

# Religious Education and Religious Value in Manila

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**Abstract.** The point of this paper is to get information and data with respect to the Implementation Map of Religious Education in Philippines and Implementation of Religious Education in Manila (Type, Level and Existence of Religious Education and Spiritual at a few Religious Education Institutions in Manila). This investigation is utilizing subjective as research technique which intends to get information and data identified with religious training and profound sorted out by the legislature and network in the city of Manila. Information accumulation has been done through meeting, perception and documentation study. Top to bottom meetings were led toward key witness, for example, ulama, instructors, learned people and authorities responsible for training, particularly religious and religious instruction. The perceptions were directed in Islamic instructive foundations as pesantren, madrasah, school or Sunday school which are as yet delegated conventional and present day. Archive study is directed by finding composed materials of past examinations that can be utilized as information in this exploration. There is the type of writing books, guidelines, for example, laws, government guidelines, choices of important authorities and different reports. The outcome demonstrated that the formal Islamic instruction does not exist in Manila. Islamic Religious Education in Manila is just religious training completed in mosques, (for example, Madrasah Diniyah Ta'milah) which are just as essential religious instruction for understudies since they are not encouraged the manner in which it does at school.

**Keywords:** Education, Manila, Religious

## 1 Introduction

Islam is one of the religions that adherents spread worldwide. Islam not only developed in the Arabian Peninsula as a place of origin of the religion when it was revealed to Prophet Muhammad SAW, but it has also spread to countries in Africa, Europe, America, Australia and Asia, including to Southeast Asia. In Southeast Asia, Islam is embraced by the majority of the population as in Indonesia, Malaysia and Brunei Darussalam. While in some other countries, in Southeast Asia such as in Singapore, Thailand, Myanmar and Philippines, Islam is a minority religion in the country.

Philippines is a country of 7,109 islands with an area of 29,062,000 hectares, and it is populated by a majority Catholic population. There are 81% of Catholics population and 11% of Protestants population of the entire population in Philippines. According to a national religious survey, there is about 5.6% of Muslim population in Philippines, making Islam as the second largest religion in the country. But the Philippine National Islamic Commission disputed and claimed its followers accounted for 11% of the total population. Most Muslims live in parts of Mindanao, Palawan and the Sulu Islands, an area known as the Bangsamoro or Moro region.

Muslim populations in Philippines are concentrated in the southern part of the Philippines, especially in Mindanao, the southern tip of Palawani, a cluster of Sulu islands. They consist of thirteen linguistic and cultural groups: Maranao, Iranum, Manguindanao, Tausugs Samal, Bajao, Jama Mapun, Palawani, Molbog, Kalibugan, Yakan, Karaza and Sangil. Among them, there are the three largest groups which are Maranos, Tausugs and Magu Indanaos.

Other data, by 2013, according to the CIA World Factbook, Muslim populations in Philippines are reported at the 2000 within 11% of census result. The majority of Sunnis are from Shafi'i school of jurisprudence with Shiite and Ahmadiyya minorities. Islam is the oldest recorded monotheistic religion in Philippines. Islam reached the Philippines in the 14th century with the arrival of Muslim traders from the Persian Gulf, South India and its followers from some of the sultanate governments of the Tenganin Asia. Islam became a majority in the Gulf coast of Manila where some Muslim kingdoms are located. During the Spanish conquest, Islam had experienced a dramatic decline as the dominant monotheistic belief in Philippines due to Catholic recognition by Spanish missionaries. According to Decasa, Islam has been known in Sulu since 13th century. Islam is developed through trading channels and is also spread by the da'is in the southern Philippines known as Masaikh, Makdumin and Aulia [1].

Although Islam has been known in the Philippines since the 13th century and became the oldest religion in Phillipine but in its development Islam became a minority religion. This is due to the lack of development of Islamic education itself. Meanwhile in terms of education in Philippines, Islamic Education plays a role as an institution. Islamic education in Philippines as it exists in many other countries cannot be separated from informal, non-formal and formal education institutions. Formal education, more concentrated on educational relationships with learners that are formal and more of a person's contacts between educators and learners. This kind of implementation is carried out by the early preachers when it comes to the archipelago and then the informal education is conducted in the household-friendly tanga, in example educative contact between parents and their children.

There is also a formal education which is education that has a special institution and regulated by the rules that are adhered to. While non-formal education found in the form of education in houses of worship, unstructured lectures, such as majlis taklim.

Formal and secondary education is called Maktab and Madrasah. Maktab education is more devoted to the education of children from age 6 to 10 years old. At this level of education, parents bring their children both men and women to the home of a Muslim who is elderly and has a reputation in the field of reading the holy Qur'an. In this maktab, every student finish reading Al-Qur'an within thirty juz. The main emphasis of the Maktab education program is reading Qur'an and memorizing some pages of Qur'an itself.

