THE STUDY OF LAW PERSPECTIVE TO FAMILY RELATIONSHIP AND ACADEMIC PERFORMANCE IN MADRASAH - GENERAL SANTOS CITY, PHILIPPINES

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ABSTRACT

JEBREL C. CANACAN Master’s in Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia. “The Study of Law Perspective to Family Relationship and Academic Performance in Madrasah in General Santos City, Philippines”.

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This study would like to find out the effects of family relationship on academic performance in Madrasah learners in General Santos City, Philippines. Specifically, the researcher sought answers to the following questions: 1. What is the level of family relationship that exist among the families of Madrasah Learners in terms of (a) father and mother relationship, (b) parents and children relationship, (c) siblings relationship, and (d) children-relative relationship? 2. What is the academic performance of Madrasah learners? And is there a significant effect of family relationship to the academic performance in Madrasah learners in General Santos, Philippines? A total population of 115 Madrasah learners as well as their parents served as respondents in the study. The respondents came from three selected public high schools in the Division of General Santos City during the school year 2013-2014. Family relationships were measured in terms of four parameters namely husband-wife relationship, parent-children relationship, siblings relationship, and children-relative relationship. The academic performance in Madrasah learners was based on the average grades during the third grading period obtained from their respective teachers. Two major instruments were used in this study: the first questionnaire on family relationship was answered by the parents and the second questionnaire also on family relationship, was answered by the Madrasah learners. The following statistical treatments used were mean, percentage and multiple linear regression analysis at 0.05 level of significance. The result of the study showed that the performance in Madrasah learners were significantly affected by their family relationship. Specifically, learners performed better when they have smooth, loving and close relationship with their siblings and parents. They also perform better when they have close relationship with relatives, however, do not significantly affect their Madrasah performance.

Keyword: Family, Relationship, Performance, Madrasah, Philippines
A. Background

The family is considered to be the simplest form of social organization. It is likewise the basic unit of the educational system, for it is in the family that the child starts his first training in becoming a worthy member of the society. The first socialization of the individual takes in his family setting. No matter what values, behavior, and ways of life he may acquire later in life, he always goes back to his roots – that is, his family. It is very difficult to discard altogether what he has internalized in the long years he stayed within his family circle.

Islamic education in the Philippines can be traced back to the period of the Islamization of Sulu in the 13th century. It started first in the form of maktab, or Qur’anic schools for young children to learn to read and recite the Qur’an. Later, a more formal structure known as the madrasah was established teaching the subjects of Theology, Arabic, Jurisprudence, and History. Elementary, secondary and much later even collegiate levels were opened. Following the colonial period and the opening up of public secular schools.

The madaris (Local Islamic Schools) suffered a decline since they could not compete with government schools in terms of providing job opportunities for their graduates. Madrasah graduates from secondary level were also unable to enroll in secular universities because the curricular requirements were different. To acquire higher degrees, therefore, many madaris graduates have had to leave the country for the Middle East where similar curricula made it easy for them to enter the system.¹

The madrasah has been an important educational institution for Muslims in providing young children with religious instruction. It has been responsible for transmitting Islamic knowledge, values and culture. Secular public education does not provide for this type of knowledge, so children who go to public schools are often ignorant about their religion.

¹ Kakamaruzzman Bustaman-Ahmad and Patrick Jory “Islamic Studies and Islamic Education in ContemporarySoutheast Asia”. Mainstreaming Madrasah Education in The Philippines: Issues, Problems And Challenges Carmen Abu Bakar (2011)
Because Muslim parents want their children to have employable skills and religious awareness at the same time, children began attending regular schools as well as attending the madrasah on weekends. This situation is hardly conducive to proper learning since children are fully occupied every day of the week with schoolwork and have no recreation time. A happy compromise should be found which would allow the children to learn both their religion and necessary skills in the same school.²

The madrasah system operates on the principle of volunteerism. It is usually administered by an organization or by a family that has decided to freely provide such a service to the community. The system operates independently of others and may not even be officially registered at the Department of Education. As such, there is no uniform or standardized curriculum. Yet in spite of these flaws or weaknesses the madrasah system continues to thrive, which is indicative of the Muslim community’s strong desire to ensure that their children receive an Islamic education.

