



UP Center for Integrative Development Studies – Islamic Studies Program (UP CIDS-ISP)
UP Institute of Islamic Studies
Office of the Education Attaché – Embassy of the Republic of Indonesia

MADRASAH EDUCATION: ACHIEVING SUSTAINABLE DEVELOPMENT GOALS



Proceedings of the
1st International Seminar-Workshop on
Madrasah Education



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PROCEEDINGS OF THE
INTERNATIONAL SEMINAR-WORKSHOP ON MADRASAH EDUCATION
“Madrasah Education: Achieving Sustainable Development Goals”
is published annually by the
ISLAMIC STUDIES PROGRAM of the
UNIVERSITY OF THE PHILIPPINES
CENTER FOR INTEGRATIVE AND DEVELOPMENT STUDIES
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Magsaysay Avenue, University of the Philippines
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ISSN 2718-9864 (print)
ISSN 2718-9856 (online)

Editors: Macrina A. Morados & Arlyne C. Marasigan
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Book Design: Ace Vincent P. Molo
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Photos on cover by Darwin Absari and Erika Elaine Muñiz of the
UP Institute of Islamic Studies



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Rationale

ISLAMIC STUDIES PROGRAM

University of the Philippines

Center for Integrative and Development Studies



The Indonesian government, through the Office of the Ministry of Foreign Affairs and with the support of the Humanitarian Dialogue, organized a Workshop on Islamic Education Cooperation held at Borobudur Hotel, Jakarta, Indonesia last February 14–15, 2018. This workshop was the offshoot of the joint statement signed in Davao City on June 22, 2017 between the Foreign Ministers of Indonesia, Malaysia, and the Philippines, outlining an agenda of trilateral cooperation to meet their shared security challenges. In this joint statement, they committed to “promote social and economic development, particularly in adjoining areas of the three countries” and “counter extremist narrative through education.” Islamic education is affirmed as an indispensable tool in promoting moderate Islam.

The workshop was attended by delegates from the Philippines and Indonesia, who represented the academe, bureaus of *madaris* education, non-governmental organizations, the Ministry of Religious Affairs of Indonesia, the Department of Education (DepEd) of the Philippines, and officials of the Indonesian Ministry of Foreign Affairs. The highlight of the workshop was the presentation of the state of *madaris* education in Indonesia and the Philippines. Undersecretary Alzad Sattar of the Bureau of Madaris Education in the Autonomous Region in Muslim Mindanao (ARMM) and Ms. Mita Parocha of the DepEd Central Office gave comprehensive presentations on the status of *madrasah* education in the Philippines. The presenters for Indonesia’s *madaris* education program discussed the structure, development, and advancement of the

curricula adopted in Indonesia, which was admired by the Philippine delegates. The success of *madaris* education in Indonesia has inspired the Philippine delegates to pursue further cooperation with their Indonesian counterparts.

One of the outputs of the workshop is a document titled “A Peoples’ Compact: Immediate Actions to Build People-To-People Cooperation on Islamic Education.” This document states that “establishing a Memorandum of Understanding between Indonesia and the Philippines provides a strong foundation for fostering long-term cooperation.” The document also “acknowledge[s] the actions that can be taken in the near-term to promote professional and high-quality Islamic education in the Philippines and Indonesia” and “expresse[s][...] desire to undertake [...] actions under the supervision of the Indonesian and Philippines Government.” For the Philippines, the Islamic Studies Program (ISP) of the University of the Philippines Center for Integrative and Development Studies (UP CIDS) and the University of the Philippines Institute of Islamic Studies (UP IIS), in collaboration with the Office of the Indonesian Education Attaché in Manila, committed in pursuing university cooperation on teacher education. To quote:

(1) The Philippines Department of Education, Universitas Islam Negeri (UIN), and Institute Agama Islam Negeri (IAIN), University of the Philippines Institute of Islamic Studies and other state universities, bureau of *madaris* education, Darul Ifta ARMM and Ulama organisations outside the Autonomous Region of Muslim Mindanao, will collaborate with a view towards providing training for teachers of religious education and Arabic Language and Islamic Values Education (ALIVE).

Last March 12, 2018, Asst. Prof. Macrina A. Morados, Dean of the UP Institute of Islamic Studies, and Dr. Lili Nurlaili, the Indonesian Education Attaché in the Philippines, discussed a proposal to hold a seminar-workshop with the theme, “Exploring Best Practices in Madaris and Islamic Education between Indonesia and Philippines.” The seminar-workshop was scheduled around June or July 2018 and will take place at the University of the Philippines. Target participants

for the event will be comprised of ALIVE teachers in Metro Manila, selected *madaris* teachers from ARMM, Islamic Studies faculty from universities and colleges in Mindanao, members of *ulama* organizations, and representatives from the Department of Education and the UP Institute of Islamic Studies. Participants from Indonesia will include experts from participating universities as identified by the Office of the Education Attaché.

The objectives of the seminar-workshop are as follows:

- (1) To gather experts to share best practices on *madrasah* teaching strategies and Islamic studies programs between Indonesia and the Philippines;
- (2) To conduct a workshop that can provide an assessment of gaps and areas for development for *madrasah* pedagogies, curriculum, teacher support systems, and learning resources;
- (3) To plan out future activities and areas for collaboration to enhance the quality of *madrasah* education in the Philippines;
- (4) To enhance linkages and sharing of experiences among faculty members of various Islamic studies programs; and
- (5) To produce and publish discussion papers and policy briefs for the UP Center for Integrative and Development Studies.

In the implementation of the seminar-workshop, the UP CIDS Islamic Studies Program, the UP Institute of Islamic Studies, and the Office of the Education Attaché in Manila will closely coordinate with the Department of Education Central Office and the Bureau of Madaris Education in the Autonomous Region in Muslim Mindanao.

Opening Remarks

Asst. Prof. MACRINA A. MORADOS

Dean, UP Institute of Islamic Studies (UP IIS) and
Convenor, UP CIDS Islamic Studies Program (ISP)



Distinguished guests; UP IIS faculty members; participants; our co-organizer of this historic event—the Embassy of the Republic of Indonesia represented by Dr. Lili Nurlaili, the Education and Culture Attaché of the Indonesian Embassy; the UP Center for Integrative and Development Studies Islamic Studies Program and its Co-convenors Dr. Jamel Cayamodin and Dr. Nassef M. Adiong; respectable Professors from Indonesia who are with us today to share the best practices of *madrasah* education in their country; our partner, the US Embassy Philippines represented by Mr. Ryan Bradeen, the embassy provided airfare ticket and free accommodation to 20 participants from Mindanao; and with them is our friend in the advocacy of uplifting the status of *madrasah* education, Mr. Rodel Roa of Naawan HELPS; also our distinguished participants to this conference all the way from MSU Tawi-Tawi, led by Professor Werble Magsasay; Ms. Mita Parocha of the Department of Education representing the Bureau of Madrasah Education; Director Laman Piang of the National Commission on Muslim Filipinos (NCMF); our Metro Manila-based ALIVE teachers; university students; ladies and gentlemen: *Assalamu Alaikum warahmatullahi wa barakatuhu*; good morning, everyone.

As you can see, Muslims all over the world are facing tremendous challenges, and the Philippines is not exempted. In fact, the siege in Marawi City had been our biggest challenge since last year. Recent opinions connect the Marawi siege to the rise of violent extremism happening in some Muslim areas in Mindanao. And there is this opinion

that one of the causes of the rise of violent extremism among Muslim youth is *madrasah* education. *Madaris* have been tagged as breeding grounds for extremism. This is a very swift accusation, a misconception on which we beg to disagree. That is why the University of the Philippines Institute of Islamic Studies is taking up this challenging role in addressing these misconceptions by gathering experts and stakeholders to discuss important issues relating to *madrasah* education in the country. We want to reclaim the important role of *madrasah* education in shaping the minds of our youth. That is one of the reasons why UP IIS and its co-organizer and partner want to spearhead this conference, which we hope will lead to a yearly event. This kind of initiative provides us the opportunities to correct the notion of the link between *madrasah* education and violent extremism.

