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 It also includes readings gathered from books, unpublished thesis of the different concerned citizens, journals, on-line sources, government documents, and other pivotal sources that have some bearings with regards to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, they enrolled in the weekend class or madrasah to learn its religious language which is Arabic.⁴³

Arabic is considered the main representative of the south-central Semitic language group. It is the language of the Qur'an, the sacred book of Islam and is the religious language of all Muslims; it spoken in North Africa, the Arabian Peninsula and other parts of Middle East. Arabic is a uniform through the Arab world. As Kristeva put it, "All specialist of Arab culture agree on acknowledging the importance attributed to standard in the Arab civilization. And thus the sacred book of Islam, the Qur'an is written monument of standard Arabic, in which one must know how to decipher and pronounce correctly in order to gain access to its teaching.

Many Muslims researchers concentrated their attention and study to the madrasah education on the bases of the weekend classes in the Philippines. As often focus on the various aspects on present roles and the development of madrasah. However, the madrasah has encountered several problems as such; curriculum program, classrooms, textbooks, sitting facilities, and other instructional materials which are dire needed for the teaching learning process that would help their intellectual capacity in terms of Arabic Language and skills in Qur'an reading and memorization and understanding which is the main objective of the Islamic education.

⁴³Boyle Helen, Qur'anic School Strategy and Mini Needs Assessment, Trip Report to Nigeria (2002).

Islam emphasizes two types of knowledge: the revealed knowledge and the earthly knowledge i.e. revealed knowledge that comes straight from God and earthly knowledge that is to be discovered by human being themselves. Islam considers both to be great significance orders its followers both men and women to go and seek knowledge. Islam teaches every Muslim both man and women to be submissive to the good will of God, together with obedience to His beneficial Law, i.e., becoming a Muslim, is the best safeguard for man's peace and harmony. Islam still preserves this teaching of the oneness of God and brotherhood of all mankind. Islam seeks to implement this spirit among all races, and yet, at the same time, remains tolerant and respectful of other heavenly religions and their followers who share the belief in the one and only God.

It is false to call Islam Mohammadanism, as has been done so frequently in the West. We have already pointed out that Muslims believe that Islam is the eternal message which Allah sent to all prophets, peace be upon them, from the dawn to mankind, and not a new belief which begun with the prophet Muhammad (May the peace and the blessings of Allah be upon him) Muslim call their religion Islam, and the Arabic word Islam implies the attainment of peace through submission to Allah. The word Muslim is an adjective derive from the word Islam, and implies one who has peace within himself from his submission to Allah.⁴⁴

Muslims believe in the one, eternal God, who created the heavens and the earth and all that exists. In Arabic, God is called Allah. There is no absolute difference between Allah and the God of Abraham, Moses, and

⁴⁴ M. Harunyahya.com/tr/Books/1627/Arti...,August 22,2015

Jesus, peace be upon them all. Muslims do not believe that prophet Muhammad was the only prophet; rather they believe that he was the last of the prophets of the old and new testaments. The Noble Qur'an is the revealed and sacred scripture of 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

B. Madrasah Education in Muslim Community

1. The Source of Madrasah Education

As we know, madrasahs/madaris are one of Islamic societies' oldest education-teaching institutions. Before madrasahs, education and

⁴⁵Ibid

teaching activities in the Islamic world were carried out in places of such varying names and characters as masjid, mosques, scholars' home, palaces and bookshops. Since mosque and masjid in particular were used for instruction in the essentials of religion, they were also employed for education and teaching purposes. According to Islamic history, following the first revelation to our prophet (P.B.U.H), the first Muslim who converted to Islam secretly assembled in the house of Al-argam, one of the companions of the prophet peace be upon him, where they were instructed and taught by our prophet (S.A.W). It is said that this is how the school and madrasah were born in Islam. The Dar-al-Arqam (House of Arqam), known as the first madrasah in Islam, is still preserved in memory of those days. With the founding of the Islamic State in Madina by our prophet (P.B.U.H.) following the Hegira, the Masjid Nabawi constructed there became a center of Islamic education and teaching. Muslims would gather there, study the Qur'an and Islam improved themselves. The gradual increase in need caused our prophet (PBUH) to found other education centers in different parts of the city. Madrasah education continued in the same way during the period of the four caliphs.⁴⁶

Not only religious knowledge was taught in the madras, sciences of the time, such as astronomy, mathematics, geometry, and medicine were also given an important place. Later still, courses in western languages, Persian, history, geography, astronomy, mechanics, trigonometry, chemistry, painting, physical training, hygiene, social

⁴⁶Khalid S. (2002) "Institutional Support for Muslim Educational Reform in Nigeria, a paper presented at the International Workshop, organized by the International Institute of Islamic Thought (Nigeria Office), 22nd-23rd April.

sciences, philosophy, economics and finance, were added to the curriculum. These institutions continued to be known as "madrasas" during the time of the Turks.

The Nizamiyah madrasahs opened by Sultan Alparslan's Vizier Nizam al-Mulk during the great Seljuk Empire and named after him are very well known. Following this new line adopted by the Seljuk Empire, there was a rash to open madrasahs just about everywhere in the Islamic world.

In the 13th and 14th centuries, centers such as Cairo, Damascus, Basra, Bhukara, and particularly the transoxzania region, became the most important powers in the development of Ottoman institution of learning under the influence of the madrasahs they possessed. Their instruction was very definitely one of the major factors in the success of the Ottoman Empire, one of the greatest empires in the world and survived for six centuries.⁴⁷

Recite: In the Name of your Lord Who created; created man from clots of blood. Recite: And your Lord is the most generous, He Who taught by the pen, taught man what he did not know. (Qur'an, 96:1-5).

The above mentioned verses of the Qur'an were the first revelation that was sent down upon the prophet Muhammad (P.B.U.H.) the historic and remarkable moment which was the beginning of his prophet hood journey, was narrated by Aisha (R.A.). The narration tells that the prophet was the prophet was alone in the cave of Hira' when he was surprised by the visit of the angel Jibril (A.S.) when he said "Read" and the prophet told him that he did know how to read. Jibril (P.B.U.H.) then hugged him till he hardly breath, let him go and again asked him to read. The action repeated three times till finally Jibril (A.S.) said "Read" in the name of yourLord who created, created man from a clot. Read, for your Lord is the most Generous, who teaches by means of the pen, teaches man what he does not know.⁴⁸

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

A Muslim needs to know the Qur'an in order to correctly understand and interpret the world, human beings, natural events, and

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.

⁴⁹Achwan, R. (1991). Prinsip-PrinsipPendidikan Islam VersiMursi, Yogyakarta:JurnalPendidikan Islam, Volume 1, IAIN SunanKalijaga

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

يَاَيُّهَا الَّذِيْنَ أَمَـنُوا قُوَا أَنْفُسَكُمُوَ أَهْلِيُكُمُ 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

in this mosque in intense heat for a long time. We note that even at that time an area was exclusively reserved in the mosque for teaching/learning process.⁵²

Many of his companions used to stay in this platform day and night. They are not only conducted teaching/learning activities there but also ate there and slept too. Muadh bin Jabal (radiya-Allahuanhu) was assigned the task of watching the unripe fruit and dates donated for the residents of the university. Hence, everyone must help the teaching institution whatever way one can. When he was appointed as governor of Yemen, he was instructed by the prophet Mohammad (peace and blessings of Allah be upon him) to go from state to state and town to town to initiate teaching institutions and make sure that they worked productively.⁵³

One day the prophet Mohammad (May the peace and blessings of Allah be upon him) came out of his home into the mosque and found two groups of his companions in the mosque. One group was engaged in the remembrance of Allah the Almighty, whilst the other group was engaged in teaching/learning process among themselves. Both groups were obviously doing beneficial activities. However, the prophet Mohammad (May the peace and blessings of Allah be upon him) preferred to join the one engaged in the teaching/learning process. This shows the love and importance of Islamic education in his mind. He used to say: "I wish that no day dawns on me when I have not something new."

⁵² Khalid S. (2002) "Institutional Support for Muslim Educational Reform in Nigeria, a paper presented at the International Workshop, organized by the International Institute of Islamic Thought (Nigeria Office), 22nd-23rd April.

⁵³ Lemu 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.

Further note that at the time of the battle of Badr some prisoners of war could not pay ransom. The prophet may peace and blessings of Allah are upon him asked each of them to teach at least ten Muslims as their ransom. He did not hesitate to make use of non-Muslim teachers when enough Muslim teachers were not available.⁵⁴

Once a nine year old boy was riding behind the prophet Mohammad (May the peace and blessings of Allah be upon him). The prophet (peace be upon him) said to him: "Oh young man, let me teach you some words of wisdom. If everything and everybody gathers together to benefit you in some way, they can't benefit you except what Allah the almighty has ordained for you. Similarly if everything and everybody got together to harm you in some way, they can't harm you except what Allah the Almighty has written for you." ⁵⁵

3. Islamic System of Education

Providing a system of education or curriculum that is merely focusing on worship. This implies that during the teaching process in the classroom, the students are taught the knowledge on how to worship properly as being incumbent in the Qur'an and taught and practice by Prophet Mohammad, may the peace and blessings of Allah be upon him. In this manner, the Islamic educational system does not only exist and focus on professional status nor engaging in the Western style or its secular teaching and education system but instead, it is more on

 ⁵⁴Achwan, R. (1991). Prinsip-PrinsipPendidikan Islam VersiMursi, Yogyakarta:JurnalPendidikan Islam, Volume 1, IAIN SunanKalijaga
⁵⁵Hussain, S.S. dan Ashraf, A. (1966). Crisis Muslim Education, Terj. RahmaniAtuti, KrisisPendidikan Islam, Bandung: Risalah.

upbringing the Ummah through the spiritual aspects that build their moral and character by following the Islamic Laws, beliefs, and teachings of the Prophet Mohammad (may the peace and blessings of Allah be upon him).