However since the September 11 2001 attacks on the United States, the independence of the madrasah in the Philippines has been challenged because of government perceptions of the links between madrasah and extremism. In the Philippines this has produced various reactions. Some madaris have been raided on suspicions that the schools were being used for terrorist activities. At the same time the World Bank has also made funds available for the mainstreaming of the madaris. This chapter reviews some of the research that has been conducted on problems facing Muslim education in the Philippines before discussing recent attempts to mainstream the madaris into the Philippines public school system.³

A madrasah is usually set up by private individuals or groups to provide Islamic education for the children in the community. Since profit is not the essential motive for opening the school there is no compulsory payment of fees. Parents pay on a voluntary basis depending on what they can afford. Teachers are also volunteers and are paid minimal salaries. Operating on a low budget means that the schools are often lacking in books and other facilities. This constitutes one of the biggest problems for the madrasah. Other problems have to do with teacher competence, curriculum, instructional materials and infrastructure.

²Ibid, 5.
³Ibid
B. Theoretical Review

In human context, a family is a group of people affiliated by affinity, or co-residence/shared consumption. Members of the immediate family may include a spouse, parent, brother and sister, and son and daughter. Members of the extended family may include grandparent, aunt, uncle, cousin, nephew and niece, or sibling-in-law.

In the article authored by A. Ibrahim posited that family, which is the basic unit of civilization, is now disintegrating. Islam’s family system brings the rights of the husband, wife, children, and relatives into a fine equilibrium. It nourishes unselfish behavior, generosity, and love in the framework of a well-organized family system. The peace and security offered by a stable family unit is greatly valued, and it is seen as essential for the spiritual growth of its members. A harmonious social order is created by the existence of extended families and by treasuring children.

Here are some tips you may want to follow in helping your children grow up with Islamic values.

1. **Start by teaching them the importance of Worshipping only Allah:** The best thing any Muslim parent could ever teach their children is to emphasize, from the day they can comprehend, that Allah (S.W.T) is One and no one is worthy of worship except Allah (S.W.T). This is the fundamental message of our Prophet (may Allah’s peace and blessings be upon him) and it is our key to Paradise.

2. **Treat them kindly:** Kindness begets kindness. If we were kind to our children, they in turn would show kindness to others. Our Prophet (may Allah’s peace and blessings be upon him) was the best example in being kind to children.

3. **Teach them examples of Muslim heroes:** Instead of Batman or Superman, tell them about real heroes such as Abu Bakr, Umar ibn Khattab, Othman bin Affan, Ali bin Abi Talib and others. Tell them how Muslim leaders brought a real peaceful change in the world and won the hearts of Muslims and non-Muslims alike.

4. **Let children sit with adults:** It is preferable for children to be among adults, especially when listening to Islamic lectures. The Prophet (may Allah’s peace and blessings be upon him) would often put children in the front row when he spoke to the people.

5. **Make them feel important:** Consult them in family matters. Let them feel they are important members of the family and have a part to play in the growth and well being of the family.

6. **Go out as a family:** Take family trips rather than allowing your children to always go out only with their friends. Let your children be around family and friends from whom you want them to pick up their values. Always remember that your children will become who
they are around with most of the time. So, watch their company and above all give them your company.

7. **Praise them:** Praise is a powerful tool with children, especially in front of others. Children feel a sense of pride when their parents’ praise them and will be keen to perform other good deeds. However, praise must be limited to Islamic deeds and deeds of moral value.

8. **Avoid humiliation:** Similarly, do not humiliate them in front of others. Children make mistakes. Sometimes, these mistakes occur in their efforts to please the parents. If you are unhappy with your children, tell them in private.