The truth is, if we educate our youth, if we will use the power of education, especially *madrasah* education, then we can replicate the long lost glory of Islamic civilization. Let us bring back the power of Islamic education. It was through Islamic education that we produced Muslim scientists, inventors, and scholars. For instance, do we know that gadgets like cell phones and laptops started from the rudiment works of Muslim scientists Al-Kwarizmi and Ibn Haytam? Al-Kwarizmi is considered the father of Algebra who introduced the basic principle of algorithm, which modern scientists developed and used to come up with computer technology. Ibn Haytam invented and developed the *camera obscura*, which soon evolved and was enhanced by the western inventors into a sophisticated gadget like our cell phone's camera. These are just examples of the grandeur of Muslim scholarship during "the golden age of Islam." And the inspiration behind this technology was Islamic education, and we can do it again as this is our thrust.

I am thankful for our co-organizer, the Indonesian Embassy through the office of Dr. Lili Nurlaili. I remember, after our meeting in Indonesia held last March this year, she told me that, "What we have talked about in that conference, we have to put into action." I agree that that should always be the case. After any conference, the question is, "What would be the next step?" This conference is the manifestation of

our willingness to collaborate and to improve the *madrasah* education system in the country. This is a long-overdue endeavor.

We all came with the same purpose—to make use of this two-day seminar to look at some practices that have been in place in Indonesia and to look at the strength of *madrasah* education in the Philippines, so that when we go home, we can impart something, and we can improve our educational system. As you can see, we have topics on pedagogy, curriculum, teaching resources, and teachers' support system. This conference is designed to be responsive to our needs.

I hope you will stay with us until the end of the program tomorrow. And I encourage everyone to actively participate in the discussion. With that, I say *Wassalamu Alaykum warahmatullahi wa barakatuhu* to all of you. Good morning.

Welcome Remarks

Dr. LILI NURLAILI

Education and Culture Attaché

Embassy of the Republic of Indonesia, Manila



Greetings to all!

It gives me great pleasure to extend to you all a very warm welcome on behalf of the Indonesian Embassy and to say how grateful we are to all the participants who have accepted our collaboration to convene in this international seminar-workshop on *madrasah* education. It is an opportune time to explore the best practices in *madaris* and Islamic education to further the bilateral connection between Indonesia and the Philippines.

May I also share that later today and tomorrow, I will be announcing opportunities for scholarship, particularly for masters and doctoral programs in Indonesia. These scholarships provide free tuition and dormitory fees while you provide for your allowances. But don't worry because the cost of living in Indonesia is very affordable. For only two thousand pesos, you can live for a month in our country. And the educational institutions will also help in the preparation and processing of your papers and documents for travel and further studies.

You must hurry. Give me basic information about yourself if you are interested because this offer is limited. There are only five (5) slots for the master's degree and five (5) for the doctoral programs. These offers will close in August 2018 as classes start in September 2018. Once again, I will announce later the name of the educational institutions, their locations, and the programs they will offer.

I carry with me the best wishes, as the Education and Culture Attaché, for a productive and successful seminar-workshop. *Wa Salam.*

Keynote Speech

Ms. BODHI DIWAJANI
Deputy Chief of Mission
Embassy of the Republic of Indonesia, Manila



Salam!

First of all, allow me to take this opportunity to convey warm regards from the Ambassador of the Republic of Indonesia in the Republic of the Philippines, the Republic of Palau and Marshall Island, His Excellency Sinyo Harry Sarundajang. It is with deep regret that I have to convey to you the sincere apology of the ambassador for not being able to be with us today on this important occasion due to his conflicting schedule. On behalf of the ambassador, I would like to express our sincere appreciation for the support of the Department of Education of the Republic of the Philippines and the University of the Philippines to make today's seminar-workshop possible in collaboration with the Indonesian Embassy in Manila, particularly the Office of the Education Attaché. Distinguished guests, ladies, and gentlemen, greetings.

I'm delighted to witness that since the opening of the diplomatic relations between our two countries in the year 1949, Indonesia and the Philippines have been continuously maintaining strong close relations reflecting our shared feelings of mutual trust and respect. For Indonesia, the Philippines is not just a neighbor and a close friend. We have been supporting each other in addressing our common challenges in pursuit of peace and stability within our homeland and borders as well as in the context of the ASEAN region. A full and mutual respect and peaceful approach that places the safety and prosperity of our people

is of utmost importance. During the state visit of our President at the ASEAN Summit in Manila in 2017, our two leaders have committed to further enhance our bilateral relations not only in trade investment and tourism cooperation but mostly within the context of people to people.

I am pleased to inform you that Indonesia, the Philippines as well as Malaysia are currently deepening our coordination and cooperation in addressing common challenges in combating violent extremism and many other transnational crimes to provide a safer environment and brighter future for our children. Indonesia and the Philippines shared their common views on the importance of educational cooperation. They agreed that sharing of information and experiences as well as best practices in managing Islamic education is one of the indispensable tools in promoting the value of peaceful Islam. Islam as *rahmatan lil alamin*, that means a blessing for the whole world and its constituents. Islam is a religion of blessing for all mankind. Islam teaches brotherhood, is peaceful, and creates harmonious relationships among all mankind. Islam, like other religions, has never promoted violence. A letter of intent (LOI) of Islamic education and cooperation between two countries has been signed during the visit of the Minister of Foreign Affairs, Her Excellency, Ms. Nomar Sudri in Davao City on January 3, 2018. The signing of the letter of intent supports the following trilateral meeting of Indonesia, the Philippines, and Malaysia held in Manila on June 27, 2017 in which we committed to further promote social and economic development, particularly in adjoining areas of the three countries.

Furthermore, as a follow-up of the signing of that LOI in Davao City, the Ministry of Foreign Affairs of the Republic of Indonesia has initiated to organize a workshop in Jakarta on February 14–15, 2018. It was attended by delegates of both countries including scholars and non-government organization representatives. The workshop focused on the interest of two countries to enhance cooperation and developing and managing modern *madrrasah* education and teaching strategies through exchange information as well as experiences and best practices. It is important to note that the workshop has adopted a document namely a

people impact immediate action to build people-to-people cooperation on Islamic education in which it reflected the desire to promote a modern, professional, and high-quality Islamic education under the supervision of Indonesian and Philippine government.

Ladies and gentlemen, it is our hope that this workshop of exploring best practices in *madrasah* and Islamic education between Indonesia and the Philippines held at the University of the Philippines today, which aimed at sharing practices between *madrasah* teaching and Islamic studies program between both country including gap assessment and madrasah pedagogy, curriculum, teaching support system as well as written material resources, will be a successful one and will contribute positively to the ultimate aim of our collaboration dedicated for enhancing close ties between our two countries; and most importantly for the benefit of our people. Last but not the least, once again on behalf of the government of Indonesia and the Embassy of the Republic of Indonesia in Manila, allow me to extend our utmost appreciation and congratulations to the Department of Education of the Philippines, the University of the Philippines, Universitas Islam Negeri Indonesia, and all those who have worked hard in making today's meeting meaningful. Our appreciation also goes to the speakers, the resource persons, and also the participants. Next year, Indonesia and the Philippines will celebrate their 70 years of diplomatic relations. I am confident that in the years to come our cooperation will continually grow.

I am also delighted to say that *Insha Allah*, this collaboration will be one of the special gifts to the 70th year commemoration of our diplomatic relations. Ladies and gentlemen, may God Almighty guide us all and bestow upon us continued health, happiness, and success at the start of our journey. Thank you very much. *Maraming salamat po. Mabuhay po tayong lahat. Wassalamu alaykum warrahmatullahi wa barakatuhu.*



DAY 1

Plenary Session 1

***Madrasah Education:
An Avenue for Sustainable
and Inclusive Development***

Madrasah in Indonesia: The Melting Pot Between Religious Obligations and State Mission

Dr. ACHMAD SYAHID

Professor and Director of Cooperation Center
UIN (Islamic State University)

Abstract: This study examines the status and role of *madrasah* education in contemporary Indonesia. The examination heavily focuses on the effort of the Indonesian government, more specifically the Ministry of Education and Culture (MoEC) and Ministry of Religious Affairs (MoRA), to strengthen Islamic education in connection to Islamic values. The status of *madaris* was discussed in the context of a state policy to modernize religious education. This is to address the Ministry of Religious Affairs on the concerns and the purpose of the state in the modernization of religious education. Moreover, the study presents a comprehensive discussion on how *madrasah* education is integrated into the educational curricula across all levels using the thematic-integrative approach. However, in spite of the government and education institutions' efforts, there are still challenges that need to be addressed as Indonesia enters a new era of modernity and globalization of education.

