

ANALYSIS OF EDUCATIONAL POLICY AND ITS IMPLEMENTATION ON THE AUTONOMOUS TERRITORY OF THE MORO NATION: CHALLENGES AND TRANSFORMATION

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ABSTRACT

The Philippine government's education policy has not been able to run as expected because it has been responded to differently by the Muslim community, thus having an impact on the education system in the Philippines. This situation reflects the dynamics of interests in different directions between the government and society. Therefore, this article will identify education policies and their implementation in the Bangsa Moro autonomous region. The purpose of this article is to analyze educational policies for the Muslim community in Moro. This writing uses the literature review method, which tells about reviews, summaries and written thoughts about various library sources. The Philippines began to accommodate madrasa educational institutions in their national education system. The results of the research show that the educational policy that is implemented is based on a combination of knowledge and cultural integration in society. This combination requires educators to present Islamic education that is integrated and close to students' lives.

1. INTRODUCTION

Muslims in the Philippines are a minority living among a majority of Christians and led by a government that adheres to Christianity. Muslims only constitute 5.1% of the total population. Islamic education arrived in the southern Philippines with Islam itself sometime in the late 13th or early 14th century. Over the next two hundred years, it spread throughout the southern islands of Mindanao and the Sulu Archipelago (Majul, 1999). Responses to Filipino Muslims' long struggle for educational equity, for now, remain at the level of policy statements. Its effective implementation faces challenges beyond the poverty, inadequate funding, and bureaucratic malaise that hamper most efforts to reform Philippine education. For example, the primary motive behind the century-long policy of integration through education was the threat to national unity inherent in the diversity of Filipino society. This became a national security issue as a result of the Muslim secessionist movement in Mindanao.

A state policy that recognizes the need to consider Islamic education and its culture for Muslims as part of Filipino culture. For this reason, the Philippine government, for example, established the National Integration Council, the Institute of Islamic Studies under the University of the Philippines,

the MSU-Sharia Center, the King Faisal Center for Islamic Research and Studies, the Muslim Personal Law Act, the establishment of the Sharia Court as part of national law (Abdulkarim, K. A. & Suud, 2020). Among the steps taken by the government to advance Islamic education for Muslims is the issuance of Letter of Instruction No. 71-A which allows and authorizes Arabic as the language of instruction in schools and districts in the Philippines, and LOI-1221, which recognizes the accreditation and integration of madrassas into the Philippine education system. The country's constitution separates religion and the state.

In this research the main focus is education policy and its implementation in the Bangsa Moro autonomous region. Madrasas are Islamic schools that teach Arabic and Islamic studies, especially Al-Quran reading and Arabic. It is seen not only as an institution of learning, but also a symbol of Islam. It was considered an appropriate place to acquire knowledge in Arabic and Islamic religious teachings (Rodriguez, 1993). An even more important policy is the granting of Regional Autonomy for Muslim Mindanao (Autonomous Region of Muslim Mindanao). It states that "Regional governments must establish, maintain and support as a top priority a complete and integrated quality education system and adopt an educational framework that is meaningful, relevant and responsive to the needs, and aspirations of the people of the region." (Abdulkarim, K.A. & Suud, 2020).

Mindanao Muslim Law no. 14 regulates the accreditation of madrasas in the regional education system so that madrasas are supported to become part of national education standards. In addition, other regional regulations have been implemented, seminars and conferences have been held. Task forces and councils have been formed to accommodate and strengthen madrasas by recognizing their contribution to the Muslim community and the nation. However, the question that arises is how serious the government is in establishing these programs, considering that their implementation has been long delayed. Some of these programs have been out and about technically in effect for years without any administrative tools to enforce them. Various studies have been conducted on Islamic education in Mindanao (Abdulkarim, K.A. & Suud, 2020). Research reveals that despite concerted government efforts to introduce educational programs in Muslim Mindanao, little improvement has been made in nearly two decades.

This raises the possibility that the Islamization of public education in the Philippines is essentially a bet that lowering the dividing wall between mosques and the state in the Philippines will create a space in which more moderate Muslim voices can articulate viable educational alternatives to assimilatory and alienating educational practices. a past that has contributed to conflict in the country. This makes it an experiment worth looking into for the insights it might offer into the challenges of providing education to minority Muslim communities in other diverse societies.

2. METHODS

This writing uses the literature review method. Literature reviews contain reviews, summaries and written thoughts about several library sources (which can be articles, books, slides, information, the internet, etc.), about the topics discussed. Good literature must be relevant, up-to-date and adequate. There are five steps in using a literature review, namely: searching for relevant literature, selecting specific sources, identifying article details, creating an outline and compiling a literature review. The basis for writing is sources and literature, both international and national. Data collection techniques are carried out by collecting books, literature articles, journals and others that are relevant to the author's title. After the required documents and data are collected, the writer will read, record and analyze the documents and data and write them into an article.

