

EDUCATION POLICY BRIEF

RECOGNIZING AND ACCREDITING ALL MADRASA SCHOOLS

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KEY MESSAGES

The madaris school is one of the fundamental sources and providers of knowledge in Islam. It is where the Muslims can purely seek their true identity, culture and faith. Madaris strengthens one's belief and love for the Almighty Creator by learning and implementing the wisdom coming from the Qur'an and prophetic model (Sunnah).

The Bangsamoro Region aims to have an inclusive and equitable education for all including the madaris sector. In this policy brief, we seek to answer and address the long-raised issues of our madaris, which is to be recognized by government.

The number of Madrasa schools in BARMM is 1,534 and more (IAG, 2019). In 2019, 135 madaris were given Permit to Operate (PTO). In addition, out of the 135 only 60 of them are subsidized through the Standard Madrasah Curriculum - Balanced Education (SMC-BE). There is really a great absence of government participation in this sector. This trend could lead our region into a risky situation in the near future.

After the Marawi Siege last May 2017, most of the people blamed our Madrasa schools to be the sole source of this tragic incident where the youth, who had participated in violent acts, were trained. For this reason, we should resolve that the madaris main objective is to correct the misinterpretations of Islam as some Madrasa schools have always been providing true education and the peace-based teachings of Islam.

RECOMMENDATIONS

The Bangsamoro Government has a vital role and responsibility to resolve this problematic issue, through:

- **Identification.** BARMM should identify which of the Madrasa schools are offering the wrong curriculum. Those offering the right curriculum should be recognized and start to undergo regulation and monitoring. Let all of the Madrasa schools be accredited by the Bureau of Madaris Education and Department of Education (National).

- **Avoidance.** When our government commences regulation and continuously monitor our madrasa schools, it will be a very good beginning to eradicate and avoid the penetration of the false beliefs and ideologies brought to us by the Maute-inspired group who lead the youth to violent acts.
- **Maintenance.** Being accredited and regulated by the different offices, they should resolve the issues long raised by the madaris leaders.

JUSTIFICATION

The madrasah managers were asked if they were interested in applying for government recognition. Close to **90%** of them responded in the **affirmative**. By type, the madaris ibtida-i and idadi have the highest percentage with **92.1%**, compared to those offering thanawi (ma'ahid) and collegiate (kulliyat) levels with **87.8%** and **87.2%**, respectively. Overall, very few (**1.8%**) are not interested in applying for government recognition. **Eight percent (8.3%)** are currently not sure if they will apply for it [Institute for Autonomy and Governance, 2019, URL: <http://iag.org.ph>].

TABLE 12 MADRASH'S INTEREST IN OBTAINING GOVERNMENT RECOGNITION

RESPONSE	MADRASIBITIDA-1 AND IDADI		MA'AHID		KULLIYAT		TOTAL	
	F	%	F	%	F	%	F	%
YES	82	92.1	36	87.8	34	87.2	152	89.9
NO	2	2.2	1	2.4			3	1.8
NOT SURE	5	5.6	4	9.8	5	12.8	14	8.3
TOTAL	89	100	41	100	39	100	169	100

SOURCE: RESEARCH ON TRADITIONAL MADARIS IN ARMM AND ITS ADJACENT AREAS, IAG 2019 WEBSITE: IAG.ORG.PH/

In Muslim-dominated countries, the madrasah has become an integral part of the national educational system. However, in the Philippines, it is not, unless traditional madaris apply for recognition. According to Mercado (2009), for years, policy makers in the education sector have been seeking ways to integrate madrasah education into the mainstream Philippine system. It is a continuing concern.

Latif (2014) also observed that most of the madaris in the Philippines have no government accreditation. Islamic schools have been running under the supervision of the Muslim communities or local leaders. The absence of national accreditation in all madrasah education in the Philippines is an obstacle to offering higher degree since the government cannot grant accreditation to educational institutions that do not meet government requirements (IAG,2019).

