

PERCEPTION ON VALUES TRANSFORMATION TOWARDS RESTRAINING BANGSAMORO PROBLEMS

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Abstract

Moral values in Islam aim to determine human activity in a Muslim society, and to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life.

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the peoples to have the best manners and personal characteristics. These phenomena were indicated from morals, lifestyles, and social activities of the people in everyday life.

Objectives of the Article: This study determined the Perception on Values Transformation towards Restraining Bangsamoro Problems particular in DOS Maguindanao Del Norte, and to promote holistic development of the Bangsamoro as a whole. It aims to determine the respondent's contribution on the application of Islamic values as a part of Ibaadat towards holistic development. Specifically, this study sought to answer the question on the main Problem of the Bangsamoro People in terms of Ibadah, Morality and Governance. Its level of understanding on values transformation towards curtailing Bangsamoro problems, the perceptions of the respondents on values transformation towards restraining Bangsamoro problems and the opinion of the Ulama on the contribution of values transformation to address Bangsamoro problems.

Interest of the Study: In the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) today, several ways and strategies trying to reform the whole region more than a decade just to fight poverty that's resulted of armed conflict and corruption among the Government Officials. Islamic values thru Values Transformation Training of the BDA Inc., is one of the proven effective trainings that enhanced the values of a participants from different offices in BARMM.

Methodology: This research used a mixed method approach of designs that are composed of a qualitative and quantitative method using a descriptive design. A descriptive research design is a type of design that aims to obtain information to systematically describe a phenomenon, situation, or population. More specifically, it helps answer the what, when, and how questions regarding the research problem, rather than the why. There were 70 respondents of the municipality which were asked on the initial knowledge of program.

Outcomes: The result on respondent on the main problem of the bangsamoro People. The data suggested that the Ibadah with an over-all mean of 3.77 described as agree, Morality has a general mean of 3.97 with an interpretation of agree and Governance with an over-all mean of 4.25 which describes as agree. The Level of understanding of the respondents on values transformation a key

in restraining Bangsamoro problems were sufficient with an over-all mean weight of 4.19 and describes as strongly agree. The perceptions of the respondents on values transformation towards Restraining Bangsamoro Problems is very much possible with an over-all weighted mean of 4.17 describes as agree. Therefore, the outcome of the Values transformation program based on the personal perceptions of the respondents shows the level of positive result.

Opinion of the Ulama on the contribution of values transformation to address Bangsamoro problems. The response of the respondents indicates that issue of good manners is very important things in curtailing bangsamoro problem, it is the basis of governance success through which someone could make a distinctive place in the Islamic community. Dealing others with good manners means to put them at ease the way that Islam recommended us to deal with. It is not just the important part of our religion Islam but also makes our social life more pleasant. Conducting good manners is not easy because it takes time.

Keywords: Problem of the Bangsamoro People in terms of Ibadah, Morality and Governance. Its level of understanding on values transformation towards curtailing Bangsamoro problems, the perceptions of the respondents on values transformation towards restraining Bangsamoro problems and the opinion of the Ulama on the contribution of values transformation to address Bangsamoro problems.

Introduction: Moral values in Islam aim to determine human activity in a Muslim society, and to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life.

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the peoples to have the best manners and personal characteristics. These phenomena were indicated from morals, lifestyles, and social activities of the people in everyday life.

Islamic values are what the believers of Islam (Muslim) prefer because of its associated importance. A result from voluntary and willing acceptance of whatever Allah (S. W.A) has decreed. And done by following the Sunnah (tradition) of Prophet Muhammad. ﷺ Internalization and application of Islamic Values are essential in minimizing the Bangsamoro problems and establishing holistic developments. Officials and employees, workers, constituents and communities, law policymakers and law enforcers shall serve as role models for the eradication of Bangsamoro problems. Islamic values and Ibaadat shall address poverty, graft and corruption, manipulation, self and political-interest, nepotism, tribalism, environmental degradation, violent extremism, and some other problems or concerns of the Bangsamoro.

In the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) today, several ways and strategies trying to reform the whole region more than a decade just to fight poverty that's resulted of armed conflict and corruption among the Government Officials. Islamic values thru Values Transformation Training of the BDA Inc., is one of the proven effective trainings that enhanced

the values of a participants from different offices in BARMM. Most of them who underwent VTT are familiar to the effects of the Training.

Methodology:

This research used a mixed method approach of designs that are composed of a qualitative and quantitative method using a descriptive design. This design aims to obtain information to systematically describe a phenomenon, situation, or population.

