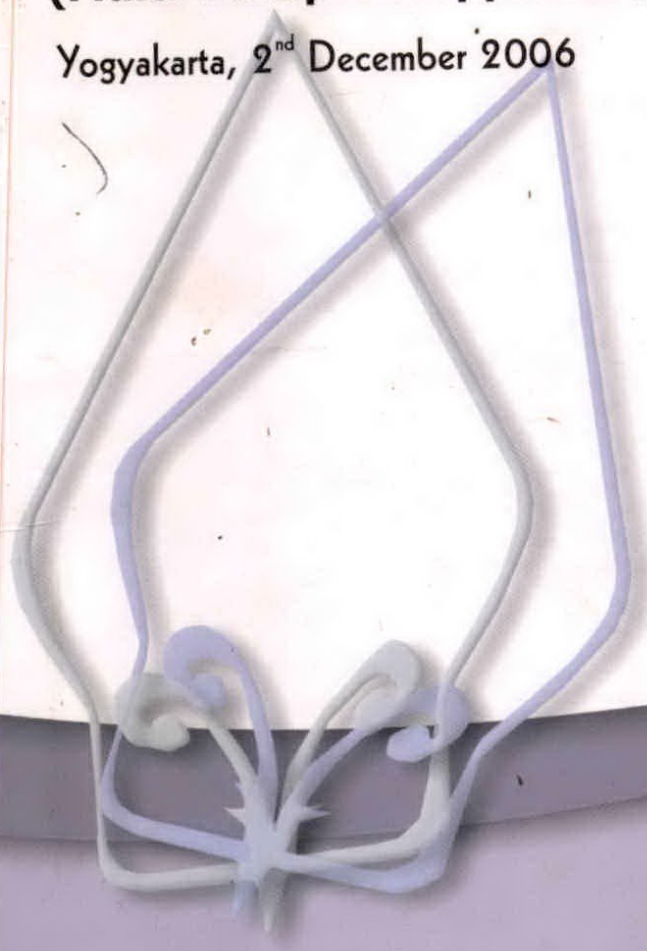


# Proceeding

## International Joint Seminar

**Muslim Countries and Development :  
Achievements, Constraints and Alternative Solutions  
(Multi-Discipline Approach)**

Yogyakarta, 2<sup>nd</sup> December 2006



**Organized by:**



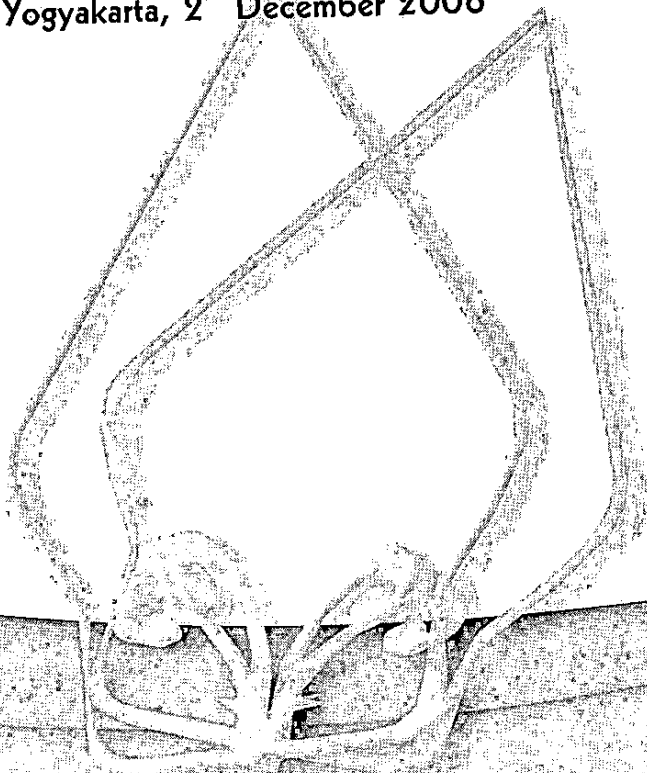
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**Organized by:**



Universitas  
Muhammadiyah  
Yogyakarta



International  
Islamic  
University  
Malaysia



Education and  
Cultural Attache  
Embassy of The Republic  
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF  
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