It is very essential to take into consideration the issue pertaining to the government recognition of the traditional madaris in BARMM. Based on the IAG table provided, most of our madaris leaders (limited to the attendees of the IAG focus group discussions) preferred to obtain government recognition because of its good impact and effects that could be very helpful for them.

EVIDENCE FOR ACTION

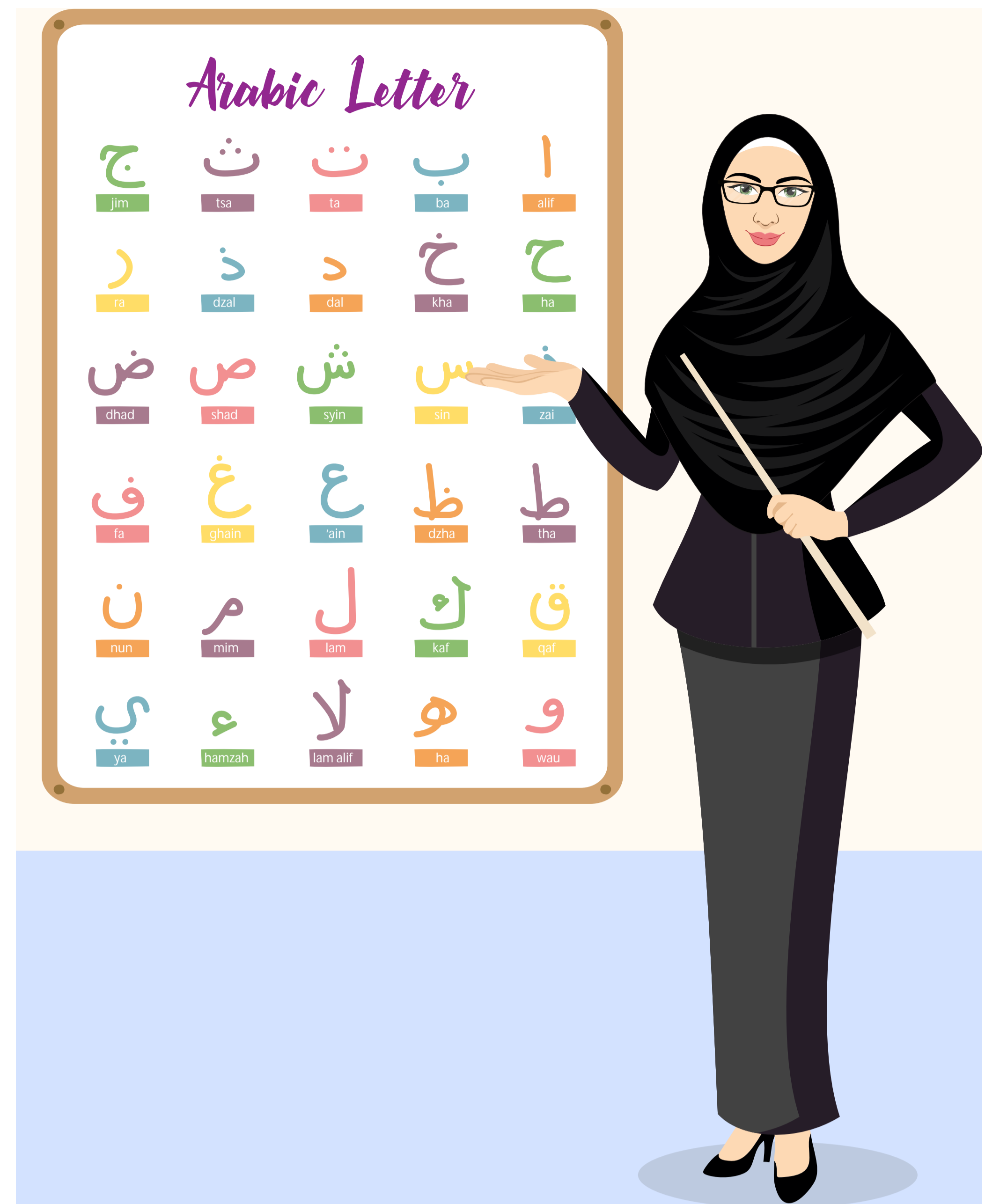
Article IX, Section 16, of the Bangsamoro Organic Law provides that, “It shall be a top priority of the Bangsamoro Government to establish, maintain, and support a complete and integrated system of quality education, which shall be a subsystem of the national education system.