9. **Sports:** The Prophet (may Allah’s peace and blessings be upon him) encouraged sports such as swimming, running and horse riding. Other sports that build character and physical strength are also recommended, as long as the children maintain their Islamic identity, wear appropriate clothes and do not engage in unnecessary mixing.

10. **Responsibility:** Have faith in their abilities to perform tasks. Give them chores to do in line with their age. Convince them that they are performing an important function and you will find them eager to help you out again.

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Jawad, Huda "Raising Children The Islamic Way"


http://www.hilalplaza.com/raising_children_in_islam.htm
Importance of Madrasah Education

قال رسول الله صلى الله عليه وسلم (( ألا إن الدنيا مغونة ما فيها إلا ذكر الله وما والاه وعالما أو متعلما ))

The Messenger of Allah (s.a.w) said: "Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person."

The hadith mentioned above talks about the importance of education in Islam, because education provides knowledge and guidance of everything that exist in this world at the same time the things that might happen on the Day of Judgment in life after death.

Islam is the religion of peace, and it is one of the most sacred and trustworthy religions, which has given us guidance in every aspect of life. Islam has given us education with knowledge which has no limits. The Holy Quran is the most sacred book of Allah revealed on Prophet Muhammad (SAW), for the upliftment guidance and enriched messages to the humanity.

Education is the knowledge of putting one's potentials to maximum use. Without education, no one can find the proper right path in this world. This importance of education is basically for two reasons. Education makes man a right thinker. Without education, no one can think properly in an appropriate context you. It tells man how to think and how to make decision.

The second reason for the importance of education is that only through the attainment of education; man is enabled to receive information from the external world. It is well said that "Without education, man is as though in a closed room and with education he finds himself in a room with all its windows open towards outside world." This is why Islam attaches such great importance to knowledge and education.
When the Quran began to be revealed, the first word of its first verse was 'Iqra' that is, read. The reflective book of Holy Quran is so rich in content and meaning that if the history of human thought continues forever, this book is not likely to be read to its end. Every day it conveys a new message to the humanity. Every morning, it gives us new thoughtful ideas and bound us in the boundaries of ethics.

Islamic Education is one of the best systems of education, which makes an ethical groomed person with all the qualities, which he/she should have as a human being. The Western world has created the wrong image of Islam in the world. They don't know that our teachings are directly given to us from Allah, who is the creator of this world, through our Prophets. The Muslims all over the world are thirsty of acquiring quality education. They know their boundaries and never try to cross it.

It is the West, which has created a hype that the Muslim is not in a path of getting proper education. They think that our education teaches us fighting, about weapons, etc., which is so false. This is true that there are certain elements, which force an individual to be on the wrong path, because as we will mould a child, they will be like that, but it doesn't mean that our religion teaches improperly to us.

Our Holy Prophet (SAW), said, Seek knowledge from the cradle to the grave. And: Seek knowledge even [if it is to be found in a place as distant as China. At the battle of Badr, in which our beloved Holy Prophet (SAW) gained victory over his forces, seventy people of the enemy rank were taken to prison. These prisoners were literate people. In order to benefit from their education the Prophet declared that if one prisoner teaches ten Muslim children how to read and write, this will serve as his ransom and he will be set free.

This was the first school in the history of Islam established by the Prophet himself with all its teachers being non-Muslims. The Sunnah of the Prophet (P.B.U.H) shows that education is to be received whatever the risk.
Understanding the Sources of Madrasah.