*Assalamu'alaikum warahmatullahi wabarakatuh*

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

*Wassalamu'alaikum Wr, Wb.*

**Dr. Khoiruddin Bashori**

*Rector, UMY*



**MESSAGE FROM THE RECTOR OF  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

*Assalamu'alaikum warahmatullahi wabarakatuh*

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

*Ma'assalamah*

*Wassalamu'alaikum Wr, Wb.*

**Prof. Dato' Dr. Syed Arabi Iddid**

*Rector, IIUM*

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE  
EMBASSY OF THE REPUBLIC OF INDONESIA  
KUALA LUMPUR**

*Assalamu 'alaikum warahmatullahi wabarakatuh*

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah  
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

**M.Imran Hanafi**

*Education and Cultural Attache, Embassy of the Republic of Indonesia*

## MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

*Assalamu'alaikum warahmatullahi wabarakatuh*

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

*Wassalamu'alaikum Wr, Wb.*

**Prof. Dato' Dr. Wan Rafei Abdul Rahman**  
*Dean, Centre For Postgraduate Studies*

**MESSAGE FROM THE ACTIVE  
PRESIDENT OF POSTGRADUATE STUDENTS'**

*Assalamu'alaikum warahmatullahi wabarakatuh*

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future leaders along with integrating them.

Thank you,

**Mohd Nabi Habibi**

*Active President Postgraduate Students' Society (PGSS)*



## MESSAGE FROM PROGRAM DIRECTOR

*Assalamu'alaikum warahmatullahi wabarakatuh.*

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

*Wassalam,*

**Nasrullah**

*Programme Director*

**Todi Kurniawan**

*Co-Programme Director*



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## Muslim Education in The Autonomous Region in Southern Philippines: Problems and Solutions

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Educational Psychology, Institute of Education,  
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### Abstract

*The right for education is a human right. However, this might not be true to the residents of the Autonomous Region of Muslim Mindanao. The creation of the ARMM by virtue of Republic Act 6734 is the least that the Philippine government could offer to appease the Muslims who have been in the battlefield wanting to retrieve their homeland, which for the Muslim Filipinos is occupied majority by illegal settlers that somehow lead to problematic relations between the Philippine government and the Muslims. History narrates that the Muslims in the Philippines identify themselves as "Bangsamoro" - Bangsa from the Malay word meaning nation and 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 (Lingga, 2004).*

**Keywords:** Muslim Mindanao; Muslim Education; Muslim Filipinos; ARMM.

### Introduction

The Autonomous Region in Muslim Mindanao (ARMM) in southern Philippines was created by virtue of Republic Act (R.A.) 6734 through a plebiscite on November 19, 1989 and was formally inaugurated on November 6, 1990. The regions covered are the five (5) predominantly Muslim provinces such as Basilan, Lanao del Sur, Maguindanao, Sulu, and Tawi-Tawi; and the only Islamic City of Marawi. These provinces are divided into two (2) regions like the mainland Mindanao and the Sulu archipelago.

For most part of the Philippine history, the region and most parts of Mindanao has been a separate territory, which enabled it to develop its own culture and identity. The region has been the traditional homeland of Muslim Filipinos since 15<sup>th</sup> century before the arrival of the Spanish who colonized most of the Philippines beginning 1565.

Mindanao is an Island with a culture and history quite different from the rest of the Philippines. Islam dominated for centuries because of the Mujahiddin's "till death" courage of defending their homes against colonial invaders.

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Lingga 2004, quoting Buendia 2002 and Majul 1999 presented that the Muslims claim they belong to a separate nation by virtue of their distinct identity and long history of political independence. Following the nationalist theory of secession, they also claim that they have 'a right to self-determination, including the right to a state', at least in areas where they are in majority. Their experience in state formation and resistance against colonial rule are often cited as bases of their claim for separate nation and state. The Spanish colonial government attempted to conquer the sultanates to subjugate their political existence and to add their territory to the Spanish colonies in the Philippine Islands but there was no significant success. The sultanates with their organized maritime and infantry forces succeeded in defending the Muslim territories during Moro wars, thus preserving the continuity of their independence.

Even after their territories were made part of the Philippine republic in 1946, the Muslims continue to assert their right to independence. They consider the annexation of their homeland as illegal and immoral since it was done without their plebiscitary consent. Their assertions manifest in many forms.