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

At the center of Islamic education is the Qur'an and every Muslim out. Ideally to have learned the sacred text or some portions of it by heart. With ascendancy of Western type educational system, in the present day Qur'anic schooling is increasingly viewed by parents as an important of religious component for their children. Often, the children divide their between western-type schools and the Qur'anic studies. Traditionally, children are studying early in the morning or dawn time and the Westernschooling in the morning and afternoon sessions. It is this purpose that the young children learn to recite the Qur'an by rate-exists in all Muslim communities.

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

⁵⁶ Mohammad JohdiSallaeh," The Integrated Islamic Education: Principles and Needs for Thematic Approaches" Institute of Education International Islamic University Malaysia (IIUM)

Qur'an. The method of instruction is as follows, the teacher recites to his pupils the verse to be learnt and they repeat it after him. He does this several times until he is satisfied that they have mastered the correct pronunciation. Then the pupils are left on their own to continue repeating the verse until they have thoroughly memorized it. The verse is then linked with the previously memorized verses and in this way the pupil gradually learns by heart the whole Qur'an. At this level, hardly is any attempts made to enable the pupils understand the meaning of what they recite or write. The teacher only pays particular attention to the reading and writing skills of every pupil as well as keep tract of his attendance even though no formal registers are kept.⁵⁷

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

The schedule is extremely flexible and allows for each parent to send his child to school at most convenient period for both the parent and the child. This is one reason why it is possible for children to combine both formal primary education with the Qur'anic school.

⁵⁷Markazosshabab Souvenir Book, 30th Anniversary (2009)

⁵⁸Hussain, S.S. dan Ashraf, A. (1966). Crisis Muslim Education, Terj. RahmaniAtuti, KrisisPendidikan Islam, Bandung: Risalah.

Moreover, each child is allow to progress at his or her own pace and therefore the length of time takes a pupil to finish learning how to read the whole Qur'an depends on his intelligence and commitment, and also the encouragement and suppor0t he receives from his parents. Even though there is no sessional examination or test, each student treats according to his or her intelligence and capabilities, and individual problem, the spirit of competition is always there among their mates, brothers or sisters.

Generally, Qur'arnic education system places emphasis on the production of teachers (or clerics). And for those who became teachers, Qur'anic institution is the first stage in the system of education that offers satisfaction not measure only in religious terms but also in socio-economic terms.⁵⁹

4. Teaching and Learning as an Acts of Worship (Ibadat)

In a typical Qur'anic school there is no formal system of feepaying but for some forms of Madrasah education system have fee-paying system being imposed and must be observed by student enrolled. The students however contribute what they can by way of "Sadaqa" or alms of the upkeep of the school. This may be in a small amount of cash and can be also a substantial in cash or kind if the donor or his parent is wealthy. "It seems there is an unwritten code recognized by all, and depending on the individual's status, which governs how much shall be given". On the

⁵⁹Markazosshabab Souvenir Book, 30th Anniversary (2009)

whole, the teacher gets just enough to sustain himself and maintain his dignity and worth, but generally he is not wealthy.

In principle, he teaches in order to discharge his duty as a literate Muslim to guide others in their religion. Indeed, learning and scholarship are considered as an act of worship, a fulfillment of God's commandments.

Yet another verses of the Noble Qur'an exhorted the faithful to constantly seek for knowledge from cradle and keep in mind the fact that 'above every possessor of knowledge is one more knowledgeable" (Qur'an 12:38). Above all, they should constantly pray, "Oh Lord, increase me in knowledge" (Qur'an 24:52).

The prophetic traditions are even more emphatic about knowledge. Several Ahadith describe learning and wisdom as equal to worship, and of men of learning as successors of the prophets. The ink of the scholars is holier than the blood of martyr.

God ease the way to paradise for him who seeks learning. Angels spread their wings for the seeker of learning as a mark of God's approval of his purpose. Whoever follows the road to knowledge Allah wiil show him the road to paradise.

He who has an ambition in this world must acquire knowledge. He who has an ambition in the Hereafter must acquire knowledge and he who has an ambition in both this world and Hereafter must acquire knowledge to achieve it. 60

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

C. The Impact of Madrasah Education

1. Contribution of Madrasah to the Development of Character

Madrasah is the main root of Islamic education of every nook in the Muslim world. It has been a pivotal educational institution in the history of Islam. It provides young Muslim children with religious instruction. It has been also responsible for transmitting Islamic

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

⁶¹Bloom, B. S. (1956). Taxonomy of Educational Objectives, the Classification of Educational Goals, Hand Book I: Cognitive Domain, New York: Long Mans, Green and Co.

knowledge, values and culture. Secular education does not provide this type of knowledge, so children who enrolled in secular schools are often ignorant about their religion. Some Muslim parents are curious of their children to have acquired employable skills and Islamic awareness at the same time; children began attending regular schools as well as madrasah during weekend classes.⁶²

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.

This role should be transferred by madrasah to be applied at this time, so it is going to become a laboratory of religion education and research center of scientific activity, gave the intellectual leaders in various disciplines. Similarly madrasah expected to be part of the center of excellence. Madrasah is a public institution that has Islamic characteristics. It becomes one of the role model for Muslims. The function and duties of madrasah are to realize the deals of Muslims and to

⁶²Imtiaz Ahmad, Reminders for People of Understanding (With Essential Details of Prophet's Mosque) p 4-5

build a generation of people who believe, bookish knowledge and global perspective, in order to achieve world peace and life hereafter.⁶³

Substantively, as institutions of Islamic education, because they teach religious knowledge, as well as other curriculum follows national standards set by National Board of Education. Muslim education leaders have different understanding about Islamic education. Islamic education is a process to train students in a way such that the attitudes, actions, decisions, and their approach to any kind of knowledge. They are all influence by the spiritual values and very aware of the ethical values of Islam, or a Islamic education is a process to deliver human behavior and by human actions that are guided the Shariah of Allah, SubhanahuwaTaala. Islamic education is not just a transfer of knowledge or transfer of training, but it is a system of laid on a foundation of faith and piety: a system that is directly attributed to the Lord, Allah (subhanahuwataala).⁶⁴

The modern view of a Bangladesh Muslim scientist Muhammad SA Ibrahimy, expressed understanding of Islamic education is farreaching. According to him, Islamic breathing is the person of a Muslim is the elan that drive behavior reinforcement with extensive knowledge. So that he is able to give the right answer to the changes of development of science and technology. While Qaradawi provide an understanding of Islamic education as a whole person education; mind and heart, spiritual and physical; morals and skills. Islamic education prepares people for life,

⁶³ Halstead, 2004 p. 522-523 ⁶⁴Ibid

both in war and prepared to deal with goodness and evil, sweet and bitter. In addition, as a process of preparing learners to fill the role, transferring knowledge and Islamic values are aligned with human function to act in the world and reap the benefits in the hereafter.

Therefore, the process is the form of guidance (leadership, guidance, suggestions) by subjecting the students to the development of the soul (thoughts, feelings, wishes and intuition, etc.) and object with a student body materials, with a certain material equipment available to the accompanied the creation of certain personal evaluation in accordance with teachings of Islam. Islam was revealed to the prophet Mohammad (May the peace and blessings of Allah be upon him) implies education which aims to become "Rahmatanlil 'alamin. It contains a reference to the potential development of two phenomena, namely:

a. Potential psychological and pedagogical that affect people to become qualified personal figure, wise, noble bearing degree than other creatures.

b. The potential development of human life as a caliph in the earth that has the following characters: dynamic, creative, responsive to the surrounding environment, both natural and "Ijtima'iya where God became central potential development.⁶⁵

⁶⁵Extracted from the chapter titled 'IslamiTa'leem ['Islamic Education'] in MaulanaWahiduddin Khan's Urdu book 'Deen-o-Sharia'at: Deen-e Islam KaEkFikriMut'ala' (Religion and Divine Law: An Intellectual Study of Islam') [Al-Risala, New Delhi, 2002], pp. 74-160.

2. Positive Effect of Madrasah Education

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

Madrasah had produced many leaders in the different walks of life. Through madrasah, many people had already transformed into good citizens and became pious after understanding Islam. For Islam is a universal religion. It transcends all limits of color, creed and culture. It knows no geographical boundaries. All Muslims are bound by

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 with personality intact, and happened brawl among student in madrasah and even with students from other schools proved up to now.⁶⁷

Education success quantitatively based on the theory of Benjamin S. Bloom, known by the name of the Taxonomy of Educational Objectives, which includes three domains, namely cognitive, affective and psychomotor. Nevertheless, the success of the output (graduate) education is a cognitive success. As evidence, learners who seldom pray, never fasting, may be able to answer test questions in religious subjects well and can pass and who can also be accepted at the level of higher education. As with the outcome (performance) of a madrasah alumnus, however, the value of report cards and exam results, the inherent religious moral, attitudes, and behavior will become a benchmark for the success of the educational institution where he studied. That's why the successful outcome of the affective and psychomotor called success. For madrasah education institutions, two standard of success (output and outcome) that includes three Taxonomy domains of educational objectives cannot be separated, because madrasah educate mental intelligence, emotional, spiritual side. That is a plus for madrasah than public schools that emphasize coaching intellectual intelligence (cognitive aspect) only.