Keywords: Islamic values, Islamic education, *madrasah* education, *madrasah* curriculum

The Evaluation System for *Madrasah* Education in Indonesia

Dr. TAJUL ARIFIN

Professor and Director of Cooperation Center
UIN (Islamic State University)

Abstract: This research aims to explain the evaluation system for *madrasah* education in Indonesia. Though there are three levels of *madrasah* education in Indonesia, namely *Madrasah Ibtidaiyah* (Primary School), *Madrasah Tsanawiyah* (Junior High School), and *Madrasah Aliyah* (Senior High School), this paper focuses on a more general educational evaluation system which applies to all three levels of *madrasah* education. This paper intends to explore the concept, purpose, function, subject, object, instruments, principles, models, strategy, and benefits of the evaluation system of *madrasah* education. This paper concludes that (1) evaluation is a procedure of finding out the success of a learning process; (2) the purpose of evaluation for students is to determine the success rate of learning outcomes; while for teachers, it is to determine the level of development of student learning outcomes; and that evaluation of learning serves both sociological and administrative functions; (3) the principal subject of educational evaluation is the teacher; while the object of evaluation of *madrasah* education is anything related to activity or process of education; the instruments of evaluation of *madrasah* education are ability or aptitude tests, personality tests, attitude tests, and intelligence tests; (4) the principles of educational evaluation include continuity, inclusivity, objectivity, consistency, validity, reliability, efficiency, ta'abbudi and ikhlash principle; (5) models of evaluation of *madrasah* education include Daily Test (UH), Mid-Semester Exam (UTS), Final Semester Exam (UAS), and National Examination (UN); (6) evaluation strategy of learning in *madrasah* is done through the following steps: creating a one year or a semester mapping to produce Basic Competence Units (KD); determining the basic competence indicators of attitudes,

knowledge, and skills; determining the form and timing of assessment; developing assessment instruments; determining scoring technique and summarizing the results of the assessment; carrying out the assessment; analyzing the assessment results; follow up; and reporting the results; and (7) the evaluation of *madrasah* education results to benefits in the following areas: curricular, instructional, placement, diagnostics, and administrative.

Keywords: evaluation system, *madrasah* education

Madrasah Education: A Key Instrument for Sustainable Development

Dr. MARIPAZ ABAS

Professor 2, College of Education
Cotabato City State Polytechnic College

Abstract: The development of *madrasah* education in the Philippines started as early as the 7th century in what was called the Madrasah Al-Suffah in Medina. Recently, *madrasah* education was integrated into the K-12 curricula through the Department of Education Order 41, s. 2017 (“Policy Guidelines on Madrasah Education in the K-12 Basic Education Program”). But the current models of *madrasah* education—the private *madaris*, traditional *madaris*, and public schools—still have different approaches in curriculum, management, resources, teachers’ development programs and benefits, and assessment and evaluation of students’ and teachers’ performance. This study explores the opportunities for *madrasah* education to continually contribute to sustainable development (SD) in its curriculum, management, teachers, resources, and students. Its holistic approach to education with government standards for quality education has made vital contributions to SD. Anchored in Islamic principles, its management, composed of religious leaders and professionals applying *shura* in decision making, has made an impact on SD. The mode of teaching used as a form of worship created a spirit of volunteerism among teachers or *asatidz*, which resulted in an increased number of students. The pillars of SD were economic development, social progress, and environmental responsibility. Education for social transformation (ESD) with the goal of creating more sustainable communities touches every aspect of *madrasah* education. To move forward, the researcher proposes (1) embedding ESD in the *madrasah* curricula based on national and local SD goals; (2) employing more active, participatory, and interdisciplinary approaches and methods; (3) developing knowledge, skills, and

attitudes that enable learners to critically engage in issues and take positive actions; (4) investing in good quality educational opportunities for learners in underserved areas; (5) developing a whole *madrasah* approach consistent with the principles of SD; (6) establishing leadership and governance; (7) empowering multi-stakeholders, engaging them in making decisions; (8) building capacities on ESD through trainings; (9) raising environmental knowledge and understanding; (10) appreciating diversities; (11) improving public awareness and understanding of SD issues; (12) lobbying for funds and other resources for SD; (13) increasing access to information on SD practices; (14) implementing policies, strategies, and programs promoting ESD; (15) strengthening locally relevant and culturally appropriate good practices on ESD; (16) institutionalizing volunteerism among *madrasah* stakeholders; and (17) creating and enjoying a better, safer, and more just world.

Keywords: education sustainable development, *madrasah* education

Integrated and Holistic Education System (IHES): An Alternative Model for Sustainable and Balanced *Madrasah* Education System in the Philippines

Dr. JAMEL R. CAYAMODIN

College Secretary and Assistant Professor

Institute of Islamic Studies, University of the Philippines Diliman

Abstract: The *madrasah* education system in the Philippines has been recently impugned by the authorities as the training ground for the radicalization of insignificant groups of Muslim youth. This assertion was based on the fact that most of those radicalized youths who happened to be members of either the revolutionary groups such as the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF) or the ISIS-inspired groups such as Abu Sayyaf and Maute (Dawlah Islamiyyah) went through the diverse *madrasah* education systems that existed in the country for many years. However, this indictment may not be consistent in the case of the significant majority of Muslim youths because much more of the progressive Muslim youths in the past and those in the contemporary Muslim societies were also product of the *madrasah* education. More vividly, the latter exerted efforts under the tutelage of the Philippine government to de-radicalize the former. These two opposing views made the researcher examine the dynamics of the country's *madrasah* education system to vindicate the issue. The main purpose of this paper is to evaluate the plight of the existing *madrasah* education system in the Philippines; identify challenges and gaps in the implementation and administration of *madrasah* education; and devise a model based on integrated and holistic education system (IHES) that will be both religiously and culturally sensitive and acceptable to Muslim Filipinos in order for them to effectively participate in nation-building. Other

researchers and stakeholders are encouraged to do more case studies on various types of *madaris* that are identified in this study to further strengthen the Philippine *madrasah* education system. It is the strong recommendation of the researcher that relevant bills be passed to support the inclusive institutionalization of the Philippine *madrasah* education system that has sustainable, balanced, and generational impacts.

Keywords: *Madrasah* education, integrated and holistic education system (IHES), de-radicalization

Open Forum and Discussion

Moderator:

Dr. CHEERY OROZCO

Senior Project Assistant

UP CIDS Islamic Studies Program

On the first day of the seminar-workshop on *madrasah* education, Dr. Achmad Syahid, Dr. Tajul Arifin, Dr. Jamel Cayamodin, and Dr. Maripaz Abas responded to the participants' questions, reactions, and recommendations.

The issues raised include the following:

- (1) On *madrasah* evaluation system based on the Indonesian experience:
 - What are the general results of the evaluative mechanisms based on the two-fold functions, i.e. sociological and administrative? (*Raised by Dr. Nassef Adiong of the UP Institute of Islamic Studies*)
 - What are the indicators in determining the principles of educational evaluation, i.e. inclusivity, devotion, and sincerity to God? (*Raised by Dr. Nassef Adiong of the UP Institute of Islamic Studies*)
 - In what way does the implemented national-level evaluation system of Indonesia determine the performance of the learners and whether this is similar to the implemented National Achievement Test (NAT), which is given annually to grade school and high school students in the Philippines? (*Raised by Dingan Ali, a madrasah administrator in Cotabato City*)

- (2) On developing home-grown knowledge systems as part of the innovations of the intellectual thoughts and traditions merged throughout the Muslim civilization (*Raised by Dr. Nassef Adiong of the UP Institute of Islamic Studies*).