Lingga 2004 continued that the clamor for separate state is not only among the liberation fronts but includes the Muslim civil society. While armed struggle remains one of the options of the liberation fronts the civil society movement advocates peaceful and democratic approach through a United Nations supervised referendum. The Bangsamoro People's Consultative Assembly met twice, in 1996 and 2001. The first assembly, reportedly attended by more than one million people, came out with a statement calling for reestablishment of the Bangsamoro state and government (Bangsamoro People's Consultative Assembly 1996: 5-10). The declaration of the second assembly, attended by around two and a half million participants according to reports, states 'the only just, meaningful, and permanent solution to the Mindanao Problem is the complete independence of the Bangsamoro people and the territories they now actually occupy from the Republic of the Philippines' (Bangsamoro People's Consultative Assembly 2001: 5).

The manifesto (1999) issued by hundreds of thousands of Bangsamoro clearly states their position.

**'... we believe that the only just, viable and lasting solution to the problem of our turbulent relationship with the Philippine government is the restoration of our freedom, liberty and independence which were illegally and immorally usurped from us, and that we be given a chance to establish a government in accordance with our political culture, religious beliefs and social norms'.**

With this Muslims became the largest minority religious group in the Philippines. However, there was widespread debate over the exact size of the Muslim population, as some officials and observers claimed that security concerns in western Mindanao prevented census takers from conducting accurate counts outside urban areas. Estimates ranged from 3.9 million to 7 million, or 5 to 9 percent of the population is Muslims (PSO, 2000).

The Philippine Constitution provides for freedom of religion, and the Government generally respected this right in practice. Christianity, particularly Roman Catholicism, was the predominant religion, but, there is no state religion, and under the Constitution church and State are separate.

### Muslim Education

W. Duncan, 2004 in his report stated the Philippine government tapped the assistance and support of the Asia Development Bank (ADB) since mid-1990s to improve the basic education in Mindanao through the ongoing Secondary Education Development and Improvement Project, and studies and other activities to prepare for the proposed Mindanao Basic Education Development Project. Mindanao is one of the priority geographic areas in the Philippines, given its high poverty incidence and low level of social development. According to the study, the poorest part of Mindanao is the Autonomous Region in Muslim Mindanao.

To prepare a solid foundation for improving the ARMM education system, the government has requested advisory technical assistance (TA) from ADB to help the ARMM Department of Education (DepEd ARMM) prepare a comprehensive plan for basic education development to respond to the specific educational needs of children.

Since education in ARMM is marked by a long history of deprivation and underfunding, resulting in levels of educational development far below the National achievements. Most children in ARMM are enrolled in public schools, but many also attend madrasah on weekends for religious education. Madrasah are privately operated Islamic schools covering mainly primary education.

Moreover, approximately 14 percent of the Muslim school population in Mindanao attended Islamic schools. There were 1,569 Islamic schools ("madrassas") across the country. Of these, 832 madrassas were located in the Autonomous Region of Muslim Mindanao (ARMM), while 737 were outside the ARMM. Only 35 madrassas had been registered with Department of Education due to the others inability to meet accreditation standards.

The children of the Philippines had been remarkably resilient given all the natural as well as man-made disasters. For children in armed conflict, a study conducted that a total of 449 children involved in armed conflict in various regions. Children in armed conflict were victims rather than offenders. Moreover, 24 per cent of former child soldiers, after being demobilized, were integrated into classrooms. In the past seven years, the Department of Education had pursued a course of action to educational reform. Incentives and programmes to reduce school drop outs, noted in response to a question. One such programme was undertaken through the alternative learning system to respond to the needs of these drop outs. Distance learning programmes were introduced. Another project which aimed to create and expand community-based learning for drop outs. Measures were taken to target indigenous children out of school.

Tragically, the 1996 establishment of the ARMM has not led to peace or development, and the area is in desperate need of humanitarian aid. Since the 1970s, more than 120,000 people have died in this long-running conflict. The leadership of the 12,000 members of the Moro Islamic Liberation Front is set to resume peace negotiations with the national government soon, while an international monitoring team composed of members of various Muslim states (including Malaysia) watch over an uncertain military situation in Mindanao.

Department of Education or (DepEd) ARMM is mandated to carry out the aims and purposes of the Regional Education System as follows:

- a) To provide a system of education which shall be committed to the total spiritual, intellectual, social, cultural, scientific and physical development of man in order to make him God-fearing, peace-loving, value conscious and productive citizen ; b) To ensure that all schools inculcate patriotism and nationalism, appreciate the role of national and the Bangsamoro regional heroes in the historical development of the country and the Autonomous Region in Muslim Mindanao, foster love of humanity, respect for human rights, teach the rights and duties of citizenship, and the cultures of the Muslims and non-Muslims in order to develop, promote and enhance unity diversity ; and c) To promote and strengthen the Madaris as an integral part of the regional education program.” (Sec. 4, Art.1 MMA Act No.14, pursuant to Art. XV of R.A 6734 as amended by R.A. 9054).
- b) The new organic law creating the expanded ARMM provides for quality education as a top priority concern. Section 1 of Article XIV of R.A.9054 stipulates:

"The Regional Government shall establish, maintain, and support as a top priority a complete and integrated system of quality education and adopt an educational framework that is meaningful, relevant, and responsive to the needs, ideals, and aspirations of the people in the region."

