

• Socio-Economic Profile of Maranao Women Attending the Da'wah Seminar In Saguiaran, Lanao del Sur

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THE PROBLEM AND ITS SCOPE

Background of the Study

Women in Philippine society, particularly in Maranao society, are already aware of their role as partners of men in the planning, organizing and implementing of laws and policies related to family and society to improve the spiritual and moral aspects of the citizens. Our country now faces societal problems, like graft and corruption, crime, drug abuse and other societal problems, which contribute to making our people live in poverty. Women, especially educated women, have the moral responsibility to assist men in solving these problems.

It is regrettable, however, that the women, especially in Maranao society, still have limited access to politics and the policy-determining processes in government and even in social and cultural functions at home and in the community. This situation has limited their direct participation in solving societal problems. They are still the weaker partners of men in solving these problems.

In general, Muslim women throughout the world have enjoyed limited opportunities. Western observers say that women in the Middle East do not seem to play important roles in their society's decision-making. They tend to be influential only within the family. In accordance with the traditions of the middle eastern culture, women occupy a status lower than the males. This implies that women are treated differently from men (Badawi, 1980).

On the other hand, Islam, as a religion, actually gives special importance to women. If ever it is suspected to be related in any way with respect to women's lack of participation in the development field, there can be only two reasons. These are: 1) lack of knowledge of Islam, and/or 2) the traditional western concept is being used as the sole framework in looking at the issue on Muslim women (Badawi, 1980).

In some cases, the issue is simply a matter of public opinion. As it was said in the past, women are not allowed to lead over men, and so their participation in politics and governance has been limited by this notion. Actually, there is no such prohibition mentioned anywhere in the Holy Qur'an or the Sunnah (a collections of the traditions of the Prophet Muhammad, peace be upon him). It was, however, agreed upon by Muslim jurists and scholars that women should not be allowed to become heads of state. Other political positions lower than that are open to women as they are to men (cited in Unda, 1999).

Nowadays, however, one can see that there is an increasing number of women, including Muslim women, who are participating actively in various vocations, working hand in hand with men in government agencies, private institutions and in some organizations. Men already recognize that women have contributed much towards educational, economic, social and even political development. Without women, we might not have enjoyed the progress that we have now in our society. Women are considered partners of men in the country's development program.

Still, not all Muslim women are given ample opportunity to participate in organizational decision-making. This is so because men still underestimate their capabilities, that they are only good at home, thus, they know nothing except home responsibilities. But they must not treat women, in general, as children rearers only for women are also active in attending some conferences, meetings, seminars and other gatherings, besides taking care of home. Women have made an impact on social, educational, and cultural activities. Muslim women, especially the Maranao women of Lanao del Sur and Marawi City, are now making an impact even in religious activities.

This was the observation made by the researcher in Saguiaran, Lanao del Sur, when Maranao women, on Fridays and Saturdays, attend the seminar on *da'wah* and related activities at a nearby *madrasah* (Arabic word for school). This was an indication that the Maranao women have, in recent time, been increasingly participating in religious-related activities of the community.

This important indication among Maranao women in Saguiaran, Lanao del Sur, need to be properly documented and their profile noted, so that some generalizations could be made as attributes of this group of Maranao women.

It is in this context that this study was conducted on these women.

Statement of the Problem

This study attempted to establish the socio-economic profile of the Maranao women attending the *da'wah* seminar in Saguiaran, Lanao del Sur. Specifically, it answers the following questions:

1. What is the socio-economic profile of Maranao women participants of these *da'wah* seminars in terms of:
 - a. age;
 - b. civil status;

- c. number of children/dependents;
 - d. highest educational attainment in Arabic and in English;
 - e. job/position occupied;
 - f. business, trade engaged in;
 - g. job/position occupied;
 - h. traditional/elected position in the community;
 - i. monthly family income;
 - j. property owned; and
 - k. membership in organization?
2. What benefits do they get out of the *da'wah* seminar?
 3. What is the nature of the *da'wah* seminars they attended in terms of:
 - a. topics in the seminar;
 - b. length of time of the seminars;
 - c. person who invited them to join the seminar; and
 - d. their attitude about having their children join the seminars?