Tajul Arifin responded to the first set of issues by saying that the sociological function of the evaluative system in Indonesia refers to the ability of the *madrasah* students to align to the purpose of the *madrasah*, which is to develop leaders in the society who are grounded with knowledge about Islam not just in words but more importantly shown through actions and have the ability of performing *Ahadun Kalima*. He mentioned some basic indicators used like questions and observations rendered by teachers inside and outside the classrooms focusing on the actions of their students in the society and environment. He emphasized that this kind of evaluation is more effective when done through observation. On the other hand, the administrative function refers to the basic competencies that students achieved in certain subjects. This type of evaluation is done through tests or pen and paper activities such as book reports and others. He further encouraged the participants to read through his paper.

Achmad Syahid expounded on what inclusivity looks like in *madrasah* education in Indonesia relating to the first issue. He shared about the three types of *madrasah*—formal, non-formal, and informal. These types, according to him, must follow and meet the national standard of the *madrasah*. He emphasized that a good Muslim in Indonesia depends on how the school produces its graduates. According to his research, the best school is a boarding school where the three types of *madrasah* merge. He also suggested if this could be proposed in the Philippines so every Muslim child will have the chance to learn not just with the teacher, but also with their parents, and other members of the community. He also emphasized that inclusivity is important to achieve credibility and to nurture one's ability to learn.

Maripaz Abas commented on the second issue regarding developing a home-grown knowledge system. She expressed that it is possible to

do because the current *madrasah* education observes the principle of localization and contextualization in the process of teaching and learning which is mandated by the Department of Education. She also added that the accomplishments of *madrasah* education in the past should not be discredited since they were not just about the basic Islamic requirements, but were also about inspiring the learners. She further emphasized that the *madaris asatidz* (or teachers) must be willing to make adjustments in terms of methodology or instructional change while keeping the Islamic principles in providing quality, balanced, and holistic education.

On the issue on the national-level evaluation system in Indonesia and the Philippines, Tajul Arifin described how the Indonesian government had designed an evaluation system for the students, teachers, and educational institutions as well. Similar to that in the Philippines, students in Indonesia also take a national examination as a form of evaluation to determine their competencies. For teachers, a special evaluation system is also applied. While for institutions, an education management system is utilized. All educational institutions are required to register for monitoring and evaluation purposes. Unlike in the Philippines, the population in Indonesia is mostly Muslim; thus, developing a better Islamic education has been key to its development.

Few reactions and clarifications that were raised:

- (1) Basher Tomilang, OIC Chief of the National Commission on Muslim Filipinos–Bureau of Muslim Cultural Affairs (NCMF–BMCA) Madrasah Division, reacted on the presentation given by Maripaz Abas, informing that there is already an existing unified *madrasah* curriculum for both grade school and high school traditional *madaris*, as spearheaded by the NCMF together with various *madrasah* administrators. He also mentioned about the two printed copies of *madrasah* textbooks.

- (2) Mita Parocha from the Department of Education (DepEd), Manila Central Office clarified that the ALIVE program is an additional two subjects in the K to 12 curriculum and not a type of *madrasah*. She also asked if there were local studies done that support the proposal of Jamel Cayamodin to adopt a Malaysian education system called the Integrated and Holistic Education System (IHES). She is concerned about how IHES will adapt to the K to 12 program since it has different contents and delivery models.

She also asked how the IHES model can be applied to the 1,628 schools offering ALIVE curriculum all over the Philippines.

Jamel Cayamodin described a study conducted by his student in 2015. It involved implementation of the IHES model in two integrated schools and showed that this type of *madrasah* is the most progressive, with a high potential of transforming communities. He also mentioned that during the time of the former Undersecretary for Muslim Affairs under DepEd, there were four components of *Madrasah* program under ALIVE in the Department of Education, ALIVE in Alternative Learning System (ALS), ALIVE in TESDA, and ALIVE in Entrepreneurship. On the question regarding the implementation of IHES in the Philippines, he mentioned the need to do further studies by looking at the structure and components of K to 12.

Mita Parocha expressed her desire to verify this study to not isolate the various factors for its success. She mentioned the factors in the learning environment, teachers, and many others which need to be considered. She also mentioned that ALIVE is currently a well-institutionalized program in the public schools with funds and implementation mandate in all levels of governance in the Department of Education.

The other questions raised relate to compensation of *madrasah* teachers under the ALIVE program, particularly the seeming delays in

the processing of salaries and allowances and why this process is not as institutionalized as the other government agencies. The same *madrasah* teacher further inquired if, in the Indonesian experience, budget is also a crucial concern. Tajul Arifin explained that the government of Indonesia gives better financial assistance to general universities compared to Islamic universities. This issue, according to him, is quite political. He also mentioned that the Indonesian government puts stronger attention to the development of technological institutions and their infrastructures.

Grand Mufti Abdul Jabbar Macarimbor, one of the participants, articulated a need to reinstate the Office of the Undersecretary for Muslim Affairs in the Department of Education. He added that this has the potential to unify the *madrasah* education for the Muslims in the Philippines.

Jamel Cayamodin also emphasized the need for an executive intervention to address this recommendation from Mufti Macarimbor. He said that they have been writing letters to the President and the Secretary of the Department of Education to reinstate the Office of the Undersecretary for Muslim Affairs. He also added that this is one of the historical injustices done to the Muslim Filipinos, when the office was abolished in 2010. He further explained that the Department of Education has a thorough (or longer) process of reviewing the petition they have proposed. Maripaz Abas also added that there is a need to be consistent and persistent in lobbying for the reinstatement of the Office of the Undersecretary for Muslim Affairs. She suggested that collaborative efforts by all *madaris* that support this campaign must be stronger, coupled with good plans so that the government will further understand this clamor.

Synthesis (Day 1)

Dr. NASSEF M. ADIONG

Coordinator, Publication Division, UP Institute of Islamic Studies and
Co-convenor, UP CIDS Islamic Studies Program

Exploring the best theories and pedagogical practices in Muslim education, popularly known as *madrasah*, is a tremendous task. It is very difficult to determine them, especially what mechanisms and measurements are there to be used. Thinking about education in the Muslim world is quite saddening. Poverty, insurgencies, wars, and violent extremism dominate the Muslim public space. The highlight of the first day of the seminar is a discussion on ways of finding suitable and effective pedagogies as speakers from the Philippines and Indonesia presented their experiences and shared their insights.

It is not surprising that Indonesia, with a population of more than 260 million people, had developed ways to integrate pre-colonial Muslim educational system to the modern state system. Much of those pre-colonial practices have disappeared as they integrated them within the hegemonic nation-state with its parlance and control. Achmad Syahid discussed Indonesia's mission of regulating *madaris* through state institutions. Tajul Arifin talked about the evaluative schemes of Indonesia in producing qualified *madaris* that can address global challenges. Maripaz Abas described the historical and present *madrasah* environment in Mindanao and other parts of the country. Jamel Cayamodin suggested an alternative system, the Integrated Holistic Education System (IHES), which he learned while he was in Kuala Lumpur. In the afternoon, three parallel sessions were organized and thematically divided into pedagogy and violent extremism.

The first session had an intense debate regarding the government's support to the local *madrasah* institutions, while the latter had colloquia on using *madrasah* to counter violent radicalism of Muslim youths.