Madrasah also survive in the condition of rapid changes in the curriculum. Madrasah get more fresh air in to be able to exist in regulating the activity without the intervention of the central government in order to

⁶⁷ Ahmad YunusKasim& Ab. HalimTamuri. (2010). Pengetahuanpadagogikal (PKK) pengejaranakidah: Kajiankes guru cemerlangpendidikan Islam. Journal of Islamic and Arabic Education, 2(2), 13-30

achieve improved quality of education. Though the process of teaching and learning that is based on the local needs, the curriculum is not a burdened with any other material that actually have or even irrelevant to the improvement of knowledge and skills of students in these levels.⁶⁸

The effectiveness of teaching and learning process are expected to be achieved resulting in higher academic achievement. Here, madrasah emerged as educational institutions seeking to establish a paradigm and system integration of educational attainment of intellectual competence and moral competence. Madrasah has its own character related to the history and development that is emerging very accentuate the value of religious communities which stems from Islamic teaching; madrasah reforms undertaken Muslim community in response to concerns over the speed of the development of Dutch schooling that will be led to secular thought in society. The results showed that madrasah provide a positive and significant contribution to the development of the nation character.⁶⁹

D. Concept and Meaning of Islamic Education

Education is crucial for all mankind. It is gained in order to perfect all aspects of human's life. The prime task of education is, to the nurture of personal growth. It is through this nurture of the individual and the preservation and transmission of culture that both the individual and society attain a quality of life. A good man is not necessarily a complete man. No one can be regarded as a complete man because there is no end to

⁶⁸Ibid

⁶⁹Al-attas Muhammad Naquib.(1994).The concept of education in Islam: a framework for an Islamic philosophy of education. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).

the growth of human personality. A wide knowledge of many subjects helps in the growth of personality provided a man knows how to adjust to knowledge to behavior, and how knowledge and action are integrated into a broad, total framework of life.⁷⁰

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 main objective of Islamic Education according to Dr. Panda is to teach and develop a God fearing (Taqwa) which is an inner strongest faith of the Muslim believers.

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

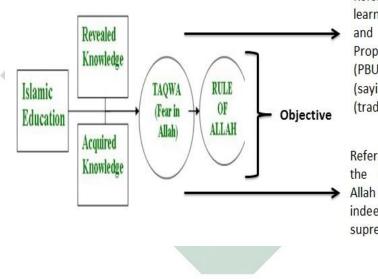
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⁷⁰ Muhamad Hafiz Khamis Al-Hafiz Mohamad Johdi Salleh, PhD (n.d). The Philosophy and Objectives of Education in Islam. PDF file

"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."

Concept and meaning of Islamic Education

"Islamic Education is the process of learning both revealed knowledge and acquired knowledge.." - Dr. Ali Panda



Refers the one directly learned from the Qur'an and explained by the Prophet Muhammad (PBUH) in his *hadith* (sayings) and *sunnah* (tradition).

Refers the one learned from the different creatures of Allah on earth which are indeed the expression of His supremacy and omnipotent.

Fig. 1 - Showing the meaning and nature of Islamic Education by Dr. Ali

Panda

E. Leadership and Management

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

Leadership is one of the most important aspects of studies of human behavior in organization. It is the leader who creates working environment. The success of an organization depends upon the efficiency of the leader. It is the attributes, positive approach and the ability to solve problems that make a person leader. Leadership can be defined as influence, that is, the area or process of influencing people so that they will strive willingly and enthusiastically towards achievement of group goals.⁷³

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

⁷¹ Maguad B. & Krone R. (2012). Managing for Quality in Higher Education. Ventus Publishing Aps.

⁷² Knowles G. (2012). Managing Quality in the 21st Century. Ventus Publishing Aps ⁷³ Ibid.

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

organization. A manager should be able de-scribe the behavior of each of the individuals under his command, identify attitude, and be able to pinpoint his behavior so that the situation in the organization is under control.

- 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.

Narrated by Mills D.Q. (2005), Leadership is a process by which one person influences the though, and behaviors of others and the ability to get other people to do something significant that they might not

otherwise do.⁷⁵ Leadership is the creation of a vision and environment which inspire people to contribute to organization goals and nurtures both their capability to do so and their well-being within their endeavors, Knowles G. (2011). Leadership is defined simply as "the action of leading" a group of people or organization, or having the ability to do this, Simpson S. (2010). Leadership skills are tools, behavior and capabilities that a person needs in order to be successful at motivating and directing others, MTD Training (2010).⁷⁶

Taking leadership position means having a vision about what can be accomplished, making a commitment to the mission and to the people you lead, taking responsibility for the accomplishment of the mission and the welfare of those you lead, assuming risk of loss and failure, and accepting recognition, Narrated by Mills D.Q. (2005).

The characteristics of effective leader is committed to a vision or mission of an organization, understand his role, demonstrate integrity, sets example, understand how to motivate the behavior of others, communicate effectively, is willing to take risks, and is adept at problem-solving, this what narrated by the MTD Training (2010).

Primarily, leadership and management are not the same or are always congruent in nature. A manager may lacks the inspirational and motivational features of a leader and a leader may lacks the planning, coordinating, and budget concerns of a manager, Simpson S. (2010).

 ⁷⁵Mills D.Q. (2005). The Importance of Leadership.
⁷⁶MTD Training (2010).Leadership Skills.Ventus Publishing Aps.

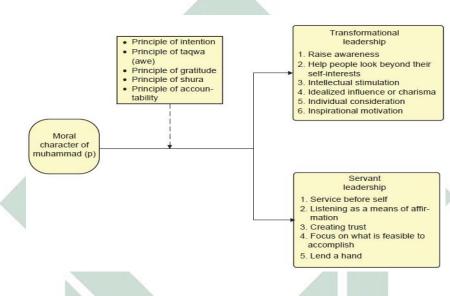
But to Kouzes and Posner as narrated by Legaard (2006), Management is both management and leadership. Legaard (2006) emphasized that Leadership is understood as influence on other people regardless of reason and Management is understood as the creation of result together with and through people. Leadership may be expresses by e.g. (Managing others, creating visions, creating a united approach, saying "Take personal responsibility" and "turn off the mobile phone at home"). While Management, on the other hand, may be expressed by e.g. (Setting short-term objectives, creating internal efficiency, managing activities, reducing costs and controlling IT).⁷⁷

There are much leadership styles, transformational, transactional, autocratic, bureaucratic, charismatic, democratic, laissez faire, and task oriented, Simpson S. (2010). But, there is one specific leadership style which is introduced by Beekun R. (2012). This leadership style called "Character-centric style of leadership". This leadership style is emphasized the principle of intention, principle of "taqwa" (awe), principle of gratitude, principle of "Shura" (participation), principle of accountability.

This leadership style is both transformational and servant leadership. Where being transformational leader, you are raising people's awareness, help people look beyond their self-interests, intellectual stimulation, idealized influence or charismatic, individual consideration and attention which means paying attention to the personal differences

⁷⁷ Legaard J. (2006). Organizational Theory. Ventus publishing Aps

among the followers and understood them, inspirational motivation. Servant leader, on the other hand, means service before self, listening as a means of affirmation which means you listen to your companions and then response, creating trust, focus on what is feasible to accomplish, and lending hand. Character-centric style of leadership is based by Beekun R. (2012) in the Moral character of Muhammad (P.B.U.H.).



F. Quality Educator

Today century is an era of globalization, high technology and transformation and the school and teachers have to face numerous new changes, uncertainties, and challenges. They are expected to perform a wide range of new functions to support the rapid developments in individuals, local communities, societies, and international relations.⁷⁸

Primarily, we live in a society which keeps changing, people change, social change, and/or environment change. This change is

⁷⁸ CHENG Yin-cheong, et.al (2002). *New Conceptions of Teacher Effectiveness andTeacher Education in the New Century*. Journal Vol. 1. Hong Kong Teachers' Centre.

important to be considered to have effective educational paradigm for the sake of quality education.

Every organization needs quality management. The success and failure of an organization depends on management of an organization. According to Dr. Karam Pal, Management is the integrating force in all organized activity. Whenevertwo or more people work together to attain a common objective, they have to coordinate their activities. They also have to organize and utilize their resources in such a way as to optimize the results.

Teacher as manpower of any educational institution must be qualified and quality. According to Halstead (2004), since teachers have a special responsibility to nurture the young and develop their spiritual and moral awareness, their lives, beliefs, character and moral integrity are as important as their academic expertise.⁷⁹

What we mean by the term "Quality"? According to Knowles (2012), Quality is associated with creating customer value and quality can only be addressed by the whole organization together.⁸⁰Sallis (2002) mentioned that Quality is at the top of most agendas and improving quality is probably the most important task facing any institution.⁸¹

According to Sallis (2002), both public and private organizations understand quality and seeking the source of quality is an important work.

⁷⁹Zaiton Mustafa and Hishamuddin Salim (2012). *Factors Affecting Students' Interest in Learning IslamicEducation*. Journal of Education and Practice.