Based on the initial description of Islam development and the existence of Islamic religious education from institutions in Philippines, this study will only discuss and further explore the case related to implementation of religious education and spiritual so as its existence in an educational and religious institution in Manila as capital city of Philippines.

## **2 Method**

This study is using qualitative as research method which aims to obtain data and information related to religious education and spiritual organized by the government and community in the city of Manila. Data collection has been done through interview, observation and documentation study. In-depth interviews were conducted toward key informant, such as ulama, educators, intellectuals and officials in charge of education, especially religious and religious education. The observations were conducted in Islamic

educational institutions in the form of pesantren, madrasah, school or Sunday school which are still classified as traditional and modern. Document study is conducted by finding written materials of past studies that can be used as data in this research. There are the form of literature books, regulations such as laws, government regulations, decisions of relevant officials and other documents.

### **3 Result and discussion**

#### **3.1 Religious living in Manila**

Manila is famous for its old and beautiful churches that have been built since hundreds of years ago. Naturally, it is because Manila is a city with a majority of Catholics. Based on the data, Roman Catholicism in Manila is about 90%. Thus, the people who are Catholics can do their worship well because it is supported by the number of existing churches as historic relics. On the other hand, the city also has magnificent and beautiful mosques. The mosques that stand in Manila include:

1. Golden Mosque, Globo de Oro St., Quiapo, Manila 1001
2. Blue Mosque, Mindanao Ave., Maharlika Village, Taguig City 1636
3. Masjid Al-Huda yang beralamat 2409 Alabastro St. San Andres Bukid Manila 1017 Philipines Manila Metro.
4. Masjid As-Sabireen Care Center for New Muslim 1040-A Malaya St., Pangarap Village, Caloocan City 1427
5. Al Assal Mosque, 2656 Taft Ave., Malate, Manila 1004
6. U-Belt Green Mosque, 646 M. V. Delos Santos St., Sampaloc, Manila 1008
7. Masjid An-Noor, B-L-3 Rogan St., Malaria Village, Taguig City
8. The Egyptian Community Mosque1, 444 Mabini St., Ermita, Manila 1000
9. Marikina Mosque, Brgy. Tumana, Marikina City 1805
10. Baclaran Mosque, Baclaran, Pasay City 1308
11. Ferdous Mosque, Baltazar St., Brgy. Sto. Tomas, Pasig City
12. Garden Royale Mosque, Tulip St., GRV, Pinagbuhatan, Pasig City 1602
13. St. Francis Square Mosque, St. Francis Square Shopping Mall, Julia Vargas Ave. corner ADB Drive, Ortigas Center, Pasig City 1605
14. Abdul Aziz Mosque, Pasong Tamo, Quezon City 1107
15. Darussalam Islamic Center Mosque, Bayer St., Fairmont Subd., North Fairview, Quezon City 1121
16. Payatas White Mosque, San Miguel Ext., Brgy. Payatas, Quezon City 1119
17. Greenhills Masjid, Greenhills Shopping Center, San Juan City 1503
18. Green Mosque, Purok 3, Lower Bicutan, Taguig City.

The mosques serve as a symbol of tolerance among religious people, in a country where Catholics as majority and Islam as minority religion. The presence of mosques in the Metropolitan city of Manila does not cause conflicts among its adherents, as there is a disturbance by the sound of the call to prayer which is usually sounded at every prayer time. Particularly sound of the call to prayer is at the dawn too as early Morning Prayer, when non-Muslim religious residents are still asleep. This shows that tolerance between religious people in the city of Manila is well established and each of the religious adherents can respect each other religion and even help each other in various matters. They do not disturb the faith of each other religion, the adherents. In addition to the attitude of tolerance, Muslims also have

the freedom in construction of worship houses. It can be seen that people in Manila can establish musallas (small mosques in public places) in trade centers or malls that are needed by Muslims to fulfil their daily worship obligations.

### **3.2 Education System in Philippines**

The provision of education in Philippines is reflected in the form of public schools (public / private and public). Moreover, there are also schools characterized by religion (Christian and Catholic). While a typical Islamic school is not found in the city of Manila. For public schools (public and private), they are ranging from pre-primary school to higher education levels. As for typical religious schools (such as Madrasah in Indonesia), there are Don Bosco, St. Peter the Apostle, St. Lorenzo Ruiz and others in Philippines.

**School for Pre-Primary Education is provided for children within 3-5 years old.** The learning programs offered are quite diverse, such as Nursery for children aged 3-4 years, Kindergarten for children aged 4-5 years and Primary School Preparation for children aged 5-6 years.