Allah said:

اور قُسِّمْ بِاسْىِ زَبِّكَ انهرِي خَهَقَ (١) خَهَقَ الإَْسَاٌَ يَا يَعْهَىْ (٤) عَهوىَ الإَْسَاٌَ يَا نَىْ يَعْهَىْ (٥)

Allah says in Quran ((Proclaim! (or read!) In the name of Thy Lord and Cherisher, who created- created man, out of a (mere) clot of congealed Blood, proclaim! and Thy Lord is Most Bountiful, He who taught (the use of) the pen, taught man that which He knew not.⁵

Al – Qur’an:96 (Al- ‘Alaq)1-5

The above mentioned verses of the Quran were the first revelation that was sent upon the prophet Muhammad (p.b.u.h.) The historic moment was the beginning of the prophethood journey, was narrated by Aishah (r.a.). The narration tells that the Prophet was alone in the cave of Hira’ when he was surprised by the visit of the Angel of Jibril (a.s.) when he said “Read!” and the Prophet told him that he did not know how to read. Jibril (A.S) then hugged him till he hardly breath, let him go and again asked him to read. The actions repeated three times till finally Jibril (a.s.) said "Read in the name of your Lord who created, created man from a clot.

Positive View of Madrasah

يَزَفِّعَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَلِلَّذِينَ أُوتُوا الْعِلْمَ درَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah S.W.T rise up the ranks and degree those of you who believe and who have been granted of knowledge. And Allah is well- acquainted with all ye do.⁶

Because of the Madrasah, the students was able to increase their (Iman) faith and knowledge about Islam, and that`s why they are special in front of Allah S.W.T. Contrary to the negative views about the Madrasah system among high class and middle class, still madrasah students and scholars who are well mannered in accordance to Islamic belief have highly positive

⁵ Al-Qurān:96 (al-`Alaq) 1-5.
⁶ Al-Qurān, 58 (al-Mujādilah:) 11.
self views. They all appreciate madrasah education, as it talks about spiritual and religious knowledge, modern and technological aspects yet, it is far from the perfect.

**Meaning and Nature of Islamic Education**

The meaning of education in its totality in the context of Islam is fundamentally in the combination of the terms Tarbiyyah, Ta’lim and Ta’dib. Literally, Tarbiyyah means ‘educate’, Ta’lim means ‘knowledgeable’ and Ta’dib derived from the word ‘Adaba’ means ‘moral’. These terms comprehensively are concerning the multilateral relationship of human and their society; human and environment; society and environment; and in relation to Allah. These cross-sectional relation are all together represent the scope of education in Islam of both ‘formal’ and ‘non-formal’, comprising the Fardhu Ain and Fardhu Kifayah.⁷

قَالَ زَسُىلُ اللَّهِ ـ صىي اللَّ عهىّ وسهى ـ طَهَبُ انْعِهْىِ فَسِيضَةٌ عَهَى كُمِّ يُسْهِىٍ

The Messenger of Allah S.W.T said: ‘The acquisition of knowledge is a duty incumbent upon every Muslim, male and female”⁸

As shown in figure 1 that Islamic education is the process of learning both the revealed and acquired knowledge. The former is the one directly learned from the Qur’an as explained by the Prophet Muhammad in his ahadith (sayings) and Sunnah (tradition) the latter is the one learned from the different creatures of Allah on earth which are indeed the expression of His supremacy and omnipotent.

Its main objective is to teach and develop a God fearing (Taqwaa) which is an inner strongest faith of the Muslim believers. This is noticeable when they actually perform all the commandments of Allah as enshrined in the Qur’an and in the Hadith in Sunnah of the Prophet.

The God fearing people (Muttaqoon) who should serve as khalifah (vicegerent of Allah) responsible to the goal which is to implement the rule of Allah on earth. In order to come up

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with these objective and goal, a teacher is not only a‘whisperer (mu’allim) of knowledge’ but also a trainer (murabbi) of souls and personalities’.

C. Research Method

Type of research: This study use qualitative. These studies may also be qualititative in nature or include qualitative components in the research. For example, an ethological study of primate behavior in the wild may include measures of behavior durations.

Type and Source of data: The study used various methods to describe the problem, needs and possible cause and effect of the problems encountered by Laws Perspective to family Relationship and Madrasah in General Santos City Philippines. Research methods are used to determine, discover, interpret, and devise facts. The word research and its derivative means, “to investigate thoroughly”.