The vision of the Bureau of Madaris Education is to produce a new generation with a new mindset equipped with fear of Allah (SWT) and Islamic values, not only in theory but more so in practice, and who will become future leaders of the country (IAG, 2019).

As the IAG researched on the problematic issue with regards to the accreditation of madaris, they have provided some ways forward and/or future action plans that can be the basis of the future policy makers and researchers to solve these long raised sentiments.

The vision favored by the Madrasa stakeholders converges with this intent of the Bangsamoro Organic Law and the current vision of the Bureau of Madaris Education. The stakeholders upheld to include the following elements in its aspiration (IAG,2019):

- The traditional madaris should be recognized as a subsector within the Bangsamoro education system with accreditation and standard curriculum. Traditional institutions will gradually adopt balanced education to produce well-rounded graduates (English and Arabic). It should produce lawyers who have taqwa (piety) in their hearts, teachers who are conversant, and disciplined engineers who are trusted.
- The foundation of education should be the traditional madrasah system, even while combining it with mainstream education.
- Education should be pluralistic/democratic. It should teach how the Prophet (SAW) lived throughout his life. He did not only interact with Muslims, he also interacted with people from other religions.
- The **Arabic Language and Islamic Values Education (ALIVE)** Program should be strengthened and Islamic values aligned with the general values education or Edukasyon sa Pagpapakatao (ESP).
- Traditional institutions will gradually adopt balanced education. There will be united education with unified and balanced curriculum to produce well-rounded graduates (English and Arabic). It should produce lawyers who have taqwa in their hearts, teachers who are conversant, and disciplined engineers who are trusted.
- There should be quality education in the right direction, molding students to become competitive and true Muslims. This will start from leaders who are caring, highly intellectual, and God-fearing.



THE MADARIS AND PUBLIC OPERATE AS SEPARATE SYSTEM (IAG RECOMMENDATIONS):

- Government should not control the madrasah, but there will just be some degree of supervision.
- The traditional madaris should be recognized as a subsector of the Bangsamoro education system.
- Education should also teach soft skills, such as reflection and discernment.
- The traditional madaris should subscribe to government policies and directions so that they may not be left behind.
- The traditional madrasah should be considered in the light of the Bangsamoro law. It should get subsidy and financial assistance from the government.
- There should be a responsible institution that will review and find the gaps in our current educational institutions, including the traditional madaris (i.e. curriculum, pedagogy, etc.).
- The madrasah should resolve how it wants to operate: as holistic Muslim institution or as religious institution?
- Traditional madaris should be recognized without bias in their operation.

MAIN SOURCE

Research on Traditional Madaris in ARMM and its adjacent areas, Institute for Autonomy and Governance, 2019 Website: iag.org.ph/

Hadji Latif, Sahraman. (2014). "Islamic Education: Opportunities and Challenges in Secular Philippine State" in Sainterbu: Jurnal Sains dan Teknologi, Volume 7, Number 1, June 2014, URL: <http://ejournal.unwaha.ac.id/index.php/saintek/article/view/69>

Mercado, Fr Eliseo, OMI. (2009) "Modernization of the Madrasah." GMA News Online, URL: <https://www.gmanetwork.com/news/opinion/content/162788/modernization-of-the-madrasah/story/>