⁸⁰Knowles, G. (2012). *Managing Quality in the 21st Century*. Bookboon.

⁸¹Edward, S. (2002). *Total QualityManagement inEducation*. Kogan Page; Pentonville RoadLondon

Education is also recognizing the need to pursue it, and to deliver it to pupils and students. Furthermore Sallis (2002) mentioned some of the source of quality in education, namely:

a. Outstanding teachers;

- b. The application of the latest technology;
- c. Strong and purposeful leadership;
- d. A well-balanced and challenging curriculum.

Quality is needed in Education. Why quality in education? First, Educational System have been compelled to respond to the changes within the communities; socially, economically, politically, culturally, and other system. Second, rapid growth in knowledge and information, growth trends toward a more global transnational economy and towards global independence. Third, many colleges and universities today still facing the common challenges; spiraling tuition fees, declining student demand, hampering regulation and bureaucracies and etc.

Fourth, education is diverse, deep-rooted, and as much social and political; they are part of school system problems. Educational system has vital role in every society; higher education must have the ability to respond to the rapid changes in the communities. Lastly, reformation of education demands a model for quality improvement. Quality management in higher education is justified. Quality management is a paradigm capable of integrating several diverse higher education reform movements.⁸²

According to Knowles (2012), if 'Quality' is the end point, then 'Quality Management' is the approach and process for getting there. There are many reason for why 'Quality Management'. Lack of Leadership, short term focus, lack of customer focus, and lack of system focus are some reasons.⁸³ Primarily, According to ISO (2012), there are eight (8) principles of 'Quality Management'. These principles can be used by senior management as a framework to guide their organizations towards improved performance.⁸⁴

The teachers are one of the most important resources of any schools, colleges and/or universities as an organization; they are the image of an organization. According to Senyucel, Z. (2009), organization depends on people. We can even be more direct and say, there can be no organization without people. Organization does what people do. An organization behaves the way its manpower and/or human resource behave, the way its managers (leader) direct it. What is an organization if there are no people in it? It is just a collection of buildings, cars parts, and some furniture.⁸⁵

There are two forces affecting the organization (e.g. school, colleges, and universities), competitive forces and social forces. Competitive forces refer to national and international competition,

⁸²Maguad, B. A., & Krone, R. M. (2012).*Managing for Quality in Higher Education*. Bookboon.

⁸³Knowles, G. (2012). *Managing Quality in the 21st Century*. Bookboon.

⁸⁴ISO 9000 (2012). *Quality Management Principles*. Chemin de la Voie-CreuseCase postale, Switzerland

³⁵ Senyucel, Z. (2009). Managing the Human Resource in the 21st Century. Bookboon.

productivity, removal of trade barriers, privatization, and rapid changes in technology. Social forces on the other hand refer to unemployment, ageing workforce, immigration, and shift to knowledge workers, skill shortage, and changing customer values, and Labor mobility.⁸⁶

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 adapt the curriculum and its requirements to teach using digital tools, able to adapt software and hardware, and different learning style. Educator must be a visionary teacher can look at other people's ideas and approaches and see how they would use these in his or her classes.⁸⁷

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 tostructure and develop conversation.⁸⁸

Educator must be able to take risks and is prepared to tap into students' knowledge of technology. With a vision of what he or she wants and what the technology can achieve, he or she can identify the goals and

⁸⁶Ibid., pg. 10

 ⁸⁷ Gwen Solomon (n.d.) Education for the 21st Century: The Basics. 21st Century Connections.
⁸⁸Ibid.

facilitate the learning. Educators can have students teach each other. Educator must be able to continue to absorb experiences and knowledge and stay current. Educator must be a communicator, fluent in tools and technologies that enable communication and collaboration. They must also know how to facilitate communication, stimulate and control it, moderate and manage it.⁸⁹

Educator must be a mode. 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. Forsome 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

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 primarily know Allah, the creator and to comprehend and appreciates His attributes. The used of "pen" also implies the process of human struggle in search for the revealed and acquired knowledge.

⁸⁹Ibid. ⁹⁰Ibid. According to Qur'anic perspective, knowledge is the prerequisite for the creation of a just world in which authentic peace can prevail. In the case of contry disorder or war the Qur'an emphasizes the importance of the pursuit of learning, Allah says (what means): "Nor should the believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them- that thus they (may learn) to guard themselves (against evil). [Qur'an, 19:122].

G. Concept of Islamization in Madrasah

The term 'education' in Islam is understood and comprehended in a totality different manner to what is understood within Western societies. As we explored, the general understanding of an educated individual within Western societies is someone who possesses critical faculties and is perceived as being autonomous with aesthetic sensitivity. From an Islamic perspective, an educated individual might possess similar attributes; however the necessary component that is required are belief and knowledge of how to worship God and how to live a life in accordance to the Islamic laws. There is no one word that describes 'education 'within the Arabic language, however scholars generally tend to use three different words. "Tarbiyah" comes from the word "Raba" (to grow, to increase, to rear, spiritual nurturing), which implies a state of ethical and spiritual nurturing in developing the individuals potentials and guidance of the child to the state of complete maturity. "Ta'dib" is derived from the root word "Aduba" (to refine, discipline, cultured, well mannered), which suggests the social aspects of a human being including the process of character development and good social behavior. "Ta'lim" stems from the root word 'Alima" (to know, to be informed, to perceive, to learn, to discern), this refers to knowledge, the imparting and receiving of it through instruction and teaching.

Haltead concludes that these three terms suggest a possible analysis in three areas of Muslim education; '(i) aiding individual development, (ii) increasing understanding of society and its social and moral rules and (iii) transmitting knowledge'. It can be said that these three dimensions offer the fundamental objectives of Islamic education. In order to acquire better understanding these three areas need to be explored further.

Tarbiyah (Individual development)

Shekh Ahmad always explains Tarbiyah:

"Very important for indeed all the 'Deen' (religion) is based upon Tarbiyah. This starts first of all with the education and training of our own selves, then of our families, and then of the community at large. But this 'Tarbiyah is most important with respect to our children..."

Tarbiyah could be understood as the type of education that addresses the heart, body, mind, and soul of an individual. Tarbiyah places God at the centre of the individual's learning experience. Tha main aim of Tarbiyah could be summed up as providing Muslims with positive guidance in accordance with the Islamic tradition that will result in them developing into 'good adults' who lead faithful lives in this world and the hereafter. Halstead explains that 'good adults' within an Islamic understanding implies adults who accept the obligation of the divine and 'seek to take on the divine attributes such as" Hikmah" (wisdom) and "Adl" (just). They strive to adopt a balance approach with regards to their 'integrated personality' comprising heart, spirit and intellect; they strive to become "Insankamil" (the perfect human being) and live their lives according to the teaching of Islamic principles.⁹¹

'Ta'dib' (Social and moral education)

A fundamental component of the Islamic faith is the concept of the ummah (the worldwide family of fellow believers) that binds believers by transcending the barriers of nationality, ethnic backgrounds, socioeconomic status, languages, and cultural variances. Bearing this in mind Islamic education can never be an individual affair because the Muslim belongs to worldwide family where Ta'dib ensure that they can live together in a state of peace and happiness with high moral and ethical values defined by the Shariah (divine law). Education therefore, it can be said, is used as the means to transmit and preserve a 'community's or society's cultural heritage and traditional values.' Halstead confirms, 'in Islam, social existence has exactly the same goal as the individual existence: the realization on earth of divinely ordained moral imperatives.

The shariah integrates all aspects of human life such as political, social and economic into a single worldview and in doing so eliminate the

⁹¹ Al-Sadan, I. A. (1999). The pedagogy of the Prophet. Muslim Education Quarterly, 16 (2), 5-18.

concept of the separation between religion and state. Halstead points out that compared to a 'liberal perspective, the notion of free will in Islam is thus an unsophisticated one. What Halstead is pointing out is that there is a simple choice of whether one accepts Islam or completely rejects it. A 'pick and choose' concept does not exist where one might decide to accept a certain part of the belief and reject another part due to social changes or any other reason. This is a very important principle for if one a part they have in fact rejected the entire have undetermined the credibility of it. The Qur'an addresses this matter in a firm tone, "Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do among you, except disgrace in the life of this world, and on the day of resurrection they shall be consigned to the most grievous torment."⁹²

An important and relevant point to mention here within the British context is with regards to teaching and learning of citizenship in schools. Muslims believe religious education comes prior to any teaching of citizenship; the approach to social education needs to be compatible with Islamic principle. Al-Attas states that it is more important in Islam to produce a 'good man' than a 'good citizen.' For the good man will be a good citizen, but good citizen will not necessarily also a good man.

Ta'lim (Transmission and acquisition of knowledge)

⁹² Hamilton, D. (1992). Learning about Education in Unified Curriculum. Open University Press, Philadelphia: Milton Keyness.

It needs to be pointed out that there is no notion in Islam of the pursuit of knowledge for its own sake; knowledge is not valued itself without an attached condition being met. Eaton states that Seyyed Hossein Nasr points to the fact that in the Arabic language 'to know' ultimate means 'to be transformed by the very process of knowing' al-Taftazani presents a quote by a famous Islamic philosopher Al-Ghazali regarding this issue,

"Be sure that knowledge alone is no support...if a man reads a hundred thousand scientific subjects and learns them but does not act upon them, his knowledge is of no use to him, for its benefit lies only in being used."