Research methods are used to come up with "new knowledge". Through investigation and discovery processes, research methods help to advance many different scientific fields. The quality of posed question often determines whether the study will eventually have an impact on the current stage of the knowledge. A question may be investigated to fill a gap in prior knowledge, to seek a new knowledge, to identify the cause or causes of some phenomenon, or to formally test a hypothesis.9

A method can only be judged in terms of its appropriateness and effectiveness in undertaking a particular research question. Scientific claims are strengthened when they are tested multiple methods. Specific research designs and methods are best suited to specific types of questions and can rarely illuminate all questions and issues in a given line of inquiry. Very different methodological approaches must often be used in different parts of a series related study.10

There are things to be considered in conducting ideal research proposal to be comprehensive enough to enable the reader to know everything that could be expected to happen if the project were actually carried out, including anticipated obstacles as well as

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10 Ibid., 7.
anticipated benefits. In order to design a research project, you may wish to ask yourself the following series of questions:

a. Problem Statement, Purposes, and Benefits: What exactly do I want to find out? What is a researchable problem? What are the obstacles in terms of knowledge, data availability, time, or resources? Do the benefits outweigh the costs?

b. Theory, Assumption, and Background Literature: What does the relevant literature in the field indicate about this problem? To which theory or conceptual framework can I link it? What are the criticisms of this approach, or how does it constrain the research process? What do I know for certain about this area? What is the history of this problem that others need to know?

c. Variables and Hypotheses: What will I take as given in the environment? Which are the independent and which are the dependent variables? Are there control variables? Is the hypothesis specific enough to be researchable yet still meaningful? How certain am I of the relationship(s) between variables?

d. Operational Definitions and Measurement: What is the level of aggregation? What is the unit of measurement? How will the research variables be measured? What degree of error in the findings is tolerable? Will other people agree with my choice of measurement operations?

e. Research Design and Methodology: What is my overall strategy for doing this research? Will this design permit me to answer the research question? What other possible causes of the relationship between the variables will be controlled for by this design? What are the threats to internal and external validity?

f. Sampling: How will I choose my sample of persons or events? Am I interested in representativeness? If so, of whom or what, and with what degree of accuracy or level of confidence?

g. Instrumentation: How will I get the data I need to test my hypothesis? What tools or devices will I use to make or record observations? Are valid and reliable instruments available, or must I construct my own?

This also includes descriptive-evaluative method used to describe the perception of the respondents on the effectiveness of Madrasah Comprehensive Development and promotion
Program in General Santos City in terms of the policies and process in Madrasah in General Santos City. Descriptive method of research is concerned with the procedures used to organize, describe and summarize data. Likewise, evaluation method is distinguished by the nature of the questions it attempts to answer.

This is undertaken when it is important to know how well the objectives of the program were met, or when a program is an innovative model whose effectiveness has not yet been demonstrated.¹¹

This study used both primary and secondary data. Responses from the questionnaire were the main source of information referring to the problems stated on the first chapter as:

a. What are the factors affecting the development of Madrasah Education in General Santos City Philippines?

b. How is the level of effectiveness of the Parents being identified in terms of strategies and discipline of their children?

c. How is Madrasah in General Santos City Philippines prepared in terms of the level of availability of Educational tools?

1. Data Analysis Technique - Were taken from the Madrasah Comprehensive Development and Promotion Program such as Budget Allotment for this year, number of parents and students/murits in Madrasah in General Santos City Philippines. Personal interview were also taken into consideration to ensure fairness and balance in gathering the data. The questionnaire used in this study is a combination of self developed and adapted questionnaires. The instrument of the study consists of four main sections. Part I identified responses on the factors of Law perspective to family relationship that affecting the development of Madrasah Education in General Santos City, Philippines. Part II determined level of effectiveness of parents in terms of strategies and principles in teaching process. Part III obtained responses on Madrasah’s availability of instructional materials. Lastly, Part IV focused on the comments and recommendations of respondents. This comments helped in the development of the study and to improve the Law perspective to family relationship and academic performance in Madrasah in General Santos City, Philippines. The set of questionnaire was designed to determine the responses or feedback of the parents, students

on their views regarding the law perspective to family relationship and academic performance in Madrasah in General Santos City, Philippines.