Significance of the Study

This study is an initial step towards establishing the socio-economic profile of the Maranao women involved in this islamic activity. The profile could serve as a possible indicator of some sub-groups in the population who are receptive to islamic education such as the *da'wah* seminars and similar activities.

Also, it presents a situation in which Muslim women show keen interest in devoting time and effort at learning about their religion, in spite of hardships associated with poverty. This inclination may show some degree of religiosity in their desire to receive the rewards and blessing of the Almighty Allah and in maintaining unity, harmony and contentment within the context of their religion.

In this context, this study may present an insight into possible opportunities that may be extended by the private or public sector, such as MSU, that may have the noble intention to provide welfare to people in need of educational opportunity.

Scope and Limitation

The focus of the study is limited to the socio-economic profile of Maranao women in Saguwaran, Lanao del Sur who attend the islamic seminars on progress (*da'wah*) held in Poblacion Saguwaran and the other communities like Marawi City and Balo-i. Their attendance has formed part of their daily activity.

This study was conducted in the month of December, 1999, specifically during the month of Ramadhan.

REVIEW OF RELATED LITERATURE

In Islam, the Muslims are enjoined to seek education. In fact, the first verse in the Holy Qur'an enjoins man "to read." Reading is a way of seeking knowledge for, through such activity, one can obtain information that may be useful in his daily activities and profession. Attending *da'wah* seminars may be relevant to the Hadith of Rasulullah (SAW), "Go seek knowledge even in China."

Badawi (1980), in his work entitled, "The Status of Woman in Islam," made some generalizations worth mentioning:

a) The history of Islam is rich with women of great achievements in all walks of life from as early as the seventh century B.C.; b) It is impossible for anyone to justify any mistreatment of women by any degree or rule embodied in the Islamic law, neither could anyone dare to cancel, reduce, nor distort the clear-cut legal rights of women given in Islamic Law; and c) Throughout history, the reputation, chastity and maternal role of women have been objects of admiration by many observers. It is also worthwhile to mention that the status which women have reached in the present time has been achieved through their long struggle and sacrifice. Because of its intrinsic truthfulness, such a compassionate and dignified status has been decreed in Islam. The right of a woman to seek knowledge is no different from that of the man. Prophet Muhammad (SAW) said, "Seeking knowledge is mandatory for every Muslim." Muslim, as used here, is inclusive of both man and woman (Badawi, 1980).

It was, however, agreed upon by Islamic scholars and jurists that a woman should not be allowed to become a head of state. This limitation has nothing to do with the dignity of woman or with her rights. It is related to the natural differences in the biological and psychological makeup of men and women because, according to Islam, the head of state is no mere figurehead. Some decisions require maximum rationality and a minimum of emotionality, a requirement which does not coincide with the instinctive nature of women (Badawi, 1980).

On the other hand, Ismael (1994) said that the women's liberation movement has paved the way for the emergence of a new breed of women. The women's liberation movement has seen a change in women's attitudes towards their traditional roles. From history, it has been the job of the man to be the breadwinner while the woman stayed at home, reared the children, did the laundry and fed the family, among other things. However, times have changed and have shown the way for women to be more independent. Women today are quite aggressive and courageous and have contributed a lot to the development of the country. Thus, the presence of women in the workplace is no longer 'taboo' in a society which formerly regarded them as sex objects to be rightfully placed at home (Ismael, 1994).

Boutalab (1988) shared his opinion as to the content of Islamic education: He said that, firstly, Islamic education must prepare generations to become knowledgeable in

the existence of Allah. It must prepare educational plans and programs which may develop a spiritual consciousness for the youth. Thus, the youth can be made to understand well his relation to Allah as he is a servant of Allah. Hence, the youth comes voluntarily to worship Allah, obey His commands and observe them in all phases of life.