This understanding also applies to wealth where accumulation of it for its own sake is not permissible unless there is a cause intended in accumulation. Knowledge in the same way must be acquired in order to benefit from it and then to pass it on or make good use of it by helping others in acknowledging God. The objective of seeking knowledge should initiate in the learner a spiritual and moral consciousness which leads to an increase of "Imaan" (faith) which manifests itself as 'Amalsalih (virtuous actions) leading to "Yaqeen" (certainty) which are all constantly emphasized in the Qur'an. In fact states in numerous places that one must possess "Imaan" coupled with 'Amalsalih.

Teachers of knowledge have a noble role within Muslim society as they are responsible for spiritual and moral nurturing of the next generation. Their personal lives are equally important as their profession. IbnKhaldun, s classical Muslim philosopher and sociologist recognized that Muslim children learn 'through imitation of a teacher and personal contact with him.' It would be fair to say that there is similar concept in liberal societies where parents generally would prefer their children being taught by a teacher who holds 'good morals' and adheres to 'ethical values'. However there generally no fix definition of what 'good morals and 'ethical values' are.

All forms of seeking knowledge can be taken as worship so long as it is undertaken within the realms of Shariah. The implications of these are apparent, that religion is at the centre of all aspects of education, 'acting as glue which holds together the entire curriculum'. This can also be known as an integrated curriculum. The liberal notion of education would have a problem here, as this integrated approach with religion at the heart of it would undermine the concept of autonomy as it would appear to curtail individual thinking along a certain path.⁹³

The Messenger of Allah (May the peace and blessings of Allah be upon him) said: "the acquisition of knowledge is a duty that incumbent upon every Muslim (male or female)". Islamic education is the process of learning both the revealed knowledge and the acquired knowledge. The former is the one directly learned from the Qur'an as explained by the Prophet Mohammad (May the peace and blessings of Allah be upon him) in his "ahadith" (sayings) and Sunnah (tradition) the latter is the 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 (Taqwah) which is an inner strongest

⁹³ Al-khaledi, Kh. (2002). The Educational Theory of BirhanAd-dinAz-Zarnooji as Reflevted in his Book Instructing the Learner Methods of Learning (Ph.D Thesis). University of Liverpool

faith of the Islamic believers. This is manifested when they actually perform all the commandments of Allah (SubhanawaTa'ala) as lucidly stated in the Noble Qur'an and Utterances or Traditions of the Prophet Mohammad (May peace and the blessings of Allah be upon him).

The God fearing people (Muttaqoon) who should serve as "Khalifah" (vicegerents of Allah) accountable or have the obligation to propagate and implement the rules, commandments of Allah Ta'ala as peremptory in the Noble Qur'an and the sayings or traditions of the final Prophet Mohammad (May the peace and blessings of Allah Ta'ala be upon him).⁹⁴

H. Problems of Madrasah Education

1. Misconception Towards Madrasah

Education is a fundamental pillar of Islam. Higher education and especially Islamic education imparted by madrasas can never be ignored by the Muslims. They have a significant role in taking the educational graph to new heights. It is the madrasas which produced men of letters in the field of education and management.

Traditionally, madrasahs are Islamic institutions, at building generation of Islamic scholars and leaders and pious people who are scrupulously doing things. The word "Madrasah" center of learning in Arabic. It provides religious education to the Muslim Ummah. Madrasah has been an integral education institution for Muslim in providing and 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 recited the Qur'anic verse that the angel delivered as the first divine revelation given him.⁹⁵

Ponder carefully on this event. The prophet was unlettered, but, yet, why did the Angel sent by God to keep insisting that he should read? This means that if one does not know how to read, one should still do so. If one does not how to write, still, one should write. In this respect, Islamic culture can be termed as a 'Reading culture' or 'Iqra culture'. This made education and learning an integral and central part of Islamic culture and of the lives of the prophet's followers. When the early Muslim came out of Arabia and spread a various parts of the world, they made learning an instruction a central part of their mission , so much every city of the major of the then the Muslim world emerged as a center of knowledge.

An important aspect of the madrasah education is that they produce good citizens of the country and good human beings-people who live according to moral principles and human values. This is one of the major purposes of the madrasas, in accordance with a Hadith report wherein the prophet is said to have declared that he had been sent in order to perfect morality. In contrast to madrasas, non-religious schools, colleges and universities aim basically at producing people whose primary purpose is material accumulation. These non-religious or secular institutions train their students to acquire 'good' jobs, as if human beings are simply' earning animals' or pleasure-seeking animals'.

 ⁹⁵ Husain, W., Masood, S., Khan, S. (2005). Situating Weekend Islamic Schools in the American Muslim context. Paper presented at Isna Education Forum. Chicago: Illinois. Retrieved November 7, 2015. Htt//ebookbrowse.com/gdoc.php?id=1969397&url=c23dabcf59e98c6a47d4elbb6582ib 5

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 'Godoriented 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 society. Madrsah graduates are taken in the society to teach in the schools and mosques but only receiving meager salary.

However since the September 11, 2001attacks on the world Trade Center and Pentagon, the independence of madrasah in the Philippines has been challenged because of government perceptions of the links between madrasah and extremism. The situation has produced vast of reactions. Some madaris teachers, Muslim scholars both who obtained their degree abroad and locals were raided and tortured. There were even number of local graduated "Asatidz" imprisoned without trials and some were killed.

"The madrasas of Pakistan are said to be the breeding ground for much of South and Central Asian militancy, but for the accusations made, there is precious little known about these seminaries and their students", notes Tariq Rahman. The increased attention of the international media, particularly after the terrorist attacks in New York in 2001 and London in 2005, created pressure on the Pakistani government to address the root causes of global terrorism. This also encouraged the government to begin monitoring these educational institutions and to establish mechanisms for creating accountability.

In Pakistan, some madrasas turned radical in the early 1980s, due to external influences; a brief analysis of this phenomenon is provided later. Consequently, during the Afghan-Soviet war, a culture of violence got entrenched in some of the madrasas in the country. Syed Nadir El-Edroos argues that "[a] major contribution to the militancy rampant in madrasas today was made in the 1980s.A study conducted by Patrick Belton shows how textbooks developed at the University of Nebraska-Omaha and published by the United States Agency for International Development (USAID) were used to encourage and justify the 'holy war' against the Soviets".

Therefore, the changing face of the madrasa and increasing radicalization in Pakistan can be directly traced to Zia-ul-Haq's rule, when the students of the seminaries were indoctrinated with a jihadi ideology and sent to Afghanistan to fight the Soviet occupiers. The same warhardened zealots were used by Zia's military establishment in Indianoccupied Kashmir.

With state patronage, madrasas were established throughout the country in an unregulated fashion, leading to an enormous increase in their numbers. Quraishi reports that there are around 10,000 madrasas all over Pakistan, offering free education to over a million children who have been neglected by the government's failing school system. The origin of religious militancy in Pakistan can be traced back to the war against the Soviet occupation of Afghanistan. During that time, American funding and Pakistani assistance promoted the proliferation of a large number of militant Islamist groups and madrasas in Pakistan. The USA needed the Islamic fundamentalists to 'wage jihad' against the Soviets in Afghanistan, and thus provided substantial funding to Pakistan, entrusted to its leader at that time, General Zia ulHaq.⁹⁶

⁹⁶(http://www.mcps.k12.md.us/info/baldrige/leadership/culture/shared.shtm)

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. After the departure of Soviets from there gion, the Mujahideen not only mutated into the Taliban but also outlived their usefulness. So the same American university has been given the task of removing glorified references to the Mujahideen, under the cover of educational reforms. These constantly changing educational interventions have exposed the motives of the United States and have resulted in greater resistance from Pakistanis towards such reforms. Islamic educational institutions have come under intense public scrutiny in recent years because of their perceived linkage to militancy. However, much of the research thus far has relied only on anecdotal accounts and investigative journalism. In particular, Pakistani madrasas have been the focus of much media coverage.⁹⁷

In the aftermath of 9-11, the overseas Pakistanis were shocked by the news that bombers were identified as British of Pakistani origin. It was also reported that one of the bombers was trained at a Pakistani madrasa. The link between radical madrasas and aggressive behavior against Western interests has also motivated many development agencies (NGOs) to focus interest on madrasa reforms.

Some prominent NGOs working on madrasa education/reforms in Pakistan are the Asia Foundation, the International Center for Religion and Diplomacy and the United States Institutes of Peace. Most, if not all, of these INGOs work in collaboration with local partners to implement their projects. Unfortunately, media propaganda has reinforced the link

⁹⁷ Abu BakarHashim (1989). The madrasah in Singapore-past, present and future. Fajar Islam (Vol. 2), 27-35.

between terrorism and Pakistan's madrasas, targeting all madrasas. In reality, few studies that have been conducted have found that only a small minority of madrasas is involved in such activities and not all madrasas in Pakistan are poisoning the minds of youth.

Perceptions linking madrasas to terrorism arose when some radical groups made inroads into the system of madrasas, following the path laid by the politicization of textbooks and curriculum in public schools. Madrasa reforms are becoming an uphill task for reformists in Pakistan, and a matter of great concern not only for the Pakistani government, but also for governments in neighboring countries. In early 2007, the prayer leader of Lal Masjid (Red Mosque) and head of JamiaHafsa madrasa, announced the enforcement of Islamic law (Sharia) in the premises of JamiaFareedia and JamiaHafsa in Islamabad. At this, the students of JamiaHafsa, mostly girls, hijacked the Government's Children Library in Islamabad and warned the government of suicide attacks if any operation against the madrasas was initiated.⁹⁸

This was primarily to prevent the government from attempting any madrasa reforms and the demolition of illegally constructed mosques in Islamabad by the Capital Development Authority. Several other incidents since then, like kidnappings and suicide bombings, have been linked to radical elements from the madrasas.