**For primary school, it is commonly consisted of 6 grades.** Some of these schools provide an additional grade which is up to grade 7. These grades are classified into two main divisions, namely Primary division (base) which is covering the first 3 grades and Intermediate divisions (continued) which consisting of 3 or 4 grades. The implementation of this six-year basic education must be followed by elementary school-aged children. Furthermore, the execution of learning is done free of charge, housed in public schools. There is a similarity with basic education in Indonesia that primary school-age children are required to attend education (DAWD DIKDAS) and all school tuition are free. This means that all funding is supported by the government. Meanwhile, regarding the evaluation of national education for elementary level, a test model called National Elementary Achievement Test (NEAT) was used. The test model plays as a benchmark of school competence, not as a measurement test of student intelligence. In 2004, the model test (NEAT) was deleted and then the test model (NEAT) was applied only to private schools in 2006. at this point, there is secondary school entrance exams after primary school ends. With the elimination of NEAT, the students did not need to produce any score to get admission to public high school. Furthermore, to conduct an evaluation on national education at elementary level, the Ministry of Education replaced the NEAT model evaluation with the National Achievement Test (NAT) model. With the introduction of NAT (model), public and private elementary schools take this test to measure school competence as well.

**Secondary School in Philippines is held in four years and it is free for public school for students within 12-16 years old.** The system of administration in secondary education is localized. This means that every level of secondary education is the substance of the material, focusing on a particular theme or content. This grade is so often referred to as high school. In the following table, a description of the subject matter and learning subjects in Public School and Private School are explained.

**Table 1.** Public school.

Primary Learning Subjects	Mathematics, Science, English, Philippines Language and Literature and Makabayan (Social Science, Education of Life, Values and Social Conception). Natural Sciences (Physics, Chemistry and Biology) are added in the third grade.
Other Learning Subjects	Music, Art and Sports.

**Table 2.** Private school.

Learning Subjects	Mathematics, English, Social Science, Basic Computer, Philippines Language and Literature, Music, Art, Technology, Economy, Health and Sports. In the Catholic schools, students are given by Religious Education and Education of Living among People in Catholic Conception. In the International and Chinese school, students are given by additional learning subjects such as Language, Literature and Culture.
Language of instruction used in the learning process is commonly English. Philippines Language is used in Makabayan and Philippines Language and Literature as Subjects of Learning. In addition, local language such as Cebuano dan Waray are also used in some occasions at school in teaching and learning process. Arabian Language is used in Islamic schools. Hokken Chinese Language and Mandarin are also taught to students in Chinese private school as additional subjects of learning to enrich student's language and literature. International school commonly uses English in every learning subjects.	

Another evaluation model is the National Achievement Test Secondary (NSAT). This evaluation model is intended for exams at the end of the 4th year of secondary school, administered by the Ministry of Education. But then, even this test model is eliminated. Instead, every public or private school now conducts its own entrance exam for education at a university called the College Entrance Examinations (CEE). After completing secondary education, students may choose to take a Vocational Training 2 or 3 years or continue to Higher Education (University / College). In the following table, description of the subject matter and learning subjects of Secondary School can be seen thoroughly.

**Table 3.** Secondary school.

First Year: Freshman	Algebra I, Integrated Science, English I, Philippines Language and Literature I and History of Philippines.
Second Year: Sophomore	Algebra II, Biology, English II, Philippines Language and Literature II and History of Asia.
Third Year: Junior	Geometry, Chemistry, Philippines Language and Literature III, History of The World and Geography.
Fourth Year: Senior	Calculus, Trigonometry, Physics, Philippines Language and Literature IV, Literature and Economy.
Additional learning objects are held such as Health, Advanced Computer Science, Music, Art, Technology, Economy and Sports. In exclusive schools, students will be offered to pick elective courses such as various languages worldwide, Computer Programming, Advanced Literature and others. Chinese school gives additional language and culture courses. Pre-Higher Education gives several courses such as Business and Accounting. While science school gives Physics, Chemistry and Biology in every grade.	

For supervision of the education provision, there is an agency called Technical and Vocational Education. It is Technical Education and Skills Development Authority (TESDA). TESDA is an institution that oversees post-secondary education of technical and vocational education, including skills orientation, youth training and development of school and adult unemployed communities. TESDA is administered by the Employment and Youth Council (NMYC) and the Internship Bureau of Internal Employment Program (BLE). Both are from the Department of Employment and Employment (DOLE) in collaboration with the Bureau of Technical and Vocational Education (BTVE) of the Ministry of Education, Culture and Sports (DECS or now it is being DepEd). The existence of this institution, based on Republic Law No. 7796 or known as the "Engineering Education and Skills Development Act 1994", is to provide middle-level workforce for industry.