The respondent of this research study was the selected Muslim and Ulama in Datu Odin Sinsuat that has a significant knowledge of the Values Transformation towards Curtailing Bangsamoro Problems. There were 70 respondents of the municipality which were asked on the initial knowledge of program.

To stimulate the opinion and the initial impact of Values Transformation towards Curtailing Bangsamoro Problems, the researcher used research questionnaire that was modified according to the requests of the research study. This instrument was composed of two parts. First part will be the personal information of the respondents and the second were a guide question that will produce responses to the research queries. The researcher sent a communication letter to the respondents before giving the research questionnaire. After that, the researcher set a schedule date of conducting the research with the maximum observance of the minimum health protocol. Moreover, the researcher collected and tallied the gathered data before submitting to the statistician for analysis and interpretation of the result. Those questions that in a form of qualitative approach, the researcher has consolidated it before giving to the next chapter of the research.

Findings:

Main Problem of the Bangsamoro People in terms of Ibadah, Morality and Governance.

The frequency distribution of the respondent on the main problem of the Bangsamoro People in terms of Ibadah, Morality and Governance is presented in table 1.1,1.2 and 1.3 respectively.

Ibadah: In the table presented below, the results revealed that respondents observed that Most Bangsamoro did not achieved the five times daily Prayer as revealed by the mean of 4.18 with a descriptive meaning of they are Agree in the statement.

They have also agreed that most of them pray only during Friday.as per revealed by the mean of 3.85. Meanwhile, most of them offer prayer during two Eid only. with a mean of 3.25 with a descriptive interpretation of Agree. The giving of zakat was not properly observed as per revealed in item number four with a mean of 3.90 means agree. On the other hand, pilgrimage is the last pillars of Islam which most of them made it for popularity with the descriptive interpretation of agree. This means that majority of the Bangsamoro has a problem on ibadah still observed unfaithful.

Table 1.1 Means Score and Descriptive Interpretation of the Main Problem of the Bangsamoro People in terms of Ibadah

Ibadah Interpretation	Mean	
	4.18	Agree
1. Most Bangsamoro did not achieved the five times daily Prayer.	3.85 Agree	
2. Most of them pray only during Friday.	3.25	Agree
3. Offer prayer during two Eid only.		
Overall Mean	3.77	Agree

Being a true Muslim, it is mandatory to observed the five pillars of Islam and the six articles of faith. Having not observing it properly become an avenue of being dis-obedient and kafir.

Therefore, as the data suggested that the Ibadah belief of the Bangsamoro were the one of the main and totally a most dangerous problem because it is the relationship between the servant and the Creator with an overall mean of 3.77 described as agree.

Morality: In the table shown below, revealed that lack of patience and cannot able to calmly wait were interpreted as agree with a mean of 3.87. This means that it is one of the main problems of the Bangsamoro. In item number two were the Maratabat (Pride) is still prevail. This makes the Maguindanaons prone to clan conflicts (Rido) that often end up in violence and death with mean of 4.10 agree. The data indicates that Maratabat is also among the problems of the Bangsamoro that need to be resolved. Meanwhile, lack of pardoning would result in easily slaying one another in a slightest reason were agreed by the respondents with a mean of 4.01. Being lazy and willing to be a wealthy person immediately without having a generous hard work is also a problem suggested by the respondents with an interpretation of agree.

On the other hand, most of the respondent agreed that problems of the Moro people were easily attack or slay a Muslim even in a small motive or personal interest, lack of sincerity in performing Ibadah and muamalat, careless in some responsibilities and lack of discipline and modesty particularly the youth were interpreted by the respondents as agree.

Table 1.2 Means Score and Descriptive Interpretation of the Main Problem of the Bangsamoro People in terms of Morality

Morality	Mean	Interpretation
1.Lack of Patience. Cannot able to calmly wait.	3.97	Agree
2.Maratabat (Pride) is still prevail. This makes the Maguindanaons prone to clan conflicts (Rido) that often end up in violence and death.	4.10	Agree
3.Lack of pardoning to one another. This would result in easily slaying one another in a slightest reason.	4.01	Agree
4.The act of being Datu and Bai	4.70	Strongly Agree
5.Being lazy.	2.41	Neutral
6.Willing to be a wealthy person immediately without having a generous hard work.	4.72	Strongly Agree
7. Easily attack or slay a Muslim even in a small motive or personal interest.	4.07	Agree
8. Lack of sincerity in performing	3.97	Agree
Overall Mean	3.978	Agree

The data revealed that all the item above has a general mean of 3.97 with an interpretation of agree. This indicates that problems of the Bangsamoro on morality were so wide that needs to address through values transformation.