Secondly, islamic education must prepare generations -to become agents of peace, unity, integrity and development. The youth must be the maker of a society in which they can live in a high degree of peace and unity, a society which upholds the principles of brotherhood, cooperation, equality, and participation on the basis of correct and right framework of the system advocated by Islam.

Thirdly, islamic education must prepare generations to use their sense of reasoning through the use of the intellectual ability of the youth, without resort to any form of magic. This idea implies that the human being has been bestowed with a superior natural intellect, which makes him different from other creatures, with which he need not resort to supernatural but ungodly means.

Fourthly, islamic education must teach, prepare and train generations to be open to others, without loss of their identity. It implies that the youth would be the agent in a world that is really dynamic.

Fifthly, islamic education must train and prepare generations to practice scientific thinking and attitudes and to use their results in planning and research, as well as in their daily works.

Mentioning islamic schools, Boutalab (1988) pointed out that the *madrasah* helps society in establishing a social relationship characterized by harmony, solidarity, cooperation, cohesion, and equilibrium; consolidates the bonds existing among Muslims and reinforces their solidarity through unifying thoughts, orientations and values with a view to achieve islamic unity; helping islamic society to achieve its economic development; and contributing to the evolution of islamic society.

Therefore, islamic education must take into consideration the factors which lead to its implementation and expectation that there is an equal emphasis on worldly and hereafter affairs. There is a need to strengthen and develop the curriculum and its contents. The curriculum is one of the factors which carry out the established philosophy and goals (Boutalab, 1988).

RESEARCH METHODOLOGY

Research Design

This study used the descriptive research design, taking into account that its main objective is to determine the socio-economic profile of the Maranao women attending the *da'wah* seminars held in Saguiaran, Lanao del Sur. The descriptive design is appropriate in this research which is primarily concerned with establishing generalizations about the personal profile of the respondents.

The Respondents

The respondents of this study were Maranao women who were regular participants of the islamic and progressive *da'wah* series of seminars held in Saguieran Poblacion, Lanao del Sur. The *da'wah* seminars were made on the basic teachings of Islam, as well as some tips on livelihood activities for women.

Out of about 100 regular participants who were women, 59 or 59.00 percent of the total were selected as respondents of the study. All respondents were Maranao women.

Data Gathering Tool

The data of this study were gathered through a questionnaire. The items in the questionnaire were the personal profile of the respondents, their benefits got out of the seminars, and their awareness of the objectives and purposes of the seminars.

Statistical Tools Used

This study utilized the frequency and percentage in getting the central tendencies of items in the questionnaire. Frequency was used to establish the number of respondents answering an item on the questionnaire. Based on data on frequency, percentage was computed. Percentage formula used was as follows:

$$\% = \frac{F}{N} \times 100$$

where F is the frequency count and N is the total number of respondents.

PRESENTATION AND DISCUSSION OF THE RESULTS

This portion presents and discusses the results of the study. It starts with the presentation and discussion of the personal profile of the respondents, which is followed by the discussion of the awareness of the respondents of the objectives and benefits of the study.

PART I – PERSONAL PROFILE

The items included in the personal profile of the respondents are as follows: age, civil status, number of children/dependents, highest educational attainment in the Arabic and English system of education; job/position occupied; business/trade engaged in; job/position spouse occupied; elected position in the community; monthly family income; property owned; and membership in an organization.

Age

Table 1 presents the distribution of respondents according to age. As shown, there were 17 respondents representing 28.81 percent of the total respondents who belonged to the age bracket of 18 to 23 years old. Another 22.03 percent (13) of the respondents belonged to the 42-47 years old bracket. In addition, there were 12 respondents, or 20.34 percent, who belonged to age bracket 24 to 29 years old. This means that a total of 29 respondents or 49.15 percent belonged to the age bracket 18 to 29 years old.

