# Chapter I

# Introduction

## A. Background of the Study

The Muslims in the Philippines consist of thirteen ethno-linguistics groups, namely: Iranun, Magindanaon, Maranao, Tao-Sug, Sama, Yakan, Jama Mapun, Ka'lagan, Kalibugan, Sangil, Molbog, Palawani and Badjao. There are also Muslims among the other indigenous peoples of Mindanao like the Teduray, Manobo, Bla-an, Higaonon, Subanen, T'boli, and others. In recent years, significant number of people from Luzon and Visayas and migrant communities in Mindanao converted to Islam. *(Lingga, 2004)*

The Muslims who traditionally inhabited Mindanao – the islands of Basilan, Palawan, Sulu and Tawi-Tawi archipelago in the south of the Philippines identify themselves as Bangsamoro. The name Moro was given by the Spanish colonizers to the Muslims in Mindanao whom they found to have the same religion and way of life with the Muslims of North Africa who ruled the Iberian Peninsula for centuries. The Malay word bangsa, which means nation, was prefixed to suggest distinct nationhood. The term has find place in official documents of the Organization of Islamic Conference (2001) and agreements between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF). *(Ibid.)* Some of the Muslim Minorities in the Philippines are the following, namely:

- Meranao means "people of the lake." Their homeland is called Lanao or "lake." They have braved much of the attempts to conquer and subdue them. They are also known for their artistry in carving, boat making and creation of malongs; *(Ibid.)*
- Maguindanao originally means "people of flooded plain." The name Maguindanao was also named after the Sultanate or dynasty that ruled the area for several years; *(Ibid.)*
- Tausug derives from tau meaning "man" and sug meaning "current" and translates into "people of the current." Another argument made on the meaning of the name states that the name in fact translates to "brave people"; *(Ibid.)*
- Ilanon or Iranun are said by many to have been the origin of the ethnic groups within the Lanao Del Sur to the Maguindanao areas. The Iranun language is in fact seen in the Maranao and Maguindanao languages; *(Ibid.)*
- Sama are considered boat-people, spending most of their time in constant movement throughout the islands in the area or living on the water. The Sama are also considered the sea-gypsies of the Philippines; (Ibid.)
- Yakan is the majority Muslim group in Basilan. The Yakan have generally two spheres of belief integrating Islamic principles and traditional beliefs into what is referred to as "folk Islam"; *(Ibid.)*
- Molebugan or Molbog - The word molbog originated from the word "malubog" which means "murky or turbid water". Their language and practices share close affinity to the Orang Tidung (Sabah), Sama and the Tausugs; *(Ibid.)*

- Kolibugan means "half-breeds." Originally from the Subanon tribes, these people are called such because their culture has been said to be half breed, having come into Islam through intermarriage with Muslim communities; *(Ibid.)* and
- Sangil are said to have come from Sanghe (islands in Indonesia between the Celebes), the origin of the name Sangil. They are people who were already Muslims before they came to Philippine shores. *(Ibid.)*

The madrasah or Islamic education in the Philippines is believed to coincide with the growth and coming of Islam, which was brought by Arab missionaries and Malay adventurers who settled in Sulu and western Mindanao. Based on the Sulu Genealogy, in the 13th century, a certain Tuan Mashaika arrived in Sulu and introduced Islam to the inhabitants. *(Abubakar, 1983)*

A later missionary by the name of Karim-ul-Makhdum arrived during the second half of the 14th century, and his religious activities reinforced the growing Islamic community in Sulu (Abubakar, 1983). Makhdum was followed a decade or so later by a Sumatran Muslim nobleman, Rajah Baguinda, who intuited himself into the local Sulu leadership and also furthered the spread of the teachings of Islam. *(Hassoubah, cited in Alonto, 1986)*

In the beginning of 15th century, another Arab missionary, Sayyid Abū Bakr also known as Sharif-ul Hashim, landed in Jolo island. Abu Bakr consolidated political power by introducing the sultanate as a political system with himself becoming the first sultan. His 30-year reign saw the construction of mosques and the establishment of madaris. *(Abubakar, 1983)*

Madrasah education was mostly done in the house of the pandita or guro, a Sanskrit word for “teacher.” Sometimes classes were also done in the masjid or mosque. Lessons were confined to the reading and writing of the Arabic language as the means of reading the Qur'an. *(Alonto, 1986)*

Today, madaris are scattered nationwide, with the majority found in Central and Western Mindanao. It is estimated that there are between 600 and 1,000 madaris in Mindanao with a total student population of between 60,000 and 100,000. Provinces with over 100 madaris each are Lanao Del Sur, Basilan and Maguindano. *(History of ALIVE Program, see “http://depedaliveprogram.weebly.com/history.html”, retrieved on February 5, 2015, 1:05 am)*