Governance: Means score and descriptive Interpretation of the main problem of the Bangsamoro people in terms of governance.

Table 1.3 Means Score and Descriptive Interpretation of the Main Problem of the Bangsamoro People in terms of Governance.

Governance	Mean	Interpretation
1.Traditional way of leadership still prevails	4.65	Strongly Agree
2.Corruption on peoples' share	4.12	Agree
3.The act of nepotism.	3.95	Agree
4.Being Datu and Bai will only be a leader in a certain area.	4.51	Strongly Agree
5.Popularity win using wealth.	4.72	Strongly Agree
Overall Mean	4.25	Agree

Table 1.3 The data shows that item number one, the traditional way of leadership still prevails with a weighted mean of 4.65 were interpreted as strongly agree. This indicates that the traditional politician was still a problem of the Bangsamoro. Item number two, corruption on peoples' share were also widespread with a mean of 4.12, agree.

This indicates that corruption is also the bangsamoro problem. The act of nepotism was interpreted as agree with a weighted mean of agree. This suggest that discrimination in politics were visible. On the other hand, Being Datu and Bai will only be a leader in a certain area with a weighted mean of 4.51 and interpreted as strongly agree by the respondents. Also, popularity win using wealth is still the problem of the bangsamoro with a weighted mean of 4.72, strongly agree. This indicates that if a certain electorate has no blood line of being a Datu or Bai and has no wealth were not

given a chance to win the election. Item number 6,7, and 8 were evaluated by respondents as agree. The data indicates that tribalism, violent extremism, environmental degradation was also be the main problem of the bangsamoro people.

As a summary, there are a very big problem of bangsamoro in terms of governance with an overall mean of 4.25 which describes as agree. This implies that the reason behind for the underdevelopment of the bangsamoro area prior to the existence of Bangsamoro Autonomous Region Muslim Mindanao (BARMM) were poor governance.

Level of understanding on values transformation towards curtailing Bangsamoro problems

The frequency distribution of the respondent on the level of understanding on values transformation towards curtailing Bangsamoro problems is presented in table 2.

Table 2. Means Score and Descriptive Interpretation of the Level of understanding on values transformation towards restraining Bangsamoro problems

Item	Mean	Interpretation
1.Values Transformation is a key to change Moral values of the Bangsamoro.	4.52	Strongly Agree
2.Through Values Transformation, the problems on ibadah will be lessen.	4.48	Strongly Agree
3.The Maguindanaons prone to clan conflicts (Rido) that often end up in violence and death will be eradicate through Values Transformation.	4.32	Strongly Agree
4.The peace of mind and order of heart will be maintained.	4.15	Agree
5.Observe the general peaceful and order of the situations in the Bangsamoro area.	3.71	Agree

Overall Mean	4.19	Strongly
Agree		

As shown in the table 2, majority of the respondents were strongly agree when they asked about “Values Transformation is a key to change Moral values of the Bangsamoro” with a weighted mean of 4.52. This indicates that through values transformation, moral values of the bangsamoro were able to be modified with the values taught by Prophet Muhammad PBUH. Likewise on the problem on ibadah. Majority of the respondents strongly agree with a weighted mean of 4. 48. This data suggested that through values transformation, problem on ibadah were also resolved.

On the other hand, item number three, “The Maguindanaons prone to clan conflicts (Rido) that often end up in violence and death will be eradicate through Values Transformation”. The data revealed that majority of the respondents were strongly agree with a weighted mean of 4.32. This indicates that Rido were the main problem of the bangsamoro, but through values transformation, the respondents believed that this problem will be eradicate to the mind and hearts of the bangsamoro and the peace of mind and order of heart will be maintained. 5.Observe the general peaceful and order of the situations in the Bangsamoro area. Item number six, “Lesser the fear of having an attack to one another that causes major damage to the lives of the people of Bangsamoro”. The responses of the respondent on this item were agree with a weighted mean of 3.71. This shows that assaulting one another were also the problem of the bangsamoro and this will be decrease through values transformation. The respondents also suggested that through values transformation makes the situation of the community change with a mean weight of 4.35 and describes as strongly agree.

Therefore, the Level of understanding of the respondents on values transformation a key in curtailing Bangsamoro problems were sufficient with an over-all mean weight of 4.19 and describes as strongly agree.

Finally, the data indicates that through values transformation, moral, beliefs and ibadah were gradually transformed into an ethics prescribes in the Holy Qur’an and exemplified by the traditions of prophet Muhammad PBUH.

Perceptions of the respondents on values transformation towards Restraining Bangsamoro Problems.