⁹⁸Azizy, A. Q. (2004) Melawan Globalisasi. Yogyakarta: Pustaka Pelajar.

However, not all Ulama (religious scholars) supported such activities. In fact, some, belonging to different schools of thought, strongly condemned the acts.⁹⁹

2. Teaching Methodologies in Madrasah

The teaching methodologies that are mostly used by the Islamic education teachers; the most preferred methodologies from the students' perspective and the level of effectiveness of attending the madrasah that attracts students' participation in class and eventually contributes to their personality development. The teaching methodologies that are frequently employed by the teachers is, the method of lecture. The methodology of teaching is considered one of the most important pillars in the educational process. According to al-Syaibani (Ahmad YunusKasim& Ab. HalimTamuri, 2010) teaching methods are guided activities organized by teachers not only in relation to subject taught but also the molding of students' characters, the learning environment and process accumulating information, knowledge, interest, attitudes and values. The aim and objectives of education, and in this case, Islamic education, could be achieved successfully without effective teaching strategies.

According to al-Abrasi (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 achieve the goals. Arifin (2004) also summarized the main elements are methodologies of teaching; apart from giving the people information and knowledge; implementation and good teaching and changes of pattern in learners' lives as a basic aim of the teaching process; teaching activity is a guided activity and itr has several aspects aimed at attaining the desired learning process; and the methodology of teaching is a process.

The teaching methodology of Islamic education require comprehensive innovation, because the current advancement in educational sciences should notr be separated from the subject of Islamic education. Therefore, continuous improvement in the 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 hereafter aspects. The process of Islamic education needs proper use of teaching methodologies that help to facilitate students' understanding of the values of Islam.¹⁰⁰

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 (Ismail, 1997). According to Hussain, Masood and Khan (2005), poor teaching methodologies are among the factors that disconnect student and teacher in the weekend Islamic school. In a study of the effectiveness of Islamic curriculum conducted by Al-Mijal (al-Sadam, 1999), found that the teaching methods in the Islamic education were often poor and ineffective because the

¹⁰⁰http://www.pcdspo.gov.ph.goodnews-article.dbm (posted July 15, 2011).

students are made to feel that their teachers have not made the best use of their opportunities. Ultimately this is because rote learning and teacher centered learning are widely used in the teaching of Islamic education. Students often time required to play passive role while the teachers remained as the central focus and active players.

Hassan Langgulung (1988) exerted the importance Role of teaching methodologies in any curriculum as inappropriate use will resulted in the delay of teaching and learning process. Learning of any subjects cannot be learned efficiently except it is delivered in a particular way to avoid wastage of effort and time. Therefore, every teacher must acquire pedagogical knowledge about how to present, explain and demonstrate certain ideas in a particular subject matter.¹⁰¹

Nonetheless, Islamic education traditions have shown that using various teaching methodologies are not peculiar to the early Muslims. Ibn Kaldun strongly believed that for a good teaching experience to occur, rely heavily on the availability of good teaching methodologies; which practical experiences are highly encourage for the impact to be greater the prophet himself diversified his teaching methodologies when engaging with the Muslims, which include conversation, lectures and illustrations.

One of the main concerns in the teaching and learning process of Islamic education is the pedagogical strategies employed in the Islamic education classrooms. The method of teaching and learning in religious educational institutions is information-intensive. It helps the students' gather large amount of information on a subject but it does not enable them to properly use this information. Critically, rational and analytical approaches are almost missing in the classroom.

In their article Situating Weekend Islamic Schools in the American Muslim context, Husain, Masood and Khan mentioned that among the factors that disconnect students and teachers in the weekend Islamic schools is due to poor teaching methodologies. Often time, the most popular methodology used in the teaching of Islamic education is direct instruction that is oriented towards rote learning and factual emphasis. In the recent studies conducted in Malaysia, the result showed that lecturing is the most popular teaching strategy in the Islamic education.

The question here is whether the methodology is attractive and effective enough to lure students to learn Islamic values and knowledge and hence internalize it in their daily life. Where else in actual fact, variety of teaching methodologies are employed in the teaching of Islamic education since the time of Prophet identified that Prophet Muhammad used 40 different types of teaching methodologies in his effort to educate the Muslims.¹⁰²

Being exposed to advance instructional technology in the mainstream school, the children might find limited resources and the lack of creativity in the delivery of Islamic education boredom. They go to school usually on a typical Saturday and Sunday morning perhaps just to satisfy their parents. Their lack of participation and interest in the learning

¹⁰²Azizy, A. Q. (2004) Melawan Globalisasi. Yogyakarta: Pustaka Pelajar

process would leave a minimal impact on the mind hence would not help to achieve the desired outcome of Islamic education effectively

In view of the above problems, it has guided other researcher and reader to research further and investigate the teaching methodologies adopted in the teaching of Islamic Education in the Madrasah and the effectiveness of the program.

3. Problems of Curriculum Adopted in Madrasah

Most Islamic schools lack a well-rounded curriculum in the area of standard subjects, Qur'an, Islamic studies and Arabic studies. As Muslims, we need to be at the forefront of innovation in education, whether it be through multiculturalism or environmentalism. On-going curriculum development plan should address the curriculum, instruction, assessment issue and consist of integration of technology, and professional development opportunities for educators.

Challenges:

- **a.** Standard subjects most Islamic schools borrow curriculum from public schools
- b. Arabic, Islamic studies, Qur'an-there are many efforts to build our own curriculum. However, we do not a well-rounded, strong curriculum appropriated.
- **c.** We know that student-centered, project-based learning produce longlasting retention or mastery than teacher-centered didactic teaching, yet the former is much less prevalent in our schools

- **d.** We do not have much to offer to high achievers and struggling learners
- e. Our school are very traditional and are not open to progressive ideas
- **f.** Bridging gap between secular subjects and religious studies by integrating curriculum areas.

One thing all Islamic schools or madrasah can agree upon is that being young and independent in nature, Islamic schools or madrasah sorely lack resources, resource specialist, resource centers, policies and guidebooks, and agreed-upon curriculum. We can benefit from sharing successful practices rather than re-invent the wheel.¹⁰³

Many Muslim parents may assume that the use of national curriculum contradicts the very notion of a Muslim schools or madrasah, since a secular government sets the standards. However, this not be the case. In the first instance, like all independent schools, Madrasah or Muslim schools are not bound by the national curriculum. Yet, by adopting the standard it allows Muslim children equal access to education as their peers in secular state schools. Fundamentally, it offers an equitable opportunity for young people to obtain a relevant education and success in wider society.

It is important to consider that the national curriculum does not direct schools on the approach to teaching and learning that they should employ. Few madrasah or muslim schools have adopted a specific

¹⁰³ Muhammad Bashir Siyalkoti, HamariDarsGahunmeinArabiZabanaurAdabki pas Mandaghi (The Relationship of Arabic Language and Literature in our Madrasahs), Muhammad Al-Shari'ah, October, 2007.

approach to teaching and learning and this causes a particular problem. Employing different teaching approaches within the same school leaves students confused as to the expectations of different teachers as they move through their education.

Much of this can be attributed to the high turnover of teachers in madrasah or Muslim schools making it difficult to develop and maintain a uniform and consistent method of teaching. There are various things that determine the length of time it takes for new teachers to obtain a grasp of the ethos of the school and its practices, but while this taking place, established teachers continue to leave and new ones are employed with perpetual cycle preventing the school from maintaining the uniformed approach evidently needed.¹⁰⁴

Unanimity in teaching and learning is paramount to ensuring the curriculum is working for the very people it is there to help, namely the students. One of the reasons behind such variance is the severe shortage of qualified teachers working in madrasah or Muslim schools. Many Muslim teachers have not been through a robust training programmed that would typically include training in child development,

Analyzing methods and theories of teaching and learning, training in behavior management, and exploring various forms of assessment such as progress of evaluations. Generally a lack of training tends to be accompanied by lack of experience that would typically offer depth,

¹⁰⁴Niaz Muhammad, Fazle Omer, et al, Madaris of Pakistan and Challenges of Modern World, Gomal University Journal of Research, 28 (2) December, 2012, p. 43.

experience, and a heightened way of thinking about issues that affect young learners.

4. Budget and Financial Problems

The Department of Budget and Management (DBM) this week released Php251.6 million to the Department of Education (DepEd) for the nationwidw implementation of the Madrasah Education Program which aims to enhance educational development of Filipino Muslims.

Budget secretary Florencio B. Abad said the fund release is aligned with the commitment of President Benigno S. Aquino III to uplift the standard of education of Filipinos in order for the country to move forward.

Education is the central strategy of the Aquino administration for investing in the people and enhancing their opportunity to gain meaningful employment," Abad said. He also said there is a need to institutionalize Madrasah Education as part of the National System of Basic Education to promote lasting peace.¹⁰⁵

For his part, Education Secretary Armin Luistro said, "their education should be such that they have equal chance of being employed as their counterparts in sectarian and non-sectarian schools because they have been properly prepared."