DAY 1

Parallel Session

Panel 1

***Madrasah* Framework for Sustainable Development and Best Practices on Pedagogy**

Presenters:

Dr. ACHMAD SYAHID

Professor and Director of Cooperation Center
UIN (Islamic State University)

Asst. Prof. NEFERTARI A. ARSAD

Assistant Professor and Research Coordinator
Institute of Islamic Studies, University of the Philippines Diliman

Asst. Prof. Nefertari Arsad shared several best practices on pedagogy for Islamic education as a tool in achieving sustainable development. She first emphasized that Islamic education is focused on the absolute worship of one God, obedience, and responsibility of a *khalifah*. That the sources of knowledge are divinely provided in the holy books, messengers and prophets, signs of creations, “the Learned,” and what has been arrived at by human faculties. To effectively use these sources of knowledge, one must follow the path of learning towards *Ijazah* where high disciplinal immersion and study, moral excellence, and mentorship are required. These, however, should be verified through *Dalil* (bases), *Isnad* (chain of narration), *Riwayah* (narrators), and *Diraayah* (correct understanding of the subject at hand). She further discussed pedagogies for better and effective student learning. First is by using memorization for content mastery. This is the first step in the learning process. Through memorization, indicators such as effort toward learning and readiness for content analysis and reflection are developed. However, misutilization of this strategy may lead to rote memorization, underdeveloped scholarship, or purely theoretical understanding with no application to real-life issues. Second is

understanding the foundation of discipline through the use of *matn* (an Arabic word meaning “premiere”) to attain mastery of the subject matter. The third is mastering the *Qur’an* which could only be attained through consistent and continuous effort. In today’s *madrasah*, those who have continued with the classical Islamic curriculum have attained the level of mastering the *Qur’an*. Fourth is having a strong foundation knowledge in *Qur’an*, *Hadith*, *Seerah*, and *Fidh* as sources of knowledge and verification which are used as bases for Islamic thought and action. The fifth is employing certain pedagogies only despite changes in school, learner culture, learning climate, and learning styles. Sixth is scoping operationalization of principles and maxims to real-life situations, emergent professions, and industries.

Asst. Prof. Arsad also recommended several best practices on pedagogy for teaching and learning, which are the following: (1) use proper and faithful classical pedagogies that recognize the wisdom of classical scholars to give more focus towards learning; (2) teach Arabic as a foreign language and not as a first language (so teaching and learning approaches will be different); (3) use eclectic approaches to the teaching-learning process to recognize evolving learning cultures, learner backgrounds and styles, and technology and social realities; (4) identify the continuum between theory and application to produce Muslims who are well-grounded in Islam, enabling them to participate in society; and (5) anchor and manage people emergent professions and industries that connect with Muslim lifestyle. Through these pedagogies, issues of relevance that touch today’s *madrasah* will be addressed.

Dr. Achmad Syahid shared the milestone of *madrasah* education implementation in Indonesia highlighting some best practices and how some policy frameworks guide educational institutions to achieve sustainable development. Before the Decade of Education for Sustainable Development (DESD), the Indonesian government passed several laws and policies which provided opportunities for *madrasah* education to maintain its identity. The Ministry of Religious Affairs (MoRA) implemented policies to optimize *madrasah* management to improve access, quality, relevance, and competitiveness in terms of

learning objectives, learning materials, learning resources, classroom management, instructional media, evaluation, etc., which were different from regular classes. The curriculum caters the religious subject matter and the general education subjects. He showed how these were integrated into the curriculum. After the DESD, the optimization continued through the revitalization of the *madrasah* education committee. This committee was designed through the community participation of parents, community leaders, and business people. The committee has several objectives, such as (1) to accommodate and channel community aspirations and initiatives, giving birth to operational policies and educational programs in educational institutions; (2) to increase the responsibility and participation of the community in the educational institutions; and (3) to create transparent, accountable, and democratic atmosphere and conditions in the provision of quality of education in the educational institutions.

Dr. Syahid also underscores how standards and quality education are observed in the *madrasah* education process. Quality refers to inputs, processes, outcomes, and impacts which are in accordance with the national standards of education. The input quality can be viewed from several directions, such as the following: (1) a good condition of human resources input, which includes the principals, teachers, administrative staff, and students; (2) the criteria for the material inputs, such as props, books, curriculum, infrastructures, school facilities, and so on; (3) the input criteria in the form of software, such as regulations, organizational structure, job description, among others; (4) hopeful input and needs, such as vision, motivation, perseverance, and ideals.¹

He also emphasized the many benefits of *madrasah* accreditation, such as (1) as a reference to efforts to improve the quality of and plan for *madrasah* development; (2) as a feedback in the effort of empowering and developing the performance of *madrasah* citizens

¹ Sudarwan Danim, *Visi Baru Manajemen Sekolah dari Birokrasi ke Lembaga Akademik* (Jakarta: Bumi Aksara, 2006), 53.

as they apply the vision, mission, goals, targets, and strategies of *madrasah*; (3) as motivators to *madrasah* to continue to improve its quality of education and competitiveness at district, city, provincial, national, and international levels; (4) as a useful indicator to get assistance from government, community, and private sectors through morale, manpower, and fund support; (5) as a reference for associated institutions to recognize the authority of *madrasah* education as a national examination provider.

Panel 2

***Madrasah* Education Program: Integrating Peace Education in the Context of Countering Violent Extremism**

Presenters:

Dr. TAJUL ARIFIN

Professor and Director of Cooperation Center
UIN (Islamic State University)

Dr. CARMEN A. ABUBAKAR

President
Research Association for Islamic Social Sciences

Dr. Tajul Arifin shared an Indonesian experience, highlighting their *madrasah* education as part of the whole *madrasah* education in Southeast Asia since they are of the same roots and received the same teachings of Islam. The *madrasah* existed even before Indonesian independence came to be. And now, the government is implementing peace programs in all aspects of governance and not just in education. Because of these programs, there were many conferences and workshops in Indonesia where concepts focusing on *madrasah* curricula and teachers' qualities and criteria were introduced, since it was found out that radicals emerged from boarding schools where they received a wrong understanding of Islam, including those coming from Java boarding schools. While some teachers may have deep knowledge of Islam, some have concerns about the curriculum and methodology of teaching. And so, there were conflict areas where teachers introduced a radical interpretation of Islam. What the Indonesian experience taught us includes how they tried to understand the differing *Qur'an* and *Tafsir* by various *Ulama* organizations, including those interpretations coming from both the conflicted and peaceful areas. There were also differences in *madrasah* curricula between Indonesia and other

countries. It is important to note, however, that the numbers of radical Muslims decreased as *madrasah* curricula and teachers' methodologies and techniques in imparting Islam to students have been developed. This includes looking at the Prophet Muhammad's methods of teaching, too. Selection of materials and references and promoting a peaceful life in society and moral development—these are key to countering violent extremism in *madrasah* education in the Indonesian experience.

Dr. Carmen Abubakar shared the experience of her organization, the Research Association for Islamic Social Sciences (RAISS). She presented the result of several round table discussions in Mindanao where they tried to discuss integrating peace education in the existing *madrasah* curriculum. The peace education would incorporate the important concepts of peace from the Islamic point of view in teaching modules while looking at the need for a contextualized pedagogy that encompasses the various socio-cultural, political, legal, and religious concerns in the attainment of peace. She emphasized the life of the Prophet, his thoughts and actions, and the Islamic jurisprudence where peace concepts are integrated into legal principles in the quest for social justice. This also includes the Prophet's comprehensive kind of peace in his treatment of the environment, women, and others. She also shared about the concepts of *shura* and *ijma* in the family where peace education should start.

Overall, the discussions centered on identifying the real need to revise the current *madrasah* curriculum to introduce peace concepts. It was found out at the end that more time was needed to develop a better peace program to be integrated into the existing *madrasah* curriculum. She challenged the group to consider integrating this study into their curriculum and develop it further for many to benefit from it, too.



DAY 2

Plenary Session 2

**Creating *Madrasah*
Education Identity in the
Philippine Context**

Madrasah Education Pedagogy

Dr. ARLYNE C. MARASIGAN

Senior Project Assistant

UP CIDS Islamic Studies Program

Dr. Arlyne C. Marasigan spoke on the context-based pedagogy, relating this to the implementation of *madrasah* education across the country. She began by providing a solid definition of pedagogy and contextualization, then enumerating some pedagogical approaches, and finally, citing several examples on how to formulate one's pedagogical approaches. She stressed the significance of context-based pedagogy to make learning more meaningful to learners across grade levels. She also suggested tools on how *madrasah* education teachers can formulate what she calls the need for a "Filipino-Muslim pedagogy" or "Philippine *madrasah* pedagogy" where in its core lies Islamic values, the soul of Islamic faith and teaching, so that Filipino-Muslims would become lifelong learners. She underscores some pedagogical considerations in formulating a "Filipino-Muslim pedagogy" or "Philippine *madrasah* pedagogy," which includes (1) learning theories, (2) hidden curriculum, (3) learning spaces, (4) dialogic learning, and (5) student-centered learning. Finally, she challenged the participants on how they can make context-based pedagogy more meaningful, realistic, and useful to their students' day to day life; and to think through how they can formulate a "Filipino-Muslim pedagogy" or a "Philippine *madrasah* pedagogy."