The frequency distribution of the respondent on the Perceptions of the respondents on values transformation towards Restraining Bangsamoro Problems is presented in table 3. This includes conspiracy to commit an act of harm to one another, easily change those group of people or

organization whom who are prone to Rido, can change the negative attitude of the Bangsamoro, lessen the conspiracy to commit Harm, the problems on graft and corruption of the government official will be lessen, mitigate the occurrence of being popular in term of leadership, moral governance shall be easily adopted and prevent the possible effect of the crime and keep the peace and order in the country.

Table 3. Means Score and Descriptive Interpretation of the Perceptions of the respondents on values transformation towards Restraining Bangsamoro Problems.

Item	Mean	Interpretation
1. Conspiracy to commit an act of harm to one another.	4.14	Agree
2. Easily change those group of people or organization whom who are prone to Rido.	4.08	Agree
3. Can change the negative attitude of the Bangsamoro.	4.18	Agree
4. Lessen the conspiracy to commit Harm.	4.25	Agree
5. The problems on graft and corruption of the government official will be lessen.	4.24	Agree
6. Mitigate the occurrence of being popular in term of leadership.		
7. Moral Governance shall be easily adopted.		
8. Prevent the possible effect of		
Overall Mean	4.17	Agree

Table 3 showed the responses of the respondents on their perceptions on values transformation towards restraining bangsamoro problems. Item number one, “Conspiracy to commit an act of harm to one another”. Majority of the respondents claimed in a positive side with a weighted mean of 4.14 and describes as agree. This implies that the conspiracy to commit harm to one another will be remove through values transformation. Item number two, “easily change those group of people or organization whom who are prone to Rido”. Most of the respondents agreed with a weighted mean of 4.08. This indicates that values transformation is one avenue to resolve Rido problem in the bangsamoro. They have also agreed in item number 3, “can change the negative attitude of the Bangsamoro”, with a weighted mean of 4.18. This implies that there are negative attitudes of the bangsamoro people. They negatively perceived to a certain actions or things happen to them. With values transformation, those negative attitude of the bangsamoro were totally vanished. They also claimed that it lessens the conspiracy to commit Harm with a mean of 4.25.

On the other hand, Item number 5, “The problems on graft and corruption of the government official will be lessen” were agreed by the respondent with a weighted mean of 4.24. This data suggest that the respondents has perceived to decline the graft and corruption through values transformation. They have also agreed that values transformation mitigate the occurrence of being popular in term of leadership with a mean of 4.14. This shows that, respondents believed on the occurrence of being a popular in term of leadership but with transforming values to what Prophet Muhammad PBUH taught, this occurrence has enough time to removed.

It also reveals in item number 7 that, “Moral Governance shall be easily adopted’ with a mean weight of 4.18. One of the priority programs of the BARMM is to transform the traditional governance into moral governance. This data suggests that through moral governance, Islamic values can promote and sustain peace and development. Item number 8, “prevent the possible effect of the crime and keep the peace and order in the country”. Majority of the respondents agreed that through values transformation, the prevention of crime and keep the country safe and peace were resolved.

Finally, the perceptions of the respondents on values transformation towards Curtailing Bangsamoro Problems is very much possible with an over-all weighted mean of 4.17 describes as agree. Therefore, the outcome of the Values transformation program based on the personal perceptions of the respondents shows the level of positive result.

Opinion of the Ulama on the contribution of values transformation to address Bangsamoro problems.

Summery response of the respondents on their opinion about the contribution of values transformation to address the Bangsamoro problems. Questions were comprises of: As a Ulama, do you think that through Values Transformation, would easily solve the Bangsamoro Problems, How values transformation address Bangsamoro problems and Please elaborate your general

perspectives that through Values Transformation the problem on easily killing a Muslim even in a small motive or personal interest will be eradicated.

In an interview made by the researchers to the selected on the question, As a Ulama, do you think that through Values Transformation, would it easily solve the Bangsamoro Problems. majority of the respondents admitted that:

“Yes, I believe that through Values Transformation, these will be a big chance especially if follow the teaching of Islamic regarding good behaviour”.

These responses implied that respondents believed that through Values Transformation there are a big possibility for having shifting values of the bangsamoro to a value taught to us by Prophet Muhammad PBUH.

Others said that:

“For me yes, because one particular problem of the bangsamoro is so called ego. when transforming it with being a humble so it will become a better relationship among people”.

“There is a possibility that through Values Transformation can help to easily solve the bangsamoro problem”.

“I strongly believed that through Values Transformation, there will be a good result after application of good ethics”.