The data on age presented in Table 1 implies that most of the respondents were still young, in ages range of 20's and 30's. Being young participants in the *da'wah* seminars, they could maximize their participation in these seminars.

Table 1
Distribution of the Respondents According to Age

Age Bracket	F	Percentage
18 – 23 years old	17	28.81
24 – 29	12	20.34
30 – 35	9	15.25
36 – 41	3	5.08
42 – 47	13	22.03
48 and above	5	8.48
Total	59	100.0

Civil Status

The data on the distribution of the respondents according to their civil status are presented in Table 2. As such, the Table on civil status indicates that 24, or 40.68 percent of the respondents, were still single and the remaining 59.32 percent were married (30, 50.85 percent); other respondents were either divorced, separated, or widowed.

The data show that majority of the respondents were married. But despite their being married, they were still participating in the series of *da'wah* seminars, which implies that they were interested to learn what the seminar could teach them.

Table 2
Distribution of the Respondents According
To their Civil Status

Civil Status	F	Percent
Single	24	40.68
Married	30	50.85
Divorced/Separated	2	3.39
Widow	3	5.08
Total	59	100.0

Number of Children/Dependents

Table 3 shows the distribution of the married respondents according to the number of their children and/or dependents. As indicated, 15 respondents or 42.86 percent, had seven or more children/dependents. Another nine respondents or 25.71 percent had five to six children/dependents. Only six respondents or 17.14 percent had one to two children/dependents.

The data on number of children/dependents show that the participants in the Saguaran *da'wah* seminars had many children/dependents. This finding is understandable considering that Maranao families are big and extended family.

Table 3
Distribution of the Respondents According
To Number of Children/Dependents

No. of Children/Dependents	F	Percentage
1 - 2	6	17.14
3 - 4	5	14.29
5 - 6	9	25.71
7 - above	15	42.86
Total	35	100.0

Highest Educational Attainment in Arabic

Some of the respondents were educated in both Arabic and English systems of education, some in Arabic system only and some in English system of education only. A total of 30.51 percent had Arabic education, while the bulk of the respondents (41, 69.49 percent) had no formal Arabic/madrasah education.

Of those with Arabic education, eight or 13.56 percent finished *thanawi* (high school) education and another six or 10.17 percent finished *ibtida'I* (elementary) Arabic education. In addition, four or 6.78 percent finished *khol-liya* (college) Arabic education.

Table 4
Distribution of the Respondents According to Highest Educational Attainment in Arabic

Educational Attainment	F	Percentage
Ibtida-I	6	10.17
Thanawi	8	13.56
Khol-liya	4	6.78
No madrasah/Arabic Education	41	69.49
Total	59	100.0

Highest Educational Attainment in English

The distribution of respondents according to highest educational attainment in English is shown in Table 5. As shown, the majority of the respondents (37, 62.71 percent) were college graduates. The remaining respondents were either elementary or high school graduates. However, 11 respondents or 18.64 percent did not have any English education. They were expected to have Arabic education.

Table 5
Distribution of the Respondents According to Highest Educational Attainment in English

Educational Attainment	F	Percentage
Elementary Level	4	6.78
High School Level	7	4.13
College Graduate	37	62.71
No English Education	11	18.64
Total	59	100.0

The number of professionals attending the *da'wah* seminars in Saguwaran, Lanao del Sur indicates a keen interest among the professional group to learn the teachings of Islam through the *da'wah* seminars. They may not have been interested in the livelihood aspects of the seminars, considering that they were professionals and may have found good paying work somewhere else or may have established their own businesses. Their interest may be in the religious aspects of the seminars.

Collegiate Degree Earned

Table 6 shows the distribution of the respondents according to collegiate degrees earned. Among the 59 respondents, there were 41 who were professionals or had earned a college degree.