**College.** Higher Education is administered by the Higher Education Commission (CHED), pursuant to Republican Law no. 7722 or the Higher Education Act 1994. CHED is an independent department-level institution that originated and collaborated with the Ministry of Education (DepEd). Its job is to coordinate programs of higher education institutions and implement policies and standards. Higher education in the Philippines is classified into two groups: 1) universities and state universities (SUC) and 2) local universities and universities (LCU). Furthermore, there are several public institutions associated with the implementation of universities that is: 1) State Universities and Colleges (SUCs). It is a public higher education institution rented, legally established, administered and financially subsidized by the government, 2) Local Universities and Colleges (LUCs) as a college institution established and financially supported by the local government, 3) High Education Institutions (HEIs) are

institutions of higher education located directly under government agencies established by law. They provide specialized training in areas such as military science and national defense, 4) CHED Supervised Institution (CSI) is a public intermediate post-educational institution that is not leased by the government, legally established, administered, supervised and financially supported by the government and 5) Other Government Schools (OGS) are medium and post-secondary educational institutions, usually technical- vocational education institutions offering higher education programs for students due to their interest.

**Table 4.** College.

Disciplines	Public	Private	Total
Agriculture, Forestry and Fishery	2801	402	3203
Architecture and Urban Planning	230	460	690
Administration and Relation	3255	11569	14884
Science Education and Teacher Training	14802	19060	33862
Engineering Technology	3077	6028	9105
Art and Applied Art	190	341	531
General Knowledge	2279	7296	9575
Economy	254	168	422
Humanities	1666	3203	4869
Information and Technology	771	3468	4239
Law and Jurisdiction	397	2306	2703
Maritime	97	963	1060
Mass Communication and Documentation	281	649	930
Mathematics	799	1070	1869
Medical and Allied	1531	10969	12482
Natural Science	1565	1698	3263
Other Disciplines	588	1521	2109
Religion	23	1294	1317

### 3.3 Religious education and spiritual

The policy on religion has its own challenges and dynamics that differ from country to country. That is why in various parts of the world found a variety of policies on religious arrangements including the arrangement of religious education at school. About religious education at schools in Indonesia is regulated in detail from the Laws, Government Regulations, Ministerial Regulations to its implementation. But in the other case, not all of the countries make arrangements and they are free of rules, including Philippines a country that does not make detailed arrangements about religious education at schools. Yet, not making arrangements does not mean not making policy, even in the form of minimal formal provisions / almost non-existent.

In this perspective, Philippines only regulates due to the important and essential matters. This main thing, Philippines affirms that the state embraces religious freedom so that the

subjects of religious education are not required for public schools either in primary education, at the secondary level (secondary education) and at the level of tertiary education (higher education). As for private schools, there are typical of Religion such as Don Bosco school, ST Andrews School, ST Petrus Rosul, St. Lorenzo Raiz, etc. For the implementation of religious education, school is given freedom to rule according to each school mission [2].

Schools characterized by religion, as described above, are Christian and Catholic, while for schools characterized by Islam such as Madrasah or school characteristic of Islam is not found in the city of Manila.

### **3.3.1 Religious**

#### **a. Secondary education in public school in Philippines**

At Secondary Education level, there are 2 types of public schools (Senior High School and Vocational High School) that are registered within more than 90% of all. The rest are Science school students, which is intended for students who are interested in Science as particular lessons. For Vocational High School, it is quite different from Senior High School since Vocational High School is more focused on learning in training and practice directly.

The Philippines high school curriculum consists of: communication (English and Filipino) while Social Science includes: Anthropology, History of Philippines, Government and Administration, Economy, Geography and Sociology, Mathematics, Science and Technology, youth development training (including Physical Education, Health Education, Music and Training of The Army for Civilians), the art of practice (including Home Economy, Agriculture and Fisheries, Industry and Entrepreneurship), educational values and several optional subjects of academic and vocational subjects.

While Vocational High School offers higher concentration for technical and vocational subjects. The main lessons in Vocational High School are: Agriculture, Fisheries, Technical Trade, Home Industry and non-traditional courses that offer the specialization of each student.

Curriculum: during the first 2 years, students are taught a common vocational area (see below). For 3-4 years, they just get specialization in their respective disciplines and vocational. For example, students who take 2 years vocational in Technical Trade will experience the next 2 years to specialize in making cabinets. The program covers theory and practice.

There are four well-known Science schools in Philippines: Philippines Science High School (Quezon City), Manila Science High School, Cebu City Science High School and Quezon City Science High School. Many local government units fund other Science schools. Curriculum: they attend high school but there are advanced lesson in science and math lessons.

If you look at some of the above list, Religious Education is not taught in public schools (Public and Private). Meanwhile, in elementary school, it is taught by holding Makabayan as a lesson, including Social Sciences, Life Education and Values. Moreover, there are 23 higher education of Religion and Deity. From our interviews with Education and Culture Attaché, it is stated that religious education in school is only extracurricular, even if the school has certain attention [2].