The present state of education in the ARMM is caused by several factors, including poverty and unstable peace and order condition. More to the point, the situation has been brought about by the seeming lack of focused direction and vision to look into the education sector as the pivotal engine of development that will bring stability and growth in the Region. Given the resources and powers available to the ARMM, the task of improving the state of education in the ARMM lies primarily in the hands of planners and managers in the education sector, both in the regional and divisional level. Corollary to this is the felt need of providing the ARMM education community with the opportunity to chart the future of education with the learner as the nucleus of all concerns.

For years, the education sector in the Autonomous Region in Muslim Mindanao (ARMM) has been lagging behind other regions in the Philippines in terms of growth and development. Statistics show that ARMM has the poorest indicators on human development in the Philippines. Of the 24 poorest provinces in the country, 16 or two-thirds are in Mindanao, including the five provinces in the ARMM. Education indicators are equally disturbing. According to a recent World Bank report, cohort survival rate in the elementary level between 1995 and 2001 is only about one-half of the cohort survival rate in other Mindanao regions and the country as a whole. The report also notes that the child's chances of enrolling in primary school is much lower than elsewhere in the Philippines, and substantially even lower for secondary school. Further, simple literacy rate in ARMM is lowest in the country with a rate of 61%, while that of the national is 94%.

Post wars usually affect psychological well-being. The region is having the public



when she asserted that the poorest areas with the biggest number of dropouts are in the ARMM.

Dropout rate in the elementary level in the Autonomous Region of Muslim Mindanao (ARMM), the provinces with majority Muslim population is more than 25 per cent, three times the national average, the Department of Education said.

Citing a study, the Asian Development Bank (ADB) a Technical Assistance from the government in improving the basic education in Muslim Mindanao said that education in ARMM is marked by a long history of deprivation and under funding. Enrollment in education has dropped and dropout rates have increased significantly (ADB, 2004).

A study conducted by the British Development Group-Oxfam: "Impact of conflict and displacement on children and their education in Mindanao" disclosed: relentless fighting in war torn areas of the Island have lead to increased number of rebels who came from the ranks of drop-out Muslim students. Oxfam- high drop-out rate is not cause only the war, but creeping poverty and declining food security level.

According to the London-based Coalition to Stop the Use of Child soldiers and Human Rights Watch, a huge number of children make up the 15,000 strong MILF rebel force in Mindanao. All over Asia, some 75,000 child soldiers are fighting men's wars and worldwide in 40 countries- there are 300 thousand child combatants.

Psychological trauma caused by the war and the atrocities makes it difficult for the students to concentrate on study, thus opting to leave school.

A cursory glance of the educational situation in the Autonomous Region in Muslim Mindanao we say is the most deprived area.

The following are recommendations made by Nishino, 2003 on what are the best ways to improve the educational system of the Autonomous Region in Muslim Mindanao.

He said first, the madrasah should become a channel to upward social mobility by maintaining an interface with the rest of the public educational system. The Indonesian case can serve as an example. In Indonesia, 70 percent of the curriculum of the national madaris at the secondary level consists of general education and 30 percent of religious education. In this way, graduates can proceed not only to Islamic institutions of higher education but also to non-Islamic ones (Nishino 2003: 305-309). Some madaris introduce vocational training so that students have more career options after graduation.

Second, it is important to establish Islamic institutions of higher learning in the Philippines or introduce a scholarship system for madrasah graduates to proceed to Islamic universities abroad. There are said to be two types of Islamic higher education. One consists of public and private Islamic theological schools which also teach general education courses. The other is a national university with an Islamic educational curriculum (Sugimoto 2003: 128). It is beyond my ability to suggest which type is suitable for the Philippines, but one which takes into consideration the unique position of Muslim societies there is worth searching for.

Finally, institution building for Muslim education in ARMM should not create a gap between Muslims inside ARMM and outside it. I hope the Muslim educational

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