Of the 41 professionals, the majority (25, 60.98 percent) had earned a college degree in Education and another five or 12.20 percent earned a degree in Liberal Arts. There were also four or 9.76 percent who earned degrees in Islamic Studies. It is worthy to note that two respondents or 4.88 percent had degrees in Medicine.

Table 6
Distribution of the Respondents According to
Collegiate Degree Earned

Degree Earned	F	Percentage
Education	25	60.98
Commerce	3	7.32
Liberal Arts	5	12.20
Islamic Studies	4	9.76
Medicine	2	4.88
Others	2	4.88
Total	41	100.0

Job/Position Presently Occupied

Regarding their job/position presently occupied, 25 respondents or 44.07 percent were teachers. Another 14 or 23.73 percent were housewives and nine or 15.25 percent were office employees. There were also five or 8.48 percent who were *aleem* (Arabic teachers).

Table 7
Distribution of the Respondents According to
Job/Position Presently Occupied

Job/Position	F	Percentage
Office Employee	9	15.25
Teacher	26	44.07
Ustadz (Arabic Teacher)	5	8.48
Housewife	14	23.73
Others	5	8.48
Total	59	100.0

Other Sources of Income

Table 8 shows the distribution of the respondents according to their other sources of income. Of the 59 respondents, 19 or 32.20 percent had no other source of income. This means that there were 40 or 67.80 percent who has other sources of income in addition to their main job or work.

As indicated, there were 15 respondents or 25.42 percent who were engaged in buy-and-sell as their additional source of income. Another nine or 15.25 percent were engaged in the sari-sari store business as additional source of income. Another six respondents or 10.17 percent were in the bakery business.

Table 8
Distribution of the Respondents According to Their
Other Sources of Income

Other Sources of Income	F	Percentage
Sari-sari Store owner	9	15.25
Sales Agent (buy & sell)	15	25.42
Dress making	3	5.09
Baking	6	10.17
Farming	4	6.78
Others	3	5.09
No other source of income	19	32.20
Total	59	100.0

Job/Work of Spouse

Table 9 shows the distribution of the respondents according to job/position occupied by their spouses. Of the 59 respondents, only 35 were married and 24 respondents were single. In this portion of the study, only the 35 married respondents were considered.

As indicated in the Table, 10 respondents or 16.95 percent had spouses who worked as office employees and nine respondents had spouses who were farmers. Five or 14.29 percent of the respondents had spouses who were engaged in business. However, two or 3.38 percent had spouses without work or job.

Table 9
Distribution of the Respondents According to
Job/Position Occupied by Spouse

Job/Position of Spouse	F	Percentage
Manager (head of office)	1	2.86
Office employee	10	16.95
Teacher	2	3.39
Ustadz (Arabic Teacher)	2	3.39
Farmer	9	25.71
Laborer	1	2.86
Business	5	14.29
Others	3	8.57
None	2	3.38
Total	35	100.0

Traditional Title/Elected Position in the Community

Of the 59 respondents, 27 or 45.76 percent had no traditional title or elected position in the community. However, the majority, 32 or 54.24 percent had traditional title/elected position in the community.

Nine respondents each or 15.25 percent of the total respondent had either traditional title/elected position, ancestral title, or elected barangay official posts. Six respondents or 10.17 percent of the total 59 respondents were elected barangay chairpersons.

Table 10

**Distribution of the Respondents According to Their Traditional
Title/Elected Position in the Community**

Title/Position	F	Percentage
Ancestral Title	9	15.25
Council of Elders	4	6.78
Elected Barangay Chairman	6	10.17
Community Leader	4	6.78
Elected Barangay Official	9	15.25
None	27	45.76
Total	59	100.0

Family Monthly Income

Many (17, 28.81 percent) of the respondents had a family monthly income of P9,001 and above and another 15 respondents or 25.42 percent had a family monthly income of P5,001 to P6,000. There was also 10 respondents or 16.95 percent who had a family monthly income of P7,001 – P8,000. The lowest family monthly income were those in the P3,000 to P4,000 monthly income which represented 6.78 percent of the total respondents.