#### **b. Religious education in private school in Philippines**

Private schools are given the freedom to provide Religious Education materials. As in the Catholic schools, besides to the main learning subjects such as Mathematics, English, Science, Social Sciences, Basic Computers, Filipino, Music, Art and Technology, Economy and Sports,



students are also given religious or Christian education material. It is taught because the majority of students are Catholics/ Christians.

The instruction language at school is basically English. Filipino as Philippines language is used in Makabayan lesson and Filipino class. Meanwhile, Arabic language is used in Islamic private schools.

For Madrasah as private institutions of Islamic education rehearsal, Manila only has a few. In the Muslim village of Manila, Madrasah for Saturday-Sunday in the mosque is the one people can find. Madrasah is basically intended for children who attend school in public schools to obtain religious education. In this Madrasah, students are taught to programmed religious subjects derived from the Arabic based books.

In addition to Saturday-Sunday Madrasah, there is a Madrasah in the National Education System of the Philippines, but outside the city of Manila. Madrasah in mosques and Madrasah of National education system in the Philippines is the most basic Islamic educational institution. Therefore, Al-Qur'an is written with Arabic script so Arabic reading and writing is the fundamental lesson that has to be taught in teaching and learning process.

In addition to Saturday-Sunday Madrasah, there is also a course called Maktab but truthfully it cannot be found in Manila. Madrasah and Maktab are included in Philippines National Education System, but outside the city of Manila (Southern Philippines). Madrasah in mosques are the most basic Islamic educational institutions. Therefore, Al-Qur'an is written in Arabic so that writing and reading Arabic are two things that students need to learn as the first thing of lesson. Those two are the basis of the earliest teaching and learning Islamic as Religious Education since they are also a preacher set to go up Madrasah to sustain the da'wah efforts they do after all. So, Madrasah held in the mosque is only limited within Madrasah Diniyah Takmilayah (it can be referred as the one that is rehearsed in Indonesia).

### **C. Religious education in college in Philippines**

Higher education (college) in Philippines including: University of the Philippines, Baguio; University of the Philippines, Diliman; University of the Philippines, Los Banos; University of the Philippines, Manila, University of the Philippines, Mindanao; University of the Philippines in the Visayas; and University of the Philippines, Open University.

Based on mentioned universities above, the one that hold Islamic studies programs is only University of the Philippines that is established in Diliman. The distance of University of the Philippines in Diliman from Manila town is approximately 14km, about 50 minutes drive using vehicle such as car or public transportation. In general, universities that run Islamic education are outside of Manila (For example in Mindanao).

For higher education or college, only one university from several universities in Manila that is conducting Islamic studies program. The Islamic Religious Education only exists at University of the Philippines (Diliman). The program comes along within a program of political studies and aspects of Islamic law, political economy and Islamic art. In addition, there are courses that can be taken in this degree program include: Sharia, siratun prophet, contemporary politics, classical kalam dialect, international economic politics, comparative theology, post-renaissance Europe and Muslim colonization in the world, Sufi in practice and theory, institutional philosophy Islam, Arabic literature based on Al- Qur'an, banking and finance in Islam, Islamic law and practice in everyday life, lugatul Al-Qur'an, Islamic political ideology, Islamic art and calligraphy, Islamic music, Islamic architecture and Arabic literature based on Al-Qur'an.

In addition, we must follow street vendors in non-governmental organizations related to Muslim policy, Muslim embassies, Madrasah schools and Muslim factories. The graduates of

Islamic scholars may work to become lecturers, political analysts, academic researchers, translators, administrators in Islamic institutes, business consultants, diplomats and policymakers.

### **3.4 Why Islamic education is not taught in school in Manila**

The Philippines is the only country in Asia with a predominantly Christian population. More than 80 percent of Filipinos are Roman Catholics. About 9 percent are Protestants. There are also Muslim minorities but it is spread in small numbers. Muslims make up nearly 8 percent of the Catholic population in the Philippines. Filipinos living on the southernmost islands embraced Islam centuries before the arrival of the Spaniards.

Filipino Muslims are sometimes called Moros by Christians, making up about 5 percent of the population. Most live in southern Mindanao and the Sulu Islands. Religious freedom and the separation of churches with the state are guaranteed to all by the Philippine constitution.

The only drawback is the political tension that sometimes arises with the central government in Manila. Even so Muslims can live side by side with the government since the signing of a peace agreement in 2014. Philippines have one of the highest literacy rates in Asia. About 95 percent of the population is capable of reading and writing. Public education consists of four years of primary school, two years of secondary school and four years of higher school (college). Schools are mandatory on the first four levels. Filipino is the language used in elementary school. English is also taught and widely used but concerns about the decrease in fluency in English have increased in recent years.