Department of Education Undersecretary for Muslim Affairs, ***Dr. Manaros B. Boransing,*** gives definition and the types of madrasah in the Philippines. According to him, there are three general descriptive types of madrasah in the Philippines, namely: Traditional or Weekend Madrasah, Developmental or Formal Madrasah and Standard Private Madrasah. **Traditional or Weekend Madrasah** is considered as non – formal education due to its characteristics: (a) classes are held Saturdays and Sundays only or days agreed upon by the teacher and the students/ pupils; (b) It does not have a formal curriculum; (c) it is non – graded and may have multi – age grouping; and (d) it only requires its teachers to be graduates of a madrasah or to be an Imam (Muslim Religious Leader). **Developmental or Formal Madrasah** offers a hierarchically structured education and sequential learning generally attune with formal education system. It operates like a regular school where students go through

madrasah ebtida and e'dadi (pre – school) to madrasah sanawi (high school). The teachings concentrate on Islamic religious and cultural subjects and include some mathematics and sciences courses with Arabic as the medium of instruction. This type is not recognized and not accredited by the Department of Education in the Philippines because it does not implement the standard curriculum of DepEd. **Standard Private Madrasah** has been harmonized, upgraded and modified to become a component of the Philippines education system through the issuance of DepEd order No. 51, s.2004, prescribing the standard curriculum to obtain government recognition and accreditation. In public schools, the enriched curriculum is likewise prescribed mandating the offering of Arabic language and Islamic values for Muslim students throughout the country in areas where there is a Muslim Population. *(Ibid.)*

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

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

The Road map espouses the following principles:

- That Muslims, like all other Filipino citizens, shall have intellectual and educational capacity to participate actively in the social, economic and political endeavors of the country. A progressive Muslim will be a peace-loving and patriotic

Filipino citizen who is able to compete in the job market locally and globally to upgrade his/her quality of life; *(Ibid.)*

- That Muslims as Filipino citizens shall advance their educational status, from which the Philippine nation shall obtain political and economic gains and benefits that will ensure a steady flow of investment, not only in Mindanao but in the whole country; *(Ibid.)*
- That Muslims as Filipino citizens shall ensure sustained and permanent peace through access to Islamic-friendly educational curriculum and quality basic education comparable to the rest of the Filipino people; *(Ibid.)*
- That there shall be a strengthening of the present Madrasah educational system as vital component of the national education system; *(Ibid.)* and
- That the peace process shall be enhanced when Filipino Muslims are educated in Islamic-friendly quality basic education which will contribute to the eradication of separatist sentiments in the minds of present and future generations of Filipino Muslims. *(Ibid.)*

The Road Map has the following program components: Development and institutionalization of madrasah education; Upgrading quality secular basic education in formal elementary and secondary schools serving Muslim students; Developing and implementing an alternative learning system for Filipino Muslim out-of-school youth; Developing and implementing appropriate livelihood skills education and training for present-day students of private madaris and out-of-school youth; Supporting government efforts to provide quality Early Childhood Care and Development (ECCD) Program for Filipino Muslim preschool children and Creation of

a Special Found for Assistance to Muslim Educational (FAME) by an Act of Congress. *(Ibid.)*

The development and institutionalization of madrasah education as well as the standard curriculum for elementary public schools and private madaris was approved and prescribed by the Department of Education under DepED Order No. 51, s. 2004. The Autonomous Region in Muslim Mindanao (ARMM) had adopted the national standard curriculum by virtue of ARMM RG Executive Order No. 13-A, s. 2004. With these issuances, the madrasah educational system has now been upgraded as a vital component of the national educational system, similar to the mainstream school system. *(Ibid.)*

This research is all about the naturalistic study on Instructional Design for the Teaching of Arabic at Elementary Schools in CARAGA Region, Philippines. This research is a naturalistic study because the aim of this study is to find out the condition and the natural setting of the teaching of Arabic language at elementary schools in Caraga region, Philippines. The main focus of this study is determine the instructional goals, instructional strategies, instructional materials in teaching the Arabic language and how does the teaching of Arabic language at elementary schools in Caraga region, Philippines be evaluated.

There is no doubt that, the Arabic Language has an exceptional position in Islam (Hooker, 1999). Allah Ta'ala has chosen the Arabic Language as an effective medium of communication for His message. Arabic is not only a language per se, but a language that has been chosen by Allah Ta'ala to communicate with His servants *(Coffman, 1995:4).* Allah Ta'ala says in the Quran: Verily, We have sent it down as an

Arabic Quran in order that you may understand *(Al -Quran 9:61).* In fact, Allah Ta'ala is directly telling us that learning the Arabic language is very crucial in understanding His message. Indeed, in order to understand the beauty of Al-Quran, one must put the learning of the Arabic Language as the first priority. The use of the Arabic language in the Philippines is not a strange phenomenon because there are a number of Filipino populations who are Muslims and Arabic language is part of Islamic religion.