Madrasah Education Curriculum

Asst. Prof. NEFERTARI A. ARSAD

Assistant Professor and Research Coordinator

Institute of Islamic Studies, University of the Philippines Diliman

Asst. Prof. Nefertari Arsad discussed how to develop a *madrasah* curriculum. She started with a definition of curriculum, which is “all the planned learning opportunities offered to learners by educational institution and the experiences learners encounter when the curriculum is implemented.”¹ She mentioned the different versions and components of a curriculum and finally explained the five views on curriculum. She also differentiated the Philippine curriculum from the classical Islamic curriculum emphasizing that the latter views curriculum as a means to pass on important knowledge and serves as an instrument to attain knowledge. The core subjects of the classical curriculum include the basic principles of Islam, *Qur’an*, *Hadith* and its sciences, the life of Prophet Muhammad, history and sociology of Islam, Islamic jurisprudence, philosophy and theology, geography (with emphasis on Arab and other Muslim countries), Islamic ethics and etiquette, arithmetic for practical use, and Arabic language. Finally, she challenged the participants if it is possible to combine the five views on curriculum to maximize learning in the modern-day *madrasah*. She then shared that a transformative approach of *madrasah* takes place when special events (e.g., Eid’l Fitr), people (e.g., sultans), and culture (e.g., fasting) of Muslims are recognized or commemorated because of their vital contributions. She ended her presentation by raising these questions of whether it is possible to have a wider and deeper interconnections of concepts, issues, and perspective across the K to 12 and ALIVE subjects, and to integrate livelihood skills, critical thinking, social problem-solving skills, and technology to create a student-centered curriculum.

¹ Murray Print, *Curriculum Development and Design*, 2nd ed. (Crows Nest, NSW: Allen & Unwin, 1993), 9.

These questions were further discussed during the open forum where the participants shared their views.

Madrasah Education Teaching Resources

Ust. Basher M. Tomilang, Sh.L.

Officer-in-Charge, Madrasah Development Division

Bureau of Muslim Cultural Affairs

National Commission on Muslim Filipinos

Ust. Basher M. Tomilang presented their experience in the Madrasah Development Division in a span of several years. Teaching resources are important tools in teaching efficiently and effectively, be it in the private *madaris*, traditional *madaris*, or public schools. He shared the primary mandate of the National Commission on Muslim Filipinos (NCMF) on the development of *madrasah* education in the country as stated in Republic Act No. 9997 (Section 8) which highlights on its powers and functions. He cites Boransing (2011)'s definition of *madrasah*:

Madrasah (pl. *madaris*) generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy. It is a privately-operated school that relies on the support of the local community or foreign donors, particularly from Islamic or Muslim countries. The *madaris* are the oldest educational institution in Mindanao and are recognized to be the single most important factor in the preservation of the Islamic faith and culture in the Philippines.¹

He also differentiated the three types of *madrasah* in the Philippines, such as the traditional or weekend *madrasah*, the developmental or formal *madrasah*, and the standard *madrasah* through the issuance of the Department of Education Order No. 51, s. 2004. He shared about the problems confronting the development of the *madrasah* education system in the country, which are the following: the lack of building, physical facilities, textbooks, qualified *asatidz*, and funds; and the

¹ "Madrasah Educational System," Asian Institute of Journalism and Communication, 2011, <http://www.muslimmindanao.ph/madrassa.html>.

absence of proper management and administration. To address these challenges, he presented their capacity building activities for *madrasah* administrators, including (1) the design for a unified curriculum and (2) the drafting of textbooks for traditional *madaris*. These initiatives were participated in by experts and administrators of *madrasah* education from different provinces outside ARMM. The outputs were approved by the Madrasah Administrators Association of the Philippines. He also provided few examples of a unified *madrasah* curriculum for grade schools, such as course descriptions and their corresponding time allotments, among others. Finally, he mentioned the (1) continuing activities and future plans of the BMCA-NCME, (2) the need to strengthen their coordination and involvement with DepEd's Madrasah Development Programs, and (3) the petition to revive a bill in Congress which will establish a *madrasah* trust fund to support administrators. This bill in particular will need to come up with a profile of *madrasah* operators in the country for monitoring and evaluation purposes.

Madrasah Education Teachers' Support System

Ms. MITA A. PAROCHA
Central Office
Department of Education

Ms. Mita A. Parocha presented about the Teachers' Support System which the Department of Education (DepEd) has provided the Muslim-Filipinos so they would be qualified to implement the Madrasah Education Program (MEP) and for the benefit of Muslim-Filipino learners. She began with a discussion of the DepEd program description and rationale based on the DepEd Order 51, s. 2004 and DepEd Order 57, s. 2010. She explained the program objectives and goals and how both the public Arabic Language and Islamic Values Education (ALIVE) and the private *madaris* respond to the needs of the Muslim-Filipino learners with the implementation of the K to 12 curriculum. She also emphasized the special attention needed by out-of-school youths and adults so they will have access to technical-vocational-livelihood (TVL) opportunities side by side their ALIVE courses, which are rooted in DepEd's core values of being *maka-Diyos*, *makatao*, *makakalikasan*, and *makabansa* (tr. For God, people, nature, and country). She further discussed the contents of Kindergarten *madrasah* (DepEd Order 47, s. 2016), the ALIVE in Grade 1 to 6 (DepEd Order 40, s. 2011), the ALIVE in Alternative Learning System (ALS) (DepEd Order 57, s. 2010), Special Program in Foreign Language; and the Support to Private Madaris (DepEd Order 81 s. 2007 and DepEd Order 18 s. 2008). Moreover, she explained the training for non-teaching personnel and the status of MEP across the country, presenting some recent projects and activities on the development of *madrasah* curriculum, learning materials, curriculum review and alignment, and advocacies and linkages. Finally, she shared what are the next steps for them at DepEd to further improve MEP implementation by targeting some deliverables and expected major outputs, namely: (1) ALIVE program expansion

to Junior High School; (2) sustained implementation of ALIVE in kindergarten and elementary public schools; (3) sustained support to learners in private *madaris*; (4) implementation of Technical-Vocational Education and Training (TVET) in ALIVE program; (5) implementation, monitoring, and evaluation of MEP programs; and (6) strengthening of advocacy and partnership with other agencies.

Workshop and Presentation of Outputs

On the second day of the seminar-workshop, practical inputs on developing the *madrasah* education pedagogy, curriculum, teaching resources, and teachers' support system were presented. The purpose of providing these inputs is for the participants to come up with practical applications as they were guided to develop educational resources, inquiring in the following areas: best practices, gaps and challenges, intervention and solution set, responsible agency or institution, and the target timeframe.

The participants came from various *madaris* institutions from Quezon City, Makati City, Caloocan City, Baguio City, Marawi City, Lanao del Norte, Lanao del Sur, North Cotabato, South Cotabato, Zamboanga, Basilan, Sulu, and Tawi-Tawi.

Pedagogy

On *madrasah* education pedagogy, the best practices include some specifics such as age-appropriate learning approaches on Arabic, student-centered learning approaches, positive reinforcement through motivational approaches, and socially-relevant approaches to learning and their implication to the development of critical thinking among students.

While the gaps and challenges include the need to design teaching methods and monitoring system designed for multi-level learners, there are also issues on how to motivate and keep learners motivated and the need to develop the basic competencies of learners based on their academic courses. In most cases, the *asatidz* are deeply concerned about keeping their methods of teaching meaningful to motivate the learners and provide them with basic competencies derived directly from the relevance and applicability of what they are learning as they are creatively and

contextually immersed in the various *madrasah* programs and areas of concentration.