3. RESULTS AND DISCUSSION

Government Policy towards Islamic Education in the Era of Moro Nation Autonomy: Transformation and Challenges. In the late 13th or early 14th century, Islamic education emerged in the southern Philippines along with Islam, through Arab missionaries. It expanded to the southern islands of Mindanao and the Sulu Archipelago over the next two centuries (Guleng M.P., Muhamat R., 2017). Before the colonial period, the madrasa system was locally known as Pandita. From then until now, volunteerism has become the basis of this madrasa system (Bakar, 2011). Pandita schools were mostly instituted in Mindanao and Sulu. Pandita, is a Sanskrit term meaning a learned person and is similar to the Arabic alim, a term used for those who have distinguished themselves by attaining greater knowledge of Islam, regardless of social background. (Milligan, 2017). The teachers in these schools are called by various names, including pandita, guro, khatib, imam, or Bilal.

At Pandita schools, learning begins with small tutorial sessions held in the mosque or at Pandita's premises (Milligan, 2017). Students live with or visit teachers regularly, with the help of wealthier Moro families who want their children to be taught about the Islamic faith. It teaches students verses from the Koran, Arabic writing, and a little arithmetic (Samid, 2022). When the Americans invaded the Philippines in 1898, they dissolved the Pandita system and replaced it with western secular schools. They offer a curriculum designed to colonize, Westernize and secularize Muslims (Samid, 2022). This includes teaching democratic values, training functioning citizens, and the rights and obligations of the people. The teaching medium is English. Americans force every child under the age of seven to enroll in school and provide them with free school supplies (Samid, 2022).

3.1 Government Policy on Integrated Madrasas

Apart from traditional madrasas that offer Islamic education, there are also other types of madrasas in the Philippines, which are accredited and recognized by the Department of Education in the Philippines. This is called Madari Terpadu which is a private and Islamic school that has received government accreditation. The integration of madrasa schools into the government education system actually started in the 1980s and has become government policy since those years. In 1982, the government took various decisions to integrate madrasas into the official education system with the aim of improving and developing the social and educational status of disadvantaged Moro Muslims. As a result of the joint efforts of the Ministry of Education, Culture and Sports with the Ministry of Muslim Affairs, those madrasas that meet certain requirements and offer science and culture subjects in addition to religious subjects in their curriculum are officially recognized by the government and even receive financial support from the state (Murtadlo, 2015).

The integrated madrasa system was officially established in 2005, when the Philippine government sanctioned the accreditation, integration and development of madrasas as learning institutions, with an integrated curriculum. The Letter of Instruction (LOI, No. 1221) of 2005 was the first law of the Philippine government aimed at gradually integrating madrasas into the national education system. This letter is based on Article 15, Paragraph 8 (1) of the 1973 Philippine Constitution, which states that the government must maintain a proper, complete, and integrated education system (Abdulkarim, K.A. & Suud, 2020).

The letter stipulates that madrasas must maintain their Islamic identity and Arabic language, as well as Islam as a religion in their curriculum which adheres to the national education system. It recognizes the integration and accreditation of madrasas into the Philippine education system. Because this madrasa is managed by the government, classes are held regularly, Monday to Friday, as they do in public schools. Apart from that, the government has also determined the curriculum that is implemented in this madrasa.

DepEd order no. 51, s. In 2004, what was known as the "Standard Curriculum for Public Elementary Schools and Private Madrasas" was amended by DepEd Decree no. 40, s. 2011 with two approaches, the Halal Madrasah Curriculum (REMC) for public schools and the Refined Standard Madrasah Curriculum (RSMC) for all integrated madrasas in the Philippines. The Fine Standard Madrasa Curriculum used in all integrated madrasas in the Philippines for Elementary Schools, along with the K to 126 program, with appropriate time allocation. Moreover, for SMA and SMA, the curriculum applied is the same as that of RSMC, which consists of K for 12 subjects, intended for SMA and SMA.

The integration of madrasas has benefited the Muslim community as it shapes young Muslims to become better educated, they can easily find jobs in the labor market, participate actively

in educational decisions, and most importantly, their contributions are recognized. This helps Muslim students transition smoothly from private Madrasas to public schools. Under the right circumstances, it brings together Muslim students who have long experienced educational marginalization. This program meets the needs of graduates in terms of technical readiness and professionalism. It also incorporates ideals that reflect the country's culture, traditions and conventions. On the other hand, they pursue their social welfare, while maintaining their identity as Moro rich in inherent and dynamic cultural heritage. However, it seems that many madrasas across the Philippines are still not integrated. Despite the fact that the Department of Education does not recognize or accredit these madrasas, most of them seek official accreditation, 71% of madrasas in the Philippines stated they wanted to integrate (Cagape, 2008).