4. Data Collection Techniques

a. Personal Interviews: Conduct personal interviews in data collection that help the researcher gain first hand information.

b. Detailed Observation: The researcher visit a place and take down details of all that he observes which is actually required for aiding in his research. Here, the researcher has to make sure that what he is observing is real.

c. Group Discussions: Group discussions are good techniques where the researcher has to know what the people in a group think. He can come to a conclusion based on the group discussion which may even involve good debate topics of research.

d. Internet Data: The Internet is an ocean of data, where you can get a substantial amount of information for research. However, researchers need to remember that they should depend on reliable sources on the web for accurate information.

e. Books and Guides: These data collection techniques are the most traditional ones that are still used in today's research. Unlike the Internet, it is sure that you will get good and accurate information from books and published guides.  

D. Discussion

The current developments of Islam in the Philippines have undergone a radical change in the last few decades. It was subjected to a pattern of developments unique on its own as a society which is not isolated by the global trend of Islamic thought and other external influences in the Muslim world. When the Philippines was colonized by the western colonizers, the Muslim’s economic, family relationship and socio-political development paved way for the changes in direction of the Islamic education.

The agenda of reform of Islamic education became a terrain of contention between the Philippine government and the Muslim intellectuals in particular. As part of the Philippine educational policy of integration, the government grants two systems under a unitary state. It

is the sovereign rights of the government to regulate educational system affecting the majority as well as the cultural minority.

On the part of the Muslims, the formation of Islamic education must be dictated by set principles that are deeply grounded with the cultural values of Islam. And thus, the preservation, promotion and control of Islamic family should be regarded as the responsibility of the Muslim intellectuals who can bring comprehensive transformation to the field of education.

It is the fear of the Muslim communities that if the reform of Islamic education is patterned from the socio-political and ideological foundations of secularism, they might experience loss of identity as Muslims, and their aspiration and version of progress.

This study would like to find out the law perspective to family relationship and performance in Madrasah in General Santos City, Philippines.

Specifically, the researcher sought answers to the following questions:
1. What are the factors affecting the development of law perspective to family relationship in General Santos City, Philippines?
2. How is the level of effectiveness of the academic performance being identified in terms of strategies and principles of education in General Santos City, Philippines?
3. How is Madrasah in General Santos City, Philippines prepared in terms of the level of availability of Educational tools?
4. Family relationship significantly affects the children’s academic performance in school.
5. Pupils who have close, loving and supportive brothers and sisters tend to perform better in school.
6. Pupils whose parents are supportive, inspiring and caring tend to be academically better.
7. Madrasah Learners’ performance is satisfactory.
8. Pupils have pleasant relationships with their relatives.

A total population of 115 Madrasah learners as well as their parents served as respondents in the study. The respondents came from three selected public high schools in the Division of General Santos City during the school year 2013-2014.
Family relationships were measured in terms of four parameters namely husband-wife relationship, parent-children relationship, siblings relationship, and children-relative relationship. The academic performance in Madrasah was based on the average grades during the third grading period obtained from their respective teachers.

Two major instruments were used in this study: the first questionnaire on family relationship was answered by the parents and the second questionnaire also on family relationship, was answered by the Madrasah learners.

This means learners perform better in their academics when parents can be depended upon by their children, when parents and children both show respect and love for each other, when parents and children spend time together as well as make decisions together, and when parents supervise their children with their lessons at home.

Moreover, learners perform better in school when learner’s work and play well with their brothers and sisters, spend leisure time together, and show love and respect for each other. They also perform better when their brothers or sisters are enthusiastic and proud of each other.