The group provided a solution set which includes using different approaches that will provide a consistent learning environment such as grouping, visual aids, mother tongue-based education, and contextualization, among others. They also recommended developing contextualized textbooks and instructional materials that will directly strengthen relevant and up-to-date pedagogical approaches like interactive communication, story-telling, dialogue reporting, and dramatization, among others. The other recommendations include emphasizing the importance of the *madrasah* programs, strengthening the motivational approaches to teaching and the learning process (through *Qur'an* memorization, learning *salat*, and learning the Arabic language by heart), and some social reconstructions in learning by incorporating issues of the *Ummah* which are relevant to the changing times.

Curriculum

On *madrasah* education curriculum, the best practice inventory of the participants includes having a student-centered curriculum and learning. For most of them, it means a revised standard *madrasah* curriculum that contains key Islamic subjects (such as *Aqeedah*, *Fiqh*, *Serah*, *Hadith*, and *Qur'an*) which are taught creatively and contextually using varied teaching approaches. Another best practice is establishing a set time for ALIVE classes outside the regular academic classes, and which boils down to having qualified ALIVE classes teachers who are K to 12 compliant as well as having good school facilities and sufficient budget for each school year. Having applied theoretical knowledge in the curriculum such as moral virtues, character, and cleanliness is another best practice.

On the other hand, the direct gaps and challenges on curriculum include the need for a unified curriculum, a standardized curriculum plan and evaluation for all levels in grade school and high school, a reinforced and protected ALIVE class time, and a whole lot of

teacher-related concerns particularly on skill set relating to curriculum development and implementation.

To respond to the need to address the gaps and challenges in *madrasah* curriculum, the group recommended, first and foremost, strengthening the link between DepEd and the *madaris*. This will strengthen teachers' training in K to 12 and ALIVE curricula and on how to adapt these curricula to the needed modifications and revisions the contextualization process requires. This will also affect the motivation of the teachers and will allow the provision of good compensation packages for them.

The group also recommended conducting a needs-based assessment of the teachers, particularly regarding their need to develop basic skills and teaching competencies. This will also include finding out the hopes and dreams of the teachers. If it would help, they also recommended hiring both teaching and support staff who can provide the needed expertise in both curriculum and resource material development.

The group also included the strategic roles of local government officials and other government and non-government agencies in providing funding and support to teachers' overall development. Outside help is very much needed, as acknowledged by the group, particularly in extending the needs and other advocacies of *madrasah* education to a wider reach and support structure. This will include requiring parents to attend orientation on ALIVE curriculum so they can support it. Finally, the group recommended the need to oblige students to attend ALIVE classes as a DepEd required curriculum and with assessment and grading system required in the students' respective Form 138.

Teaching Materials

On teaching materials inventory, the group started off with this premise: East (Middle East) and West—and what resources will be

used? Then they identified the best practices, the gaps and challenges, and a potential solution set.

The best practices include having teaching resources coming from various local, national, and international sources. As the group struggled to answer the question of whose textbooks or authored by whom shall be used, they recognize that, indeed, various *asatidz* are using different books and other teaching resources. However, the group readily affirmed that the primary sources of Islamic knowledge are the *Qur'an* and *Sunnah*. So with these, *madrasah* education still affirms a unified teaching resource and curriculum. But with regards to the teaching resources, the group agreed to use Sunni books since Islam in the Philippines is mainly Sunni Islam.

As for the gaps and challenges, the group recognized the following: incomplete textbooks (or even not having any textbook at all in several cases), lack of school resources (not just on teachers' overall support but more so on school equipment for educational instruction), and funding support for research.

The group's solution sets include the strengthening of a general culture of providing incentives to teachers so that they can develop researches or improve their skills and competencies. They also affirm the advantages of the following strategies: the collaboration of knowledge or knowledge sharing, networking, and the use of internet to get sources and resources; doing and keeping consultations with the *Ulama*; and connecting with other institutions (like *waqf* foundations) to establish a systematized institution. They also reinforced the importance of doing dialogue between the teachers and learners to foster understanding and cooperation. They concluded by saying that what should be generally encouraged in *madrasah* education is this, that the more one gains knowledge the more one must be humble.

They also recommended allowing DepEd to assist in the production of teaching materials and to maximize the materials developed by the NCMF throughout the years.

Teachers' Support System

On teachers' support system, the best practices which the participants recognized in the current *madrrasah* education in the country include the following: the necessity of focusing on one topic at a time (such as Arabic language), a pool of teachers with pertinent expertise particularly those handling Arabic language and Islamic courses, professionalization of *asatidz* and developing their dedication to the craft, having effective approaches to discipline students, and having self-sustaining *madaris*.

The identified gaps and challenges include: the need for teachers' training so they can manage the various areas of concentration (on both the academic and Islamic studies programs) and the unique needs of multi-level learning context having additional subjects to teach; a need for teachers' training on the concept of the separation of church and state; various issues relating to teaching competencies, behavior, and being compliant to the DepEd competency and administrative requirements; and the lack of resource materials, funding, delayed salaries and allowances, meager compensation, and security of tenure so as to keep the good teachers motivated to stay and to develop themselves further.

One encompassing solution set which the group recommended is for a teacher-parent collaboration in securing school resources including funding and general support structures from both within the government agencies and outside the agencies. They also recommended a massive campaign on professionalizing the *asatidz* to improve their skills, various competencies, personality, and character. This would mean lobbying for teachers' financial support; providing teachers' scholarship programs; the need for another QEALIS examinations; empowering *asatidz* from overseas programs to impact curriculum and resource development; and developing resources that will help teachers in the areas of time management, parent-teacher relations, regular coaching and mentoring time for greater accountability and support, and an overall teacher-administrator and owner consultation.

To address the whole issue of limited teachers' compensation relating to security of tenure and movements, the recommendation is, first, for teachers to sign contracts which will bind their commitment to the school and for the school to comply with providing good compensation packages including benefits, allowing teachers to undergo continuous professional development such as seminars of methods of teaching K to 12 curricula, curriculum writing, some in-service training, among others.

Other Needs

There were other challenges discussed in both the group presentations and the open fora. They include concerns relating to students, teachers, parents, and culture and politics. Some *madaris* lack students while others have too many, which sacrifices the overall school program and performance. The various *madaris asatidz* and advocates were also deeply concerned about the recognition of the *madrasah* education system in terms of the acceptance of their graduates in tertiary education and their general acceptability in various private and public schools. The lack of parental support is also another challenge, particularly the parents' participation in their children's education and handling issues relating to students' behaviors and absences, among others. Finally, there is also a clamor for provision of training that will cater to the growing needs of both the school teachers and administrators including the *madaris* owners and other advocates.

The other challenges which relate to culture and politics would include *maratabat* (or tribal competition) which typically affect teachers' hiring and performances, issues on difficulty of expansion not just due to lack of resources but a general lack of support from the community, and on various politicking within the *madrasah* education and environment which may typically result to hiring unqualified and incompetent teachers, among others.

Open Forum and Discussion

Moderator:

Dr. CHEERY OROZCO

Senior Project Assistant

UP CIDS Islamic Studies Program

On the second day of the seminar-workshop on *madrasah* education, Dr. Arlyne Marasigan, Dr. Nassef Adiong, Dr. Jamel Cayamodin, and Dr. Nefertari Arsad provided some critiquing on the presentation of the various groups on the application and development of pedagogy, curriculum, teaching resources, and teachers' support system in their respective contexts.

Arlyne Marasigan shared the importance of harmonizing the *madrasah* curriculum. This, according to her, would be possible by creating a team that will review the current curriculum of the ALIVE program, traditional, integrated, and private *madrasah*. She added that a standardized curriculum does not fit all types of *madrasah* given the differences in context. She also shared the need to clarify the standard qualification of *madrasah* teachers, pointing out that teachers need to be trained, and they must secure a license to teach to be more efficient in teaching and in designing curriculum. She mentioned few universities that offer free or affordable training for teachers, specifically on curriculum design and pedagogy.