¹⁰⁵Mahmud al-Hasan Arif, Dini Madaris Ke Asatidhah Keliye Tarbiyati ki Zarurat aur Taqade (The Need and of Educational System for the Teachers of Religious Schools). Muhammad al-Shariah, October 2007. P. 25.

The Madrasah Education Program has three components: Arabic Language and Islamic Values Education (ALIVE) in public schools, ALIVE for Muslim out of school youths and adults, and assistance to private madaris. ALIVE classes are now being implemented in 893 pyublic elementary schools nationwide.

Muslim teachers or Asatidz under the Madaris Education Program had undergone training to raise the quality of delivery of ALIVE subjects. A total of 1,567 Asatidz passed the training in school yaer 2010-2011 and were deployed in (madaris) the Arabic Language and Islamic Values Education (ALIVE) classes with a monthly allowance of Php5000.

Likewise in line with the Department of Education's policy to decongest public schools by providing support to private institutions, financial assistance to 39 private schools or madaris have been granted since school year 2008-2009 with the amount of Php5,000 per student.

Early this year, Luistrosigned a memorandum of agreement with Autonomous Region in Muslim Mindanao (ARMM) Governor AnsarrudinAlonto-Adiong for the implementation of ALIVE curricula in the region. This is the first time it is going to be implemented in ARMM even as ALIVE is already taught in public schools and private Muslim schools (madaris) nationwide," shared Luistro.¹⁰⁶

However, it is well known that the raditional madrasah system is run on the principle through donations in which by means of volunteerism. It usually managed by an organization or by a philanthropic Muslim that has decided to give freely such service for humanity and community. The system manages independently and some were not even registered in the government or the Department of Education. There are non-uniformity of Standardized curriculum and teaching methodologies employed in the teaching and learning process. Despite of the flaws and problems, the madrasah education continues to flourish to the recent days as significantly an indicative of their interest to ensure that the Muslim children will be getting educated of their religion and other Islamic tenets.

The madrasah is funded by more affluent members of the community, who purchased land and built a two-room facility. Children who could not afford the nominal fees received scholarship provided by community contributions. Most of the boys are also attended a government schools, but the girls only attended madrasah to study Qur'an.

Local Muslim leaders realized that while religious education was important, it was not sufficient to improve the economic well-being of the Muslim community. Recognition by community leaders of the low quality

¹⁰⁶ "Status of Madrasah Education in the Philippines and its Development and Institutionalization as a component of the Philippine System of Education." (2006). Power presentation during Seminar-Workshop on the Management of Curriculu Change, June 7-9, 2006, Frank X-Lynch S.J. Resource Center, Philippines Social Science Council, Commonwealth Avenue, Diliman, Quezon City.

of public schools and the need for better education led them to introduce some academic subjects in the madrasah curricula by 1997, the school had a three story Building (one floor of which was still unfinished), which could accommodate around 300 students in different shifts.

In the Philippines, Creative Associates, with funding from United States Agency for International Development (USAID), implemented an activity to support madaris in the Autonomous Region in Muslim Mindanao (ARMM). The activity ran just under two years (2002-2006) and had a budget of somewhat less than \$100 thousand. Though the intervention was relatively small compared with other project targets, its timing was propitious, giving staff an opportunity to help the education sector make progress on some critical policy issues and experiment with their implementation. The timing also put the project on an exhilarating learning curve and right at the center of the social, cultural and political issues that form the context of madrasah education.¹⁰⁷

It is being known that budget for most madrasahs or madaris in the Philippines were coming from the contributions of concern individuals, parents, and affluent Muslim, like in the case of the madrasah in Davao city, generally the funds are coming from the city government, contributions of parents and fees collected from the students, Islamic associations, founders of the madrasah and voluntary donations from pious Muslims as well as concern citizens oh the region. The funds are allocated for the constructions of classrooms, renovation of accredited

¹⁰⁷Esplanda, Jerry E. (2007, August 24) "DepEd Pushes Madrasah Program." Hhtp://pcid.org.ph/index.php?o[ption=com_content&view&id=50&Itemid=1

centers, provision of classroom facilities, conduct of capability training/seminars, educational tour, academic and sports competition (Musabaqah). The budget allocated by the local government for madrasah which serves for the construction of classroom and needed facilities is insufficient. In fact, the Administrative-Executive Assistant requested an additional budget of 1 million pesos for 2009 for the transportation allowance of the head officers, supervisors and cluster heads and for the expenses related to the services of madrasah. Thus, the budget of madrasah is very minimal since the amount

Spent for the construction of classrooms and other facilities are also taken from this budget. What makes the asatidz continue teaching and stick to their job is because they believe in the doctrine of Islam that teaching is a biggest form of 'Ibadah' or worship.

5. Problems of Management and Performance of Teachers

The problem at school is not only limited to the problem of management and teachers, but more broadly, today the quality of education in madrasah very varied and mostly very poor. It can be observed from various aspects, related to the instrumental inputs such as curriculum, teachers, teaching materials, related to environmental inputs such as physical and environmental conditions of the school administration; and related to the process such as the process of learning, and means necessary infrastructures, as well as related with outputs and outcomes, such as graduates and absorption by the labor market. Therefore efforts to improve the quality of education in madrasah, include curriculum development increasing the professionalism of other necessary infrastructure being undertaken.

The condition of madrasah development are: (a) the ability of the management has not been as expected; (b) the level of teacher education mostly has not been commensurate with the with the requirements' and the ability of employing the methodology is still low; (c) the ability of teacher to teach in madrasah mostly still insist on the introduction of the concept of cognitive and yet insist on religious behavior, social ethics and noble character.¹⁰⁸

Deterioration due to lack of education in madrasah in the management of school organization, it is as expressed by Uwes that "weakness of Islamic education institutions that less capable and cannot compete with other educational institution that madarasahs are lack of institutional organizing skills"

Quality education in madrasah is strongly influenced by elements including qualified teachers and school management. It is confirmed by the result of research conducted in China by Cheng and Wong in 2005, finding four characteristics of elementary schools that the excel, namely: (1) the existence of a consistent support of public education, (2) the high degree of professionalism among teachers, (3) the existence of a tradition of a quality assurance of the school, (4) the presence of high expectations of students to excel.

¹⁰⁸Ibid

Through the research of Supriadi stated "that assessed the quality of education of learners' learning achievement is determined by teacher, which is 34% in developing countries and 36% in industrialized countries". According t

Mulyasa in 2007, there should be at least seven indicators of poor performance in carrying out its main task of teacher in teaching, namely: (a) the low understanding about learning strategies, (b) lack of proficiency in classroom management, (c) lack of ability to perform and utilize class action research, (d) low achievement motivation, (e) lack of commitment to the profession, (f) to the low capacity of the maintenance period.

Teacher performance is decreasing in the works, due to the lack of job satisfaction of a teacher. Bishay said that true job satisfaction is derived from the gratification of higher order needs, social relations, esteem, and actualization, rather than the lower order needs.

Based on the result of the studies in developing countries, teachers contribute to student achievement (36%), furthermore, management (23%), time to learn (22%), and physical facilities (19%). Aspect relating to the teacher is the image/quality of teachers and welfare according to Sidi.¹⁰⁹

In addition, factors that influence the achievement of teacher according to Davis in 2004 are also decisive in the achievement of the work situation, work environment and atmosphere of the organization,

¹⁰⁹ Ahmad YunusKasim& Ab. HalimTamuri. (2010). Pengetahuanpadagogikal (PKK) pengejaranakidah: Kajiankes guru cemerlangpendidikan Islam. Journal of Islamic and Arabic Education, 2(2), 13-30.

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 between employees and management; companies that are in financial difficulties; cliquish, exclusive group; looking for a scapegoat.

Encouraging conducive working atmosphere in madrasah can be initiated with cooperation between the components of the madrasah. It is stated that school leaders can foster teamwork in solving the problem. Involving the school in decision-making and the entire staff are encouraged to reach their potential. Thus, good interpersonal relationship among the members manifested a conducive working atmosphere

Conducive atmosphere at school is very necessary. In order to create a conducive atmosphere, the teacher has an important position because the activities in madrasah education are dominated by the by them. Therefore the teacher becomes an indicator in the changes of working atmosphere in madrasah challenges.¹¹⁰

6. Contemporary Challenges of Madrasah Graduates

Madrasah graduates here refer to students graduated from the Traditional Islamic School or Madrasah. This is in contrast to contemporary secular schools. Different regions adopted different Islamic educational programs and curriculums designed by Muslim scholars to educate their children. These educational system, while educating the pupils, were relevant at the time and places. As far as the mid-eighteenth century India was concerned, a new curriculum with the name

¹¹⁰ Desai, Ziyauddin A: Centre of Isla mic Learning in India, New Delhi, 1978, S.M. Ikram: Muslim Civilization in India, New York and London, 1964, Majumdar, R.C.: An Advance History of India, IV edition, Madras, 1978, IOS News Letter, January-2003 Vol. 12 No. 01, Radiance; Views weekly, New Delhi, Vol. XL No. 24.