Manila, as the capital of Philippines, has many Catholic Christian religious schools whereas Islamic religious schools are only a few. This is a concentration for the government, especially the younger generation to develop about the understanding of religion, considering the followers of Islam in the Philippines growing quite rapidly in number from year to year. The curriculum of Islamic and Arabic Education for elementary school level was first implemented in the 2005-2006 school year.

The Philippine Department of Education states that religious classes taught in schools are not mandatory and may only be mandatory if there is parental consent and the availability of faculty as major. This is a concern for the government because according to some circles, if the religious class is held while there are some students of different religions then it can trigger the conversion of religion. As in the law of the ministry of education: *"No student shall be allowed to attend the request of his / her parent or guardian."* - DepEd Order 49, s.2009. So, there must be a request and prior approval from each of the parents of the students that their children are allowed to attend religious classes.

Furthermore, it is fitting that every school should raise awareness and recognize that there are many religious differences in each school and provide teachers in each religion as well so that it can facilitate the diversity in students. But on the other hand, the Ministry of Education of the Philippines also said it would strengthen Madrasah education to place Muslim Students in line with students from regular schools in getting jobs after graduating in the country.

### **3.5 Spiritual education**

Christian and Catholic religious education in Manila is exactly the same as the Christian and Catholic educational institutions in Indonesia. It is commonly called seminaries. The following religious educations are:

- Our Lady of Guadalupe Minor Seminary

- St Paul Seminary dan San Carlos Seminary
- Brent International School - Manila (Episcopal)
- De La Salle Santiago Zobel School - Metro Manila (Catholic)
- School of St Anthony - Metro Manila (Catholic)
- Xavier School - Greenhills, San Juan, Metro Manila

This religious education is in the form of formal schools (such as formal Madrasah Diniyah in pesantren). Non-formal such as the study of Al-Kitab is held in the church as well, but the congregation every event pilgrims are not fixed.

While formal Islamic education does not exist in Manila, Islamic religious education in Manila is only religious education conducted in mosques (Madrasah Diniyah Ta'milah) which are only as basic Religious Education for students who are not educated at school.

### **3.5.1 Mosque profile of Islamic education organizer**

There are 3 mosques in Manila that organize Madrasah, namely: Al-Dzahab Mosque as the largest mosque in Metro Manila. The mosque is known as the Golden Mosque. Al-Dzahab Mosque was built in 1976, located in Quiapo District, which is a predominantly Muslim region of the country. The mosque is located in Muslim Town which people call it as the first Muslim village. In the neighborhood of this mosque, people are provided kosher food. This mosque is also the first religious tourism destination in Manila.

Al-Nur Pasay Mosque is located in the second Islamic Village in Manila, located in Tenth Zone, 79 Area of Pasay City. In this mosque, we can feel the development of Muslim breath and Islam syi'ar in Manila. This is the evidence from the modern building of Al-Nur Pasay Mosque as evidence of the development of Islam in this city. In this mosque area, Muslims can shop for halal food. This village was open as a second religious tourism destination in Manila as the biggest Islamic center in Philippines. .

Blue Mosque is built in Mindanao Ave, Maharlika Village, Taguig City 1636. As an illustration to illustrate the existence of this Blue Mosque, as well as Tanah Abang area, around the Blue Mosque location, many street vendors are selling along the road to mosque. The traders too, the Muslims who live around the area of the mosque. Therefore, this area can also be called as the third Muslim village after the mosque Al-Dzahab and Al-Nur pasay Mosque.

#### **3.5.1.1 Spiritual education in Al-Dahab Golden Mosque, Globo de Oro St, Quiapo, Manila 1001**

Based on interview with [3], activities that take place in the Ad-zhahab Mosque is quite varied, whether it is activities related to worship and related to religious education organized by the Muslim community in Islamic state of Philippines.

Daily activities that take place in this mosque is Rawatib prayer or five obligatory prayers performed by both Muslims who live around Ad-Dzahab Mosque, as well as by Muslims who come from outside the city. On every Friday, there is also a particular agenda held after Friday prayers that followed no less than 600 pilgrims in this mosque who are around the mosque or who came from other places.

In addition, the Muslim community who came to this mosque, people who tend to perform rawatib prayers will also do coming to hold i'tikaf. I'tikaf basically activities are located or suck in the mosque at the time of prayers, have been referred to as i'tikaf. It's just

that someone who comes to the mosque at the time of entry into it. People should do I'tikaf intention that its existence during the prayer gets reward i'tikaf as well in the end.

I'tikaf activities in this mosque Dzahab is also commonly done by Muslims who come from outside around the mosque. They do i'tikaf in the mosque there are up to five days during Ramadan. At the time, I'tikaf is also done in order to worship mahdhoh or rawatib praying. Other activities such as reading Al-Qur'an, zikir and wirid have also done in this mosque as well. It is done to always remember Allah and get closer to Allah as the step to do worshipping. Another activity conducted at the mosque is Dzahab routine recitation every Monday or it is often called as Majlis Ta'lim group. Jama'ah attendance are around  $\pm$  300, consisting of men and women.