Table 11

**Distribution of the Respondents According to Their
Monthly Family Income, in Pesos**

Monthly Salary	F	Percentage
P3,000 – P4,000	4	6.78
4,001 – 5,000	2	3.39
5,001 – 6000	15	25.42
6,001 – 7,000	6	10.17
7,001 – 8,000	10	16.95
8,001 – 9,000	5	8.48
9,001 and above	17	28.81
Total	59	100.0

Ownership of Properties

On the ownership of properties, almost one half or 28 respondents (47.45 percent) owned some jewelry while another 24 respondents or 40.68 percent had their own houses. In addition, there were 21 respondents or 35.59 percent who owned a lot or land. Only nine or 15.25 percent owned a car/jeepney.

Table 12
Distribution of the Respondents According to
Ownership of Properties N = 59

Property Owned	F	Percentage
House	24	40.68
Lot/Land	21	35.59
Car/Jeepney	10	16.95
Livestock (Carabao/Cow)	9	15.25
Jewelry	28	47.45

Membership in Religious Organizations

When the respondents were asked to indicate their membership in islamic organizations, 57 respondents or 96.61 percent said they were members of some islamic organizations. Only two or 3.39 percent were not members of an islamic organization. This means that the participants of the *da'wah* seminars had their own islamic organization, an indication that they were united and sociable.

Table 13
Distribution of the Respondents According to their
Membership in Religious Organizations, N = 59

Membership in Religious Organization	F	Percentage
Member	57	96.61
Not member	2	3.39

**PART II – BENEFITS AND NATURE OF ATTENDANCE
OF THE DA’WAH SEMINARS**

This part of the study deals with the benefits derived from attending the *da’wah* seminars and the nature of attendance of the participants.

Benefits

As indicated in Table 14, the number 1 benefit perceived by the participants in their participation in the *da’wah* seminars is “increased awareness of islamic teachings” (47, 79.66 percent). This was followed by the statement “know more about the Qur’an and Hadiths” (34, 59.63 percent). Also included was fostering unity among the people in the community and learning livelihood skills and home technology.

The benefits derived from the *da’wah* seminars were both spiritual development and livelihood development. These were improvements on madrasah education which is only concerned with spiritual development, without learning skills for gainful living.

Table 14

The Top 5 Benefits Derived From the Da’wah Seminars

Benefits N = 59	F	Percent
1. Increased awareness of islamic teachings	47	79.66
2. Know more about the Qur’an and Hadiths	34	59.63
3. Foster unity among neighbors, husband and wife, and the community people	26	44.07
4. Learn livelihood and home technology	24	40.68
5. Improve good manners and right conduct	18	30.51

Suggested Topics for the Seminar

Table 15 presents the top five suggested topics for the *da’wah* seminars in Saguiaran, Lanao del Sur. The top 1 topic was “all about the teachings of Islam,” as suggested by the majority of the respondents (35, 59.32 percent). This was followed by “the do’s and don’t’s of Islam” (26, 44.07 percent).

Completing the Top 5 suggested topics were “relationship between husband and wife” (21, 35.59 percent); “islamic views on human life” (18, 30.51 percent); and “character building and formation” (12, 20.34 percent).

Table 15

The Top 5 Suggested Topics for the Da'wah Seminars

Topics N = 59	F	Percent
1. All about the teachings of Islam	35	59.32
2. The do's and don't's of Islam	26	44.07
3. Relationship between husband and wife	21	35.59
4. Islamic views on human life	18	30.51
5. Character building and formation	12	20.34

The suggested topics did not include something on livelihood and home technology which was one of the regular topics included in the seminars. Only a negligible number of respondents suggested this topic. This implies that the respondents did not like to discuss something on livelihood education and home technology, considering that they were all gainfully employed. What they needed was spiritual guidance rather than live'hood guidance.

