and read textbooks. Whereas, the national language will assist them to communicate and convey the Islamic teaching to their community.

In addition textbooks on subject that deal with people and social issues, as Fiqh and 'Ilm al-Akhalaq (moral science), need to be re-structured following contemporary textbook formats. Illustrations relevant to contemporary reality should replace century old illustrations. For instance, contracts based on Dirham and Dinar should be discussed using modern currency illustrations. New contract should be included in the textbooks in addition to the classical contracts. Students need to understand modern Islamic contract and transaction (fiqh al-mu'amalat) while contrasting with classical ones. Old examples (masa'il al-fiqhiyyah) illustration legal decisions in the fiqh textbooks should be replaced with contemporary examples if designed correctly, textbookwill enable to think

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 the Department of Education or DepEd Order No. 51, s. 2004, prescribing the Standard Curriculum for Elementary Public Schools and Private madaris. Henceforth, all madrasah institutions in the country shall be required to adopt and implement said standard curriculum to obtain government recognition and accreditation. In the public schools, the enriched curriculum is likewise prescribed mandating the offering of Arabic language and Islamic values for Muslim students throughout the country or in an area where there is a Muslim population.¹¹⁶

Today, madaris are scattered nationwide, with the majority found in Central and Western Mindanao. It is estimated that there are between 600 and 1,000 madaris in Mindanao with a total student population of between 60,000 and 100,000. Provinces with over 100 madaris each are Lanaodel Sur, Basilan and Maguindano.

¹¹⁶ Carmen A. (1983). "The Islamization of Southern Philippines: An Overview."

The Road Map has the following seven program components:

- The development and institutionalization of madrasah education as well as the standard curriculum for elementary public schools and private madaris was approved and prescribed by the Department of Education under DepEd Order No. 51, s. 2004. The Autonomous Region in Muslim Mindanao (ARMM) had adopted the national standard curriculum by

¹¹⁹Ibid