However, father and mother relationship as well as children-relative relationship do not significantly affect the learners’ academic performance ($p=0.1123$ & $0.2401$ respectively) because their p-values are greater than 0.05 level of significance. A possible explanation for this is that relatives have no direct contact with the pupils so they do not significantly influence the learner’s performance.

Also, in studying the learners are not concerned with the relationship of their mothers and fathers. The learners are more concerned with the attention being given to them by their parents.

In view of the findings of the study, the following recommendations are hereby given:

1. Parents must maintain peaceful and loving relationships with each other and with their children.
2. Relationships among brothers and sisters at home must be smooth and intimate at all times.
3. Parents must keep close family ties not only with the children but also with the relatives.
4. The Parents must focus on how to become model of their children by analyzing if how to solve the problem encountered

Parents conduct weekly open forum to know the problem of each other.

5. Parents must be a part of institution and let them participate and encourage them to regularly attend meetings, and insist in them their duty of assessing their students on academic performance in madrasah or Islamic education.

6. Always apply the good character that learn in Madrasah so that will be motivated to perform better and interested in pursuing higher family relationship.

7. Monitoring of the children including their academic performance should be conducted on a regular basis.

8. The parents should practice a friendly relation to their children so that they will be able to get their attention.

9. Build good relation between parents and children additional to the happy family.

10. Parents shall be strengthened so that the importance of education will be understood.

11. The Parents should teach the children sincerely, and hope for the big reward from Allah S.W.T in paradise, insha Allah not for the big reward of money in earth.

12. The parents must be conduct bonding for their children, such as shopping, vacation, swimming and etc. to make they relax and refresh of their mind.

13. The children must be respect, obey and love of their parents.

14. The family must be share the problems to know each other even the parents they must be share their problems so that the children they will aware if have something new in home.

15. that they don’t understanding and don’t afraid if you have problem because all of problem have solution.

16. And most of all the parents teach them a good manners and right conduct and inspire them to study hard so that they can achieve their ambition for the future and lastly they must be know as being Muslim people.

This study would like to find out also the law perspective to family relationship and performance in Madrasah in General Santos City, Philippines.
1. As evaluated by the parents, husband and wife relationship is often harmonious, peaceful and intimate.

2. The relationship of the pupils with their parents and with their siblings and relative are often close, loving and with respect.

3. The academic performance in Madrasah is satisfactory.


5. Siblings relationship also affect in academic performance.

E. CONCLUSION

Every society, whether it is simple or complex, has a distinctive pattern of transmitting cultural values and norms to its young and potential members. Some people have used the instrumentality of Family as the central community’s existence not only for the preservation of their cultural values but also to impose such on others. The imposition of alien cultures and values and its impact are still apparent in most Muslim societies.

It has directly or indirectly influenced the writings of Muslim intellectuals particularly in the field of family. This is quite obvious in their emphasis on the development and importance of society, politics and law rather than individual, mind or the soul. The characteristics of an ideal society and the foundation of family as envisaged by Islam were challenged by Western theories and philosophies.

Not to exaggerate the social realities that Muslim communities are now experiencing, some writers observed that Muslims have enslaved their body and soul to their respective colonial masters. Prior to the emergence of Islamic revivalism in the Muslim world, the basic structures of Islamic family are constantly revised and changed following the popular trends and changes coming from the west.
We have witnessed the plight of the Muslims in the Philippines who have been struggling on how could the flame of faith, the light of spiritual life and faithfulness to the teaching of Islam can be preserved in environments which are grounded with secular philosophy of life.

Muslim intellectuals in the Philippines have shown their unwavering aspirations and concerns towards transforming Islamic family as an instrument to save the Muslim Filipino communities from the malady of Western family The ongoing process of globalization and its manifestations in the Philippine family system have been regarded by most Muslim Filipinos as a new form of colonialism.

Its impact in the society marks the beginning of a new episode of intellectual “tag of war” between Muslim and Christian in the Philippines. Muslim Filipinos, particularly those who lived in non-Muslim areas are gradually assimilated to secular education which challenges the foundation of Moro identity.
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