Duration of Attendance

When the respondents were asked about the length of time they were attending these seminars, about one half of the respondents (29, 49.15 percent) said that they have been attending these seminars for one to three years in a row. Another 10 respondents representing 16.05 percent of the total respondents had attended the seminars for less than a year. On the other hand, there were some respondents who had been attending these seminars for 10 years or more (5, 8.48 percent).

These long-running seminars in Islam and progress must have helped the respondents to understand Islam in their attempt to seek proper guidance in Islam.

Table 16

Length of Time in Attendance in the Seminars

Duration N = 59	F	Percent
Less than one year	10	16.95
1 - 3 years	29	49.15
4 - 6 years	7	11.86
7 - 9 years	8	13.56
10 years or more	5	8.48
Total	59	100.0

Persons Who Invited Respondents to the Seminars

Table 17 shows the persons who invited the respondents to the seminars. As shown, many of the respondents (23, 38.98 percent) were not invited by any one to attend the seminars. It was their voluntary act to attend once they were informed about the seminars. Another group of respondents were invited by their supervisors or superiors. This accounted for 11 respondents who represent 18.64 percent of the total respondents. Some were invited by their friends, by their husbands, etc.

It is noteworthy to mention that volunteerism was present in the attendance of these seminars. This implies that it is a personal decision to seek guidance in the practice of their religion. The seminars were perceived to be a place to get some guidance in the practice of Islam, especially in the teachings of Islam.

Table 17**Persons Who Invited Respondent to Attend the Seminars**

Persons	F	Percent
My supervisor	11	18.64
My Husband	7	11.86
The aleem	9	15.25
Myself, nobody convinced me	23	38.98
My friends	9	15.25
Total	59	100.0

Children's Attendance to the Seminars

When the respondents were asked whether they will allow their children to attend the seminars, when they reach the right age, the majority said yes (54, 91.53 percent) and only 5 or 6.47 percent said no. This implies that the seminars were perceived by the respondents as a good venue to learn the teachings of Islam and the character-building for their children.

Table 18**Will Allow Their Children to Attend the Seminars**

Responses	F	Percent
Yes	54	93.53
No	5	6.47
Total	59	100.0

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary

This study made a survey of the socio-economic profile of Maranao women attending the *da'wah* seminars in Saguiaran, Lanao del Sur. This was conducted in the month of Ramadhan, or in December, 1999.

Fifty-nine respondents, all Maranao women, participated in the *da'wah* seminars.

The study was a descriptive research, using the questionnaire as the main data gathering tool. Frequency and percentage were used to establish central tendencies of the personal profile of the respondents.

Findings

It was found that the typical Maranao woman attending the *da'wah* seminars in Saguiaran, Lanao del Sur was 18 to 35 years of age, married, with five or more children/dependents, without formal madrasah/Arabic education, a college graduate with a degree in Education, a teacher or a housewife by profession, with additional source of income mostly in buy-and-sell business, whose spouse was either an office employee or a farmer, without traditional title or elected position in the barangay, receiving a monthly income of P5,000 to more than P9,000, owns jewelry and a house/lot, and was a member of some religious organizations.

It was also found that the main benefit the seminar members got out of the *da'wah* seminars was their increase of awareness of true Islam.

It was further found that attendance in the *da'wah* seminars of the women had been prompted by their desire to know more about the teachings of Islam, that they had been attending these seminars for the last three years, and that their attendance in these seminars had been personal, voluntary decisions.

Lastly, it was found that members would want their children, when they reach the right age, to also participate in the said seminars.

Recommendations

It is recommended that the *da'wah* seminars in Saguiaran Poblacion, Lanao del Sur be expanded since it is considered a viable program for Maranao women to learn the teachings of Islam and to learn character building and formation.

It is also recommended that its livelihood and skills development component of the training be strengthened so that the program would become a more interesting activity to participants and to the community.

It is lastly recommended that financial assistance be extended to this very viable program so that more participants could benefit from it.

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