In the complex of Dzahab mosque, there are also religious education institutions that people call it Madrasah (if in Indonesia, it is called as Madrasah Diniyah). This educational institution already has its own building and it is built next to the mosque. This Madrasah consists of 3 classes, with the number of students or students (usually the students are up to 100 students) while the number of Ustadz are 3 people. The material taught in this Madrasah is learning to read and write the letters of Al-Qur'an. Other activities are translation and memorization of Al-Qur'an and study of Hadith.

The condition of the Madrasah is very worrying. The building had burnt in 2 months ago burned and no one has established it since then. The fire is caused by a short circuit case and it has no rebuilt activity until then.

### **3.5.1.2 Spiritual education in An-Nur Pasay Moque in Tenth Zone of Kelurahan 79, Pasay City**

Al-Nur Pasay Mosque, located in the second Islamic Village in Manila, in Tenth Zone, Kelurahan 79, Pasay City (Yusuf, 2017). The daily activities in this mosque are salawat rawatib within 5 times. The jama'ah are Muslim people from around this mosque in particular and people who come from outside. Every Friday, the mosque also holds Friday prayer. This activity is followed by  $\pm$  400 worshipers from around the mosque as well as from outside. In addition, the Muslim community who came to this mosque, some are coming to do i'tikaf besides performing rawatib prayers. I'tikaf activity in Al-Nur Pasay is also commonly done by Muslims who come from outside around the mosque. They do I'tikaf in this mosque in one or two nights. When people do I'tikaf in this mosque, they also do worship mahdhoh or rawatib prayer. Other activities such as reading Al-Qur'an, zikir and wirid are also held in this mosque. Another activity conducted at Al- Nur Pasay Mosque is weekly recitation every Thursday in Majlis Ta'lim group. The people who attend the recitation are around  $\pm$  150 men and women. On every Friday night, there is also a study book followed by  $\pm$  60 people in this mosque.

In the complex of Al-Nur Pasay Mosque, it is also established religious education institutions in the form of Madrasah. This educational institution already has its own building established next to the mosque. This Madrasah consists of 3 classes within 100 students. The material taught in this Madrasah is learning to read and write the letters of Al-Qur'an, translation and memorization of Al-Qur'an and study of Hadith. There are 3 people of Ustadz who teach in this Madrasah within 1500 Pesos of salary per month. This activity is held every Friday night.

### **3.5.1.3 Blue Mosque, Mindanao Ave**

There are two types of activities performed at the Blue Mosque, Mindanao Ave., Maharlika Village, Taguig City 1636 [4]. They are the activity of worship and activity of religious education. The activity of worship is the implementation of rawatib prayer within 5 times per day and Friday prayers. Friday prayers are followed by around  $\pm$  400 worshippers while rawatib prayers are followed by Jama'ah around the mosque. In addition to the worship services, this mosque also held a religious education in the form of Majlis Ta'lim which is held every Monday and Thursday. The Majlis Ta'lim is attended by  $\pm$  150 male and female jama'ah. Activities in the mosque are carried out under the Ta'mir / Mosque Management / Mosque Administrator, but they do their duties without get rewarded or honorarium. They are kind of doing it by volunteering.

### **3.6 Supporting institution of Muslim in Philippine Islamic Center and Democracy (PCID)**

Philippine Islamic and Democratic Center (PCID) is a non-partisan and non-profit organization dedicated to studying Islamic political thought and democracy as well as seeking peace, democracy and development in the Muslim community. PCID was formed as a Council in 2002, amid the global and domestic challenges facing Islam and Muslims. PCID seeks to articulate the sound of Bangsamoro while Muslims in Philippines enabling its active participation to be meaningful in the global discourse. The global discourse is about Islam and democracy due to the struggling case for self-determination and development. Over the years, PCID has become an important platform and canal for voice articulation through various publications and forums, focusing on issues of peace and development, Islam and democracy, human rights as well as true autonomy. In its future endeavor, PCID has been working with Muslim religious leaders since 2004 to peacefully resolve conflicts and human rights advocacy in Philippines and other countries. PCID is currently working on a community-based idea to counter violent extremism. This activity is a pilot project for the Madrasah based on Advocacy and Learning Program (AMAL), which aims to enable Madrasah to act as community outreach centers for peace building, democracy and human rights, and other advocacy.