Nassef Adiong said that *madrasah* educators can learn so much from the Indonesian perspective of institutionalizing *madrasah*, which is already part of their state agency for human development. He pointed out, however, that in the Philippines, the situation is very different since it does not have a Ministry of Religious Affairs whose mandate is to promote quality education grounded with Islamic values. Even with the presence of the National Commission on Muslim Filipinos (NCMF), *madrasah* education in the Philippines is under a shared mandate between the NCMF, the Department of Education (DepEd),

and the Autonomous Region in Muslim Mindanao (ARMM). Having said this, he further elaborated that there are thousands of *madaris* in the country handled by various groups and jurisprudence. As a result, resources, materials, and mythologies differ and are most likely based on experiences, educational training, and jurisprudence.

Jamel Cayamodin included in his recommendation the creation of a central office that will address problems concerning *madrasah* education. To achieve this, according to him, there is a need for various stakeholders to organize themselves to democratically and peacefully campaign and lobby for the reinstatement of the Office of the Undersecretary for Muslim Affairs.

Nefertari Arsad also responded by expressing that the end goal of Islamic education is to produce *Khalifa Fil Ardh* or a global citizen—a person who establishes prayer and justice on earth among all creations. She also added that, even with the various school settings, having this one goal in mind ripples on how to teach and what to teach.

Synthesis (Day 2)

Dr. CHEERY OROZCO

Senior Project Assistant

UP CIDS Islamic Studies Program

Several best practices in *madaris* education both in Indonesia and the Philippines were linked to several classic Islamic thoughts to challenge the current trends and practices in *madrasah* and Islamic studies education. This was how Nassef M. Adiong provided a recap of the first day of the conference as the various presentations on the first day were received with much interest as also observed in the two open fora within the day.

Practical inputs relating to *madrasah* education which include the development of pedagogy, curriculum, teaching resources, and teachers' support system were presented on the second day. Arlyne Marasigan discussed the significance of looking at context-based pedagogy, among other pedagogies that may contextually relate to *madrasah* education. Nefertari Arsad provided key guidelines in understanding curriculum development, specifically highlighting the need to know the importance of the various types of curriculum including the hidden curriculum. Basher Tomilang shared how RA 9997 or the act which created the National Commission on Muslim Filipinos (NCMF) was enacted and how this enabled *madrasah* educators and advocates to develop teaching resources for *madrasah* education system in a period of five years. And that, until now, they are still waiting for a wider implementation of these teaching materials. Mita Parocha shared about the universe of teachers' support system developed by the Department of Education (DepEd) for *madrasah* teachers and administrators. Apparently, there are vast human and material resources for the support and growth of *madrasah* teachers and administrators. These are being developed to include more communities and address certain limitations including geographic location, teachers' salary and allowances, teaching resource development, and teachers' personal growth.

The participants were provided practical applications of the various presentations as they were guided to develop educational resources, inquiring in the following areas of concerns: gaps and challenges, intervention and solution set, responsible agency or institution, and the target timeframe.

Tying up the loose ends, Arlyne Marasigan challenged the participants to be fearless in developing their contextual Muslim-Filipino pedagogy citing several examples from her experience as an educator. She also responded to a few concerns and questions taken from the group presentations. Nassef Adiong also responded to some historical and philosophical contexts relating to potential conflicts in making *madrasah* education relevant to our times. Jamel Cayamodin shared his reflection on the importance of the *madrasah* teachers' support system, not only those coming from the Department of Education (DepEd) but more so the creation of another office within this government agency that will address the needs of the *madrasah* education system in the country and intervene in various difficult situations.

A very apt wrap was provided by Nefertari Arsad when she asked what the end goal of education is. And that is to develop each child, each student as a vice-regent or steward of the world Allah has entrusted him or her. That each of these children and students will be bearers of peace, prayer, and charity from Allah.

It is just fair to say that this has been a meaningful and fruitful conference in terms of input through the various talks, output through the participants' responses and action points, as well as in providing a venue for the *madaris* and Islamic studies *asatidz* and advocates to express their needs and concerns.

Closing Remarks

Dr. JAMEL R. CAYAMODIN

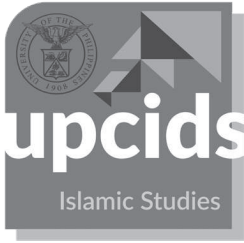
College Secretary and Assistant Professor,
Institute of Islamic Studies, University of the Philippines Diliman and
Co-convenor, UP CIDS Islamic Studies Program

Dr. Jamel R. Cayamodin, one of the Co-convenors of UP CIDS Islamic Studies Program, gave the closing remarks of the program. On behalf of the Institute of Islamic Studies, he expressed his gratitude to the Office of the Education Attaché of the Indonesian Embassy headed by Dr. Lili Nurlaili. He also thanked the Minister of the Deputy of Mission of the Indonesian Embassy, Ms. Budi Dhewajani and the Resource Persons of the International Seminar-Workshop, Dr. Acmah Syahid, Dr. Tajul Arifin, and Dr. Maripaz Abas. Additionally, Dr. Cayamodin thanked Dr. Teresa S. Encarnacion Tadem, Executive Director of UP CIDS, and the US Embassy in Manila for the support given to the program. He also extended his word of thanks to the participants for attending the seminar-workshop and the IIS staff for the work rendered to the success of the program. Dr. Cayamodin mentioned that the purpose of the international seminar workshop “is to further strengthen the *madrasah* education system in the country for sustainable development and nation building.” However, he shared that “the *madrasah* system seems not to be effective for the past centuries because in the Muslim communities we produce the two radicals or two far extremes.” These extremes, according to him, “extreme in terms of religious belief that resulted to the extremists and extreme liberal who do not recognize the importance of religion.” Moreover, he shared that the *madrasah* system has existed as early as the 15th century and, during this time, the Muslim communities were the poorest of the poor.



Moreover, Dr. Cayamodin mentioned that part of the output of the program is to write a letter addressed to President Rodrigo Duterte in order to reinstate the Office of the Undersecretary of Muslim Affairs in the Department of Education. A similar letter will also be addressed to the Secretary of the Department to fast track the petition. With this, Dr. Cayamodin asked the participants if they are willing to support this intention by signing the petition. He showed the petition and read its content. Apart from the petition letter, according to him, there will also be an action plan to fast track House Bill No. 6644 in the Congress and later in the Senate.

Dr. Cayamodin ended his closing remarks by saying that the organizers hope that the program can hold the seminar-workshop annually and that future editions of the event will have the same support from the participants.



The UP CIDS Islamic Studies Program

The **Islamic Studies Program (ISP)** of the UP Center for Integrative and Development Studies (UP CIDS) seeks to take the lead towards an active role for the academe in advancing the critical and strategic roles of Islam in nation-building. The Program aims to encourage the wider context of the Filipino communities to know Islam deeper, and consequently deal with existing stereotypes against Muslims.

The Program's objectives will be accomplished through three research components:

- **HIKMA or Historical and Islamic Knowledge for the Modern Age**, which covers topics such as Muslim responses to modernity, education, gender, and languages;
- **Research on Shari'ah Courts**, which focuses on the Code of Muslim Personal Laws of the Philippines (otherwise known as Presidential Decree No. 1083); and
- **The Moro Story**, which focuses on issues affecting the Philippine madrasah system, gender and migration in the Bangsamoro, and the rehabilitation of Marawi City, among others.

The ISP is mainly composed of faculty and researchers from the UP Institute of Islamic Studies (IIS) of the University of the Philippines Diliman.



About the Editors

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MACRINA A. MORADOS is Assistant Professor 6 and Dean of the Institute of Islamic Studies (IIS), University of the Philippines Diliman. She is also a Faculty Affiliate at the UP Center for International Studies (CIS) since 2015. She is also the Convenor of the Islamic Studies Program (ISP) of the University of the Philippines Center for Integrative and Development Studies (UP CIDS). In 2015, she was appointed as a member of the Transitional Justice and Reconciliation Commission (TJRC) for the Historical Injustice Study Group. Her field of expertise and research interests include Muslim Personal and Family Relations Law, Shari'ah courts in the Philippines, Muslim women and children's rights, interfaith relations, theocentrism and pluralism, and history of the Muslims in the Philippines.