Teaching Arabic in an early time of Muslims in the Philippines has no formal grades called for today non-formal education. Madrasah (pl. madaris) generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy. It is a privately – operated school which 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 *(Boransing).*

**B. Statement of the Problem**

The majority of foreign language classes are taught with little or no regards with the current field-tested paradigm of foreign language acquisition. Many teachers are using almost outdated paradigms of learning for their students. *(Sebelius, 2002)* This situation is unproductive for a fast growing learner who wants to acquire knowledge. As such, this initiative investigated the notion that the teaching methodology used for Arabic as a foreign language in the classrooms. The concept of chalk and talk has affected the progress of our young. *(Hyde & Thomas,*

*2005)* If this notion persists to dominate our classrooms, it is sad to note that, this problem will definitely continue into the future. Study indicated that foreign language teaching has evolved from a grammar centered methodology to that of a communication and an accomplishment based technique.

Learners of the Arabic Language perceive that Arabic is a difficult subject. As such, the instructors ought to plan their instruction meaningfully for an effective knowledge transfer. Study *(Diamantes, 2007: 79)* indicates that a good teacher should have the following effective teaching methodology in mind; qualities like outcome, clarity, engagement, and enthusiasm. The instructors ought to use field-tested theories of teaching in order to teach the Arabic Language effectively. The quality of instructions should never be compromised. *(Kidd & Stamatakis, 2006: 70)*

Therefore, it is on these premises that this ethnographic study on Instructional Design for the Teaching of Arabic at Elementary Schools in CARAGA Region, Philippines was conducted to use the result to further enhance the teaching of Arabic Language effectively thereto.

**C. Research question/s**

This research seeks to discover and to explore the naturalistic study on Instructional Design for the Teaching of Arabic at Elementary Schools in CARAGA Region, Philippines. More specifically, this research seeks to answer the following questions:

1. What are the goals of instructions in teaching Arabic at Elementary Schools in CARAGA Region, Philippines?

2. What are the instructional strategies used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines?
3. What are the instructional materials used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines? and
4. How does teaching Arabic evaluated at Elementary Schools in CARAGA Region, Philippines?

**D. Objective/s of the Study**

The primary objective of this research is to determine the naturalistic study on Instructional Design for the Teaching of Arabic at Elementary Schools in CARAGA Region, Philippines. Specifically:

1. To define the end goal of instruction in teaching Arabic at Elementary Schools in CARAGA Region, Philippines;
2. To find out the instructional strategies used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines;
3. To determine the instructional materials used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines; and
4. To maximize the effectiveness, efficiency and appeal of instruction used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines.

**E. Significance of the study**

This part of research explains the importance to learn and find out the ethnographic study on Instructional Design for the Teaching of Arabic practically and theoretically.

1. **Practical**

This section provides brief description on the various significances of the research practically to the following:

a. ***The research towards School Administrator:*** This research endeavor is beneficial to the entire administrators of schools in providing information about Teaching Arabic language. This research enriches the knowledge of everybody pertaining to Instructional Design for Teaching Arabic, including the school administrator.

b. ***The research towards Teachers:*** This research helps teachers to have a deeper understanding on Instructional Design for Teaching Arabic. The result of this research leads to the enhancement of the traditional methods of teaching the Arabic Language in Philippine settings. The finding of this research also helps traditional teachers to seriously consider an alternative paradigm of teaching and learning the Arabic Language in their classrooms. As such, the result of this research provides an opportunity to the instructors to plan their instruction in advance according to the needs of the learners.

c. ***The research towards the Students:*** the students are the primary receiver of the benefits of effective presentation of Instructional Design for Teaching Arabic.

d. ***The research towards Researchers:*** This research benefits and helps the future researchers as their guide and reference in studying the field of Instructional Design for Teaching Arabic. This research can also be used in future study of the future researchers. The findings of this study are a breakthrough for the future researchers on the methodology of Teaching Arabic Language. They can likewise gain new viewpoint by being aware of the present research.

e. ***The research towards Society:*** This research per se contributes to knowledge production in general. The learning of Arabic Language and Islamic education is essential for every Muslim because it is a gate way for knowing Islam and its teachings. Through Islamic education, the character building of a good Muslim as an individual and a member of society would be developed.

f. **The research as a Guide:** The information that are gathered could be used as a valuable guide to the National government, National leaders, Educators as well as other Ulama local and foreign who seek to understand and learn systematically on how to

**2. Theoretical**

This section provides brief description on the significance of the study theoretically to the following:

***The research as a Reference:*** This research can be used as a reference and / or review materials by the person responsible for planning and implementing Instructional design for teaching Arabic language. The finding of this research helps and serves as reference in the promotion of instructional materials suited to the needs of the Teaching Arabic Language Program in the Philippines.