

Towards Migration-Responsive Local Government: Profiling, Perceived Program Needs and Driving Forces

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ABSTRACT

The phenomenon of ethnic migration has been part of human history and vital to the development of cultures and civilizations. Using mixed-method inquiry, the research studied the Local Government's responsiveness to the Muslim migrants' need for programs relative to education, livelihood, health, and sanitation, housing, socio-civic, and cultural aspects, including investigation of the driving forces of the 155 migrants selected using purposive sampling. Quantitative and qualitative data were analyzed, and in addition, a subset of the participants, which included government personnel and leaders of the Muslims, were interviewed. The use of documentary analysis and observation of Muslim activities were also vital sources of data. Results showed that older migrant

females have migrated for a relatively long time who have been engaged in business and trading operations, considered limited opportunities and personal reasons as driving forces of their migration; the local government's support for the educational needs of the Muslims through Madrassah School supervised by the Department of Education, support for livelihood program, and promoting harmonious relationships between Muslims and non-Muslims through socio-cultural and other programs. Results would lead to the creation of academe-government linkage for a sustainable development program for Muslim migrants.

Keywords — Social Studies, Ethnic migration, Mixed-method, Lipa City, Philippines

INTRODUCTION

The researchers viewed migration as a global phenomenon which refers to the movement of people from one geographic region to another within national boundaries or a movement of population across borders which underlie some relatively significant driving forces. Whether migration is internal or international, it is prevailing around the globe at different dimensions and has played a crucial role in shaping the world as it is today. As a process, internal and external migration are considered as integral parts of the social transformation of the community brought about by situations or circumstances as driving forces or push and pull factors.

Hilsdon (2006) described it as an aspect of mobility or seasonal movements of people who have been a significant human experience of space and time. Thapan, Singh, and Sreekumar (2014), on the other hand, considered it as not only physical and social transactions among migrants themselves, but migration is also considered an instrument of cultural diffusion and social integration with the receiving community. Relative to this, when Norris and Inglehart (2012) studied the Western nations, they looked into the extent of culture migrants carried to and the extent of what they acquired in their new community based on the assimilation theories. They described that Muslim migrants moved without rigidly fixed attitudes, but rather they could gradually absorb much of the host culture.

Ethnic migration has become a relevant subject of study, which could be described as the process of social transformation of a particular ethnic group in the communities where it has moved. In other areas in Europe or Asia, ethnicity

has figured in the migration process as a push factor at the point of origin and as a pull factor at the point of destination. Due to some driving forces that seem to be inevitable ethnic migration occurs anywhere in the world.

There are various reasons for people to migrate. In India, Thapan, Singh, and Sreekumar(2014) said, migration of both men and women is a kind of forced migration resulting from conflict, war, or violence, observed as major reasons why people tend to move from their place of origin to another area. Other scholars like Datta (2004), highlighted that migrants from Bangladesh to Western Europe were motivated by economic push factors such as instability and economic depression, poverty, lack of employment opportunity, struggle for livelihood or forced grabbing of landed property from minority group and certain political push factors such as political instability, fear of riots and terrorism, inhuman attitude of political leaders among others. Similarly, a significant number of Muslims have migrated to Britain according to Anwar (1993) in the last forty years due to combination of economic, demographic and social developments in Britain and other Western countries as pull factors while pushing factors like high unemployment rates, underemployment and fewer economic opportunities in the countries of origin.

Moreover, women's migration, in particular, as a social act, is closely related to women's freedom to move and their power to decide which seems to show that they are more subjugated and controlled, especially by the male in the family in terms of decision making. By and large, they are largely dependent on the family in terms of mobility to work, in the case of marriage and getting an education (Thapan, Singh and Sreekumar, 2014).

This research is focused on Muslim migrants whose flow of movement signifies a sizable portion of the population, which might bring a tremendous impact on the adopting community and onto themselves too. Their act of migrating is a significant event in their life, which begins with crossing a border and becomes significant for themselves but also for the receiving community considering their intentions, assimilation, and belongingness to the host community, and the local governing institutions.

In Mindanao, the territorial or land disputes between the Christians and the Muslims that started from the late 1960s up to the beginning of the 1970s turned up gradually into an armed conflict, which is still ongoing. This condition resulted from the voluntary resettlement of predominantly Christian migrants from Luzon and Visayas, as described by Tigno (2006) and that the contemporary conflict situation in the southern part of the Philippines could be rooted in the

historical, systematic, and collective marginalization and minoritisation of the indigenous Filipino Muslims.

As a whole, the Muslim groups as one of the ethnic groups in the Philippines have been classified according to its distinct cultural standpoint, and linguistic grouping and religion. For instance, the Maranao Muslims, a particular ethnolinguistic group from Mindanao, migrated in many parts of Luzon, like in Region IV-A CALABARZON (Cavite, Laguna, Batangas, Rizal, and Quezon). The presence of Muslim migrants in the area, specifically in Batangas province, could be traced back to the early 1980s.

The economy of Batangas is vastly growing owing to its natural resources and geographic characteristics, and due to the emergence of the CALABARZON multi-project plan for the region that started the early 1990s eventually has led different people from other areas to come over including Muslim groups. Batangas, which is composed of three cities, namely; Batangas City, Lipa City, and Tanauan City, is a first-class province in the Philippines, which is located on the southwestern part of Luzon in the CALABARZON area. With its strategic location, it is accessible to any group of people from other regions in the country.