To be able to implement its programs, PCID has vision in being a non-partisan and non-profit organization dedicated to studying Islamic thought and democracy. Under this vision, PCID works only for peace, equitable development and true democracy within Muslim community. There are several program activities that have been prepared. They are:

- a. Building relation with ulama (Islamic religious leader) from other countries
- b. Scholarship for orphanage and poor society
- c. Developing Madrasah in around the city
- d. Guiding Muslim people (client) when humanity crisis happen

More to the point, Philippines Council for Islam and Democracy (PCID) has emphasized the appropriateness of Islamic political thought and democracy as a center of its quest to find solutions to the ongoing conflict and development challenges that affect the Muslim community of Mindanao. The Council includes members from civil society, academia, the media, the private sector, the military and government so as religious leaders. It also cooperates with institutional partners including Konrad Adenauer Stiftung, the United States Institute of Peace and the Asia Foundation. The organization's research publications have discussed over peace and talked issue between Philippines government and the Moro National

Liberation Front (The radical Muslim community in Southeast Asia). The council is being a model of peace education in the country. It also gives sponsors to various seminars and conferences in order to support the establishment of Philippines National Ulama Conference. PCID was founded in 2002 by young Muslim leaders to help Muslim minorities in Philippines to become more effectively involved in social and political issues.

#### 4 Conclusions

The implementation of education in the Philippines especially manila is in the form of public schools (public / private and public) while there are also schools with distinctive religious (Christian and Catholic). Meanwhile, a typical Islamic school is not found in the city of Manila. For public schools (public and private) is ranging from pre-primary to higher education levels (college). As for typical religious schools (such as Madrasah in Indonesia), there are schools in the Philippines among them like Don Bosco, St. Peter the Apostle, St. Lorenzo Ruiz, etc.

The school grade consists of: **Pre-primary education** is provided for children aged between 3-5 years. The learning programs offered are quite diverse, such as Nursery for children aged 3-4 years, Kindergarten for children aged 4-5 years and Primary School Preparation for children aged 5-6 years.

**Primary School**, generally consists of 6 grades. Some of these schools provide an additional grade which is up to grade 7. These grades are classified into two main divisions, namely Primary division (base) which is covering the first 3 grades and Intermediate divisions (continued) which consisting of 3 or 4 grades. The implementation of this six-year basic education must be followed by elementary school-aged children. Furthermore, the execution of learning is done free of charge, housed in public schools. There is a similarity with basic education in Indonesia that primary school-age children are required to attend education (DAWD DIKDAS) and all school tuition are free.

**Secondary School** in Philippines is held in four years and it is free for public school for students within 12-16 years old. The system of administration in secondary education is localized. This means that every level of secondary education is the substance of the material, focusing on a particular theme or content. This grade is so often referred to as high school.

**Higher education (college)** in the Philippines is classified into two groups: 1) universities and state universities (SUC) and 2) local universities and universities (LCU) which are divided to several major discipline of studies.

Religious education is not taught in public schools (Public and Private). Meanwhile, students in elementary school are taught a lesson in Makabayan that includes Social Sciences, Life Education and Values. Moreover, there are 23 higher education of Religion and Deity in Philippines. From our interviews with Education and Culture Attaché, it is stated that Religious Education in school is only extracurricular, even if the school has certain attention.

For higher education or college, only one university from several universities in Manila that is conducting Islamic studies program. The Islamic Religious Education only exists at University of the Philippines (Diliman). The program comes along within a program of political studies and aspects of Islamic law, political economy and Islamic art. In addition, there are courses that can be taken in this degree program include: Sharia, siratun prophet, contemporary politics, classical kalam dialect, international economic politics, comparative theology, post-renaissance Europe and Muslim colonization in the world, Sufi in practice and theory, institutional philosophy Islam, Arabic literature based on Al-Qur'an, banking and finance in Islam, Islamic law and practice in everyday life, lugatul Al-Qur'an, Islamic political

ideology, Islamic art and calligraphy, Islamic music, Islamic architecture and Arabic literature based on Al-Qur'an.

Meanwhile, Christian and Catholic Religious Education in Manila is exactly the same as the Christian and Catholic educational institutions in Indonesia which is commonly called seminaries. Among the religious education, there are: Our Lady of Guadalupe Minor Seminary, St. Paul Seminary and San Carlos Seminary, Brent International School - Manila (Episcopal), De La Salle Santiago Zobel School - Metro Manila (Catholic), School of St Anthony - Metro Manila (Catholic), Xavier School - Greenhills, San Juan, Metro Manila. This religious education is in the form of formal schools (such as formal Madrasah Diniyah in pesantren of Indonesia). Non-formal education is held in prayer places such as the study of Al-Kitab is held in the church, but the congregation every event pilgrims are not fixed.

Thus, formal Islamic education does not exist in Manila. Islamic Religious Education in Manila is only religious education carried out in mosques (such as Madrasah Diniyah Ta'milah) which are only as basic religious education for students since they are not taught the way it does at school.

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