While there are some traditional madrassas, on the other hand, who want to remain traditional, due to the lack of open communication, traditional madrasa administrators are unwilling to accept the government's push to integrate Islamic education through the Ministry of Education. As many madrassas experience increasing discomfort and unease among Islamic teachers, their skills are not properly recognized by the government. A Muslim teacher who receives Islamic education abroad is not guaranteed to be properly recognized by the Ministry of Education or the Higher Education Commission, limiting their knowledge and power within the madrasa (Cagape, 2008).

Additionally, there are those who oppose integration, as they believe that there is a shift towards Christianization as the term is equivalent to assimilation, a subtle type of de-Islamization of the Filipino Muslim millennial population. This was influenced by the views and interpretations of the Philippine government, that national culture was defined by Moro elders as Christian culture, and integration implied the assimilation of Muslims into Christian society. However, it is believed that integrated Islamic schools are considered to undoubtedly enhance the government's desire to adequately meet the educational needs of its citizens, whether Christian or Muslim, but a subtle area that causes disagreement among madrasa operators is the rejection of government recognition, standards and standards. and monitoring, will not be able to integrate their schools and students graduating from their institutions will not be able to take advantage of the education offered in public schools and at higher levels of education in universities.

3.2 Transformation and Challenges of Islamic Education in the Era of Moro Nation Autonomy

After the Philippine government adopted a policy of including madrasas in the Philippine education system, the Philippine government visited Indonesia several times to study the Islamic education model in Indonesia. In 2010, the Minister of Education of the Philippines, Br Armin A Luistro FSC, held a meeting with the Minister of National Education (Mendiknas) M Nuh in Jakarta. On that occasion, Armin A Luistro explained that his party's reason for adopting the Indonesian

madrassa education system was because the former Spanish colony had opened a madrassa education program.

On March 8 2011, the visit was followed by the signing of a Memorandum of Understanding (MoU) in the field of Basic Education between the Indonesian Government and the Philippine Government. The MoU was signed during the visit of the President of the Philippines to Indonesia. The implication of the signing is that the Indonesian government is willing to provide master's and doctoral scholarships to 23 madrassa teachers in Mindanao. Seeing the Philippine government's interest in developing madrassa education, we should be proud. There are several madrassa education program packages that can be offered based on experience in implementing madrassa models in Indonesia. Several programs or madrasah implementation models that have shown success include: Madrasah Aliyah Special Program (MAPK), Madrasah Aliyah Boarding and Madrasah Aliyah Skills Program (Murtadlo, 2015).

The first model that can be offered as a model is the Madrasah Aliyah Special Program (MAPK) education model, a program that was initiated by Dr. Munawir Sadzali in 1987. This program runs for 7 generations. This program is considered successful because its graduates are projected to become scholars who are scholars or intellectuals who have succeeded in becoming successful academics and occupying strategic positions in both state universities and government bureaucracy (Murtadlo, 2015).

The second model that can be offered to the Philippine Government is the Madrasah Boarding Program model. In Indonesia, this madrassa boarding program experience was actually carried out when the Indonesian Ministry of Religion held MAPK. However, the madrasah boarding program is more specifically aimed at piloting madrasahs. In 1996 BJ Habibi with the BPPT institute tried to establish a Magnet School which later changed its name to MAN Insan Scholar in Serpong and Gorontalo. This program has succeeded in producing students who are competitive in the field of general science even compared to public school students (Murtadlo, 2015).

The third model that could be offered to the Philippine government is the Madrasah Skills Program. In fact, in the statutory nomenclature, this program already has a special designation, namely Madrasah Aliyah Skills (MAK). The skills program madrasah that was initiated by the Ministry of Religion is a regular madrasah accompanied by a skills laboratory. This program produces skilled students who are ready to enter the world of work. The advantage of Madrasah Skills Program alumni compared to vocational school alumni is in terms of attitudes and behavior. Madrasah alumni of skills programs are usually more humble, honest and dedicated (Murtadlo, 2015).

From efforts to offer these three models to the Philippine government, the experience of the Indonesian Ministry of Religion can be trusted to be directly involved in this collaboration. Of course,

the choice of model is left entirely up to the Philippine government in terms of the form and quantity of activities to be collaborated.

4. CONCLUSION

The history of Islam in the Philippines has experienced ups and downs from a once great religion marked by the presence of Islamic kingdoms such as Manila, Manguindanao and Sulu to a minority group caused by colonialism carried out by Spain, America and Japan. Until the Philippines became independent, the identity of the Filipino nation was still divided between the northern part of the Philippines and the southern part of the Philippines. And to unify the identity of the Filipino nation, the government of that country tried to integrate the Moro (Muslim) nation into the Philippine national identity in various peace agreements such as the Tripoli agreement between the government and the MNLF (1976), the agreement was renewed with the agreement between the Philippine government and the MNLF (1996) and final agreement between the Philippine Government and the MILF. Simultaneously with the government's efforts to unite the political Moro nation into the Filipino nation, in the field of education the Philippine government tried to include Islamic education systems such as madrasas in the national education system. In developing madrasa education, the Philippine government has learned a lot from the development of madrasas in Indonesia.

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