“There is a high possibility that through Values Transformation, thing will be eased to solve the issues of bangsamoro problem, because it is rooted in bad behaviour”.

On the preceding information gathered by the researcher, ego or Maratabat were the overwhelming old-style values of the bangsamoro which led to conflict, mis-understanding to each other resulting to violence and death. Majority of the respondents believed that Values transformation were among the avenue to change those bad behaviour into good one.

On the other hand, respondents claimed that Values transformation really address bangsamoro problems. Some of them admitted that:

“When they learn how to apply or being honest, kind of understanding forgive and have patience, prophet Muhammad said: To forgive those who offered you, and be kind to those who become selfish to you”.

“Applying a good values like kindness, sincerity, humility, patience will help to address the bangsamoro problem”.

“Proper application of good Ibadah and faith that can address the bangsamoro problem”.

“Promoting forgiveness, understanding or what Islamic values emphasized by the Holy Qur’an and Sunnah of the prophet will help to lessen bangsamoro problem”.

Founded on the response of the respondents, this would conclude that applying what prophet Muhammad PBUH regarding values were the only one solution to solve the problems of the bangsamoro. There is no other alternative except the values ordered by Islam.

Furthermore, problem on easily killing a Muslim even in a small motive or personal interest will be eradicated, respondents on this regard were at the affirmative side. They claimed that by applying love, care, forgiveness and all good manners provided to us by Islam were the only one

that can solve the killing even in a slightest reason. This data was determined on the following responses of the respondents:

“In Islam, killing, hurting even insulting other are prohibited, also slandering, backbiting and other ill manners are not allowed”.

“As a Muslim, killing is prohibited unless in accordance to the Islam Law”.

“I believed that through Values Transformation, the problem of the bangsamoro on killing especially innocents should minimized”.

“Through Values Transformation, it can help to prevent or avoid this problem on killing, applying love, care and forgiveness”.

“Values Transformation teach mankind to promote love and forgiveness. Problem on killing is lessen if not totally eradicated”.

Finally, Manners are a way of doing something or way of behavior, etiquette or it could be a person’s outward way of behaving toward others. The issue of good manners is very important In Islam; it is the basis of one’s success in his daily life through which someone could make a distinctive place in the Islamic community. Dealing others with good manners means to put them at ease the way that Islam recommended us to deal with. It is not just the important part of our religion Islam but also makes our social life more pleasant. Conducting good manners is not easy because it takes time.

There is no one in a good manner than our beloved Prophet Muhammad (SAW). Allah Almighty said in Holy Quran:

“And indeed, you are of a great moral character” (Quran, 68:4).

A Muslim can’t be a true Muslim if he does his all kinds of worships, i.e. prayer, fast, zakat, pilgrimage etc. in the best way but neglects an important side of his worship i.e. Adab or good manners. A person who offers his daily prayers in mosques timely and in a proper way, but when it comes to dealing with other people in his daily life, he is the worst person, cannot be considered a true Muslim.

Discussions and Conclusion:

The findings of this study are summarized as follows:

1. The result on respondent on the main problem of the bangsamoro People. The data suggested that the Ibadah with an over-all mean of 3.77 described as agree, Morality has a general mean of 3.97 with an interpretation of agree and Governance with an over-all mean of 4.25 which describes as agree.
2. The Level of understanding of the respondents on values transformation a key in restraining Bangsamoro problems were sufficient with an over-all mean weight of 4.19 and describes as strongly agree.
3. The perceptions of the respondents on values transformation towards Restraining Bangsamoro Problems is very much possible with an over-all weighted mean of 4.17 describes as agree. Therefore, the outcome of the Values transformation program based on the personal perceptions of the respondents shows the level of positive result.

4. Opinion of the Ulama on the contribution of values transformation to address Bangsamoro problems. The response of the respondents indicates that issue of good manners is very important things in curtailing bangsamoro problem, it is the basis of governance success through which someone could make a distinctive place in the Islamic community. Dealing others with good manners means to put them at ease the way that Islam recommended us to deal with. It is not just the important part of our religion Islam but also makes our social life more pleasant. Conducting good manners is not easy because it takes time.

Based on findings, it is concluded that the main problem of the bangsamoro was the Ibadah, Morality and Governance. Base on the respondents' perception, through values transformation were sufficient change it with the teaching of Prophet Muhammad. The outcome of the Values transformation program based on the personal perceptions of the respondents shows the level of positive result.

Generally, the issue of good manners is very important things in curtailing bangsamoro problem, it is the basis of governance success through which someone could make a distinctive place in the Islamic community.

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