"DarseNizami was formulated. The name was coined after the founder MullaNizamuddinSihalwi (d. 1748). He developed and taught this curriculum at FirangiMahal. Luck now under the patronage of the Mughal Emperor Aurangzeb. The curriculum made name for itself from time on in madaris in India and other countries of the subcontinent. DarsNizami went to other parts of the world when migrants from the subcontinent opened madaris in their new countries. They either imported scholars from the subcontinent to teach this curriculum or sent their children to study in subcontinent madaris known as Jamiahs or DarulUlums. Upon graduation their children returned and assumed their teaching position to teach Dars Nizami Curriculum in their countries. England, South Africca, West Indies and Fiji Islands are some of the examples where subcontinent DarsNizami is taught.¹¹¹

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.

The scarce number of "Masajid" and Mushallahs, and limited financial resources is a reality that minority Muslim societies cannot deny. The question now one needs to answer is, what will the madaris graduate do if there are no more Imam vacancies left due to the aforementioned reality? Are they equipped with the skills sufficient for the job not in their

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.

area? Some incidents have shown end up being jobless in their society when they are not employed for the Imam Position. Their idle status leaves them exposed to the risk of drug abuse, stealing, bullying, and so on. In some cases, jobless graduates even revert to their former religion. Their joblessness has a negative impact on their newly converted community and give them wrong impression of Islam.

Beside unemployment, the graduates who are fortunate to secure an Imam's position face a separate set of challenges. They find themselves disconnected from the material world around them. By secluding themselves knowingly or unknowingly they narrow their understanding of contemporary social and economic problems. This handicaps their ability to present solutions to their community when consulted. The ill-fate of graduates to some extent can be blame on the DarseNizami curriculum. On the other hand, some responsibility goes to the madaris management in terms of goals and objectives of operating a madrasah. There is no doubt that the traditional curriculum produced great scholars in their past. But that was only when it was in line with its time and places. The curriculum served well societies that used Persian, Urdu and Arabic languages.¹¹²

No system can claim perfection. There is always a place for revision in order to serve the need of time and place. DarsaeNizami did go through revisions. The major revision was in terms of reducing the duration of the program. The original curriculum took 10 to 15 years of

¹¹² Tsai, P., Chen, S., Chang, H., & Chang, W. (2013). Effects of prompting critical reading of science news on seventh graders' cognitive achievement. *International Journal of Environmental & Science*, 8(1), 85-107. doi: 10.1002/tea. 20385.

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, Philisophy, 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 restructured 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 outside of the box. It will enhance their creativity to participate in the society in the spirit of revival and reform (islahwatajdid).¹¹³

Vocational skills can take care of joblessness among the madrasah graduates as well. Recently some Madsaris in Fiji started to integrate vocational program into their religious program. This is a noble step. Ashraf Ali Thanvi (d. 1943), in one of his weekly articles in al-Mushir (11th February, 1912), wrote that the classical scholars preferred to earn their bread and butter with their vocational skills and render free services to Islam and this was no culture of direct employment by the masjid to serve the position of Imam for a salary. In fact, employment of this nature has stained the respect and honor of the graduates serving as Imams. The corruption, conflict, and politics of the masjid committees often left Imams in awkward positions. They were exposed to pressure to make concessions to maintain their jobs. Other than this, the masjid employment secluded them within the bond of their own world. This gap prevented them from "constructive participation in society". Imparting vocational skills with first-hand experience with people, their culture, lifestyles, and their environment. It will create a bond between solution and problem because most of the time the graduates preach without understanding the problem.¹¹⁴

¹¹³ Snodgrass, S. (2011). Wiki activities in blended learning for health professional students: Enhancing critical thinking and clinical reasoning skills. *Australasian Journal of Educational Technology*, 27(4), 563-580.

¹¹⁴McCollister, K., & Sayler, M. (2010). Lift the ceiling: Increase rigor with critical thinking skills. *Gifted Child Today*, 33(1), 41-47

Factors to be consider for the development of Madrasah management to wit:

- 1. First is the curriculum: the madaris management needs to revise and alert of the curriculum according to the needs of time, society and places.
- Second, the madaris management and teachers have to identify the objectives of running the schools in order to achieve those purposes, they need to revise curriculum to meet contemporary needs.
- Third, the Madaris management should look into instructional methods used by teachers. They can offer consultation and training program to equip the teachers with new pedagogical methods.
- 4. Fourth, employment skills such as vocational education and other skills within the demand of society and time should be offered together with the Islamic curriculum.
- In connection with this research, according to the Undersecretary for Muslim Affairs Dr. Manaros B. Boransing of the Department of Education describes the madrasah in the Philippines:
- 6. Madrasah (pl. madaris) generally refers to the private Muslim schools with a core emphasis on Islamic studies and Arabic literacy. It is a privately-operated school which relies on the support of local community or foreign donors, particularly from Islamic or Muslim countries. The madaris are the oldest institution in Mindanao and

recognized to be the most single important factor in the preservation of Islamic faith and culture in the Philippines.¹¹⁵

There are three general descriptive types of madrasah in the Philippines.

- Traditional or weekend madrasah. Instruction is basically religious. It is considered as non-formal education due to its characteristics: (a) classes are held on Saturdays and Sundays only or days agreed upon by the teacher and the students/pupils; (b) it does not have a formal curriculum; (c) it is non-graded and may have multi-age grouping; and (d) it only requires its teachers to be graduates of a madrasah or to be an imam (Muslim religious leader).
- 2. Developmental or formal madrasah. This type offers hierarchically structured education and sequential learning generally attuned with the formal education system. It operates like a regular school where the students go through madrasah "EDADI" (pre-school), to madrasah "SANAWI" (high school). The teachings concentrate on Islamic religious and cultural subjects and include some mathematics and sciences courses, with Arabic as the medium of instruction. Expectedly, the madaris students lack competitive skills required for employment and are not eligible for transfer to regular schools because the madaris do not implement the standard curriculum of the Department of

¹¹⁵ Ismael, Ahmad. (1995) Status of Muslim Religious Education in ARMM (unpublished thesis, De La Salle University, Manila).

Education. This type is not recognized and accredited by the Department of Education.

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

H. Philippine Madrasah Education Today

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.

Aside from the madaris, the Department of Education (DepEd) has 459 public schools nationwide implementing madrasah. This number does not include the Autonomous Region in Muslim Mindanao (ARMM) with its own regional DepEd which is technically independent of the national

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

DepEd. The Philippine government through the DepEd has developed the Road Map for Upgrading Muslim Basic Education, a comprehensive program for the educational development of Filipino Muslims.¹¹⁷

The Road map espouses the following principles:

- That Muslims, like all other Filipino citizens, shall have intellectual and educational capacity to participate actively in the social, economic and political endeavors of the country. A progressive Muslim will be a peace-loving and patriotic Filipino citizen who is able to compete in the job market locally and globally to upgrade his/her quality of life.
- 2. That Muslims as Filipino citizens shall advance their educational status, from which the Philippine nation shall obtain political and economic gains and benefits that will ensure a steady flow of investment, not only in Mindanao but in the whole country.
- 3. That Muslims as Filipino citizens shall ensure sustained and permanent peace through access to Islamic-friendly educational curriculum and quality basic education comparable to the rest of the Filipino people.
- 4. That there shall be a strengthening of the present Madrasah educational system as vital component of the national education system.
- 5. That the peace process shall be enhanced when Filipino Muslims are educated in Islamic-friendly quality basic education which will

¹¹⁷Boransing, Manaros B. "Official Definition of Madrasah." Department of Education undated issuance from the Office of the Undersecretary for Mindanao Affairs.

contribute to the eradication of separatist sentiments in the minds of present and future generations of Filipino Muslims.¹¹⁸

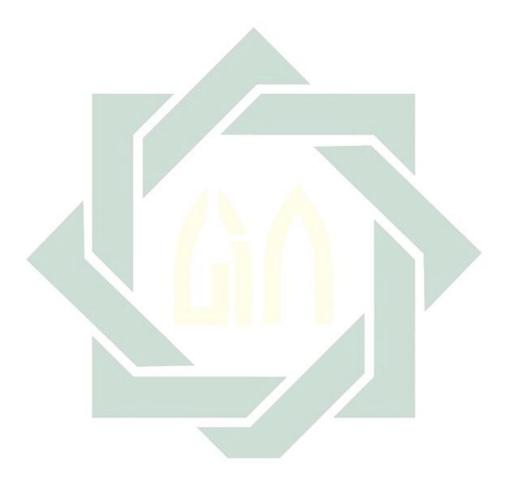
The Road Map has the following seven program components:

- 1. Development and institutionalization of madrasah education.
- Upgrading quality secular basic education in formal elementary and secondary schools serving Muslim students.
- 3. Developing and implementing an alternative learning system for Filipino Muslim out-of-school youth.
- 4. Developing and implementing appropriate livelihood skills education and training for present-day students of private madaris and out-ofschool youth.
- 5. Supporting government efforts to provide quality Early Childhood Care and Development (ECCD) Program for Filipino Muslim preschool children.
- Creation of a Special Found for Assistance to Muslim Educational (FAME) by an Act of Congress.¹¹⁹

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

¹¹⁸Alonto, Abdulghafur M. (1986). Management and Organization of Madrasah: The Madrasah in the Philippine and Its Role in National Integration. Iligan City: Coordination Center for Research and Development, Mindanao State University-Iligan Institute of Technology.

virtue of ARMM RG Executive Order No. 13-A, s. 2004. With these issuances, the madrasah educational system has now been upgraded as a vital component of the national educational system, similar to the mainstream school system.¹²⁰



¹²⁰Abubakar, Carmen A. (1983). "The Islamization of Southern Philippines: An Overview." In F.