Lipa City, which is the main locale of the study, is classified as Class A city at present and located almost at the heart of Batangas province. Lipa's proximity to Manila is approximately 86 kilometers or an hour, and a half drive via Southern Luzon Expressway enhances its strategic access to development trends. It is fast emerging as a key city in the province of Batangas and being transformed from basically agricultural to a highly urbanizing area. Lipa City, as of 2018, has an estimated population of 360, 990 according to the Office of the City Planning and Development Coordinator, and more than 3,000 of these are Muslims. The influx of this cultural minority group in the city has led the government to consider them part of the growing community of Lipa City; thus, they should be included in the programs of the government.

This research contributes both to scholarly undertaking and to promote community extension services of the institution, two among the three major functions of higher educational institutions in the Philippines. The results of the study would serve as a basis for an academe - government linkage of the University in relation to sustaining its support to its former adopted barangay having Muslim residents as the minority group in the said place. An academe – government linkage could be an instrument by the institution to extend its service to the community in partnership with the government. A development program may be formulated by the linkage to address the concerns of the

Muslim migrants, which may further strengthen the responsiveness of the local government on ethnic migration.

OBJECTIVES OF THE STUDY

Generally, the study was focused on the responsiveness of the local government units on ethnic migration in the City of Lipa with an end view of strengthening the academe – government linkage through community extension services. It determined the extent of responsiveness of the Local Government Units of Lipa City on the needs of the migrants relative to a) education, b) health and nutrition, c) dwelling place, d) livelihood; and e) socio-civic and cultural aspects of the migrants' life.

FRAMEWORK

The preceding studies have been used in framing this research, which started first from presenting the demographic profile of the migrants and the driving forces of their migration as key points to establish a major discussion of their migration act. Like the social survey on Muslim Migrants in Metro Manila by Ogena (2012), it gathered data and information related to internal migration, international migration, characteristics of the household's dwelling unit, migrant adaptation, communication, and migration intention and also investigated the education, mobility and economic activity of the household population.

In like manner, the current research is founded on Olfosson's (2012) research, which narrated the fact that the act of people to move is a significant event in their life. He added that this act does not end typically with just crossing the border, but it focused on the migrants' daily life, motives, integration, perceived outcome, and belongingness, which are significant to the migrants themselves. Migration (Lingga, 2004) of peoples who are induced by pull factors of the countries of destination and push factors in their own countries are observable, which could be economic opportunities and liberal policies, violent conflicts, lack of economic opportunities, and repressive government policies.

As described by Abanes (2014), society disintegrates into differentiated groups due to conflict like the Mindanao conflict, which has displaced many members of Muslim groups from their conflict-affected homeland. The Maranao Muslims are one of these groups who migrated to other cities in Mindanao and in the cities of Metro Manila and provinces of Luzon area. Abanes further

emphasized that they carried with them traumatic experiences and stories of the violence and conflict inflicted and caused by opposing groups. In localities, where they moved, they often found themselves immersed and living in mixed and open social spaces with other groups.

Moreover, other scholars focused on other issues, Lacar (1996) gender disparity and Hilsdon (2006) migrant women's rights, an invoking question of who ought to protect and defend the rights of migrant Muslim women. On gender disparity, Lacar described that Maranao Muslim women used to be prohibited from associating with people outside their kinsfolk system and in engaging in livelihood activities outside the home, to the extent that even shopping for household goods was done by men. Thus, until about three to four decades ago, an educated Maranao Muslim woman was a virtual rarity in Philippine society. Even rarer was a Maranao Muslim woman practicing a profession or occupying a position of leadership in organizations.

When people move, the primary migration population's concerns are acceptability by the host community, acquisition of equal rights with the dominant majority, equal access to social services, and economic opportunities that the government may provide. According to Lingga (2004), there is no government policy that discriminates Muslims, but policies are formulated in response to popular demand or can be biased in favor of the majority of the population. There may also be policies and programs that are meant to reinforce the position of the government, but they seem to work against the interest of the Muslims

Insofar as policy or government program is concerned, Liou (2015) recommended that it is necessary to create comprehensive policies that involve all members of society throughout the decision-making process to ensure no one becomes or remains disenfranchised. Caponio (2010) studied that in Europe, there are policy models concerning migrants the assimilationist, multicultural, or functionalist-pluralist. He said, the assimilationist model defines the nation as a political community which newcomers enter by will or by birth; thus, whoever is born on the soil (*ius soli*) or willing to adopt the national culture and political rules (*ius domicili*) is admitted into the community; the multicultural or pluralist model defines the nation as a political community constituted by cultural-ethnic heterogeneity which entails that newcomers be granted equal rights in all spheres of society, and by implication that they respect certain key values while keeping their cultural-ethnic heritage and autonomy. In the Philippines, the policymakers concerning Muslim migrants can frame their policies from the European

perspective. While Spaan and Naerssen (2017) studied the interplay between governmental migration management, migration industry, and migrant decision-making of Malaysia and Indonesia wherein government institutions, private sector, and migrants, are involved in a complex network of mutual relations.

Based from the cited literatures about Muslim migration in the Philippines and other parts of the globe, this research has been framed to study further situations of Muslim migrants in Lipa City, Batangas specifically assessing the responsiveness of the local government towards providing social services such as education, health and sanitation, livelihood, housing and socio-cultural and civic activities on the Muslim migrants.

METHODOLOGY

Research Design

The researchers used a mixed-method design in which Scoonenboom (2017) defined as a research type of analysis combining elements of qualitative and quantitative research approaches. The study used both approaches because of the need for quantitative data, which have been supported by qualitative data and discussion. The researchers recorded all the information provided by the respondents through the self-made questionnaire, interview, observation, and documentary analysis without influencing and manipulating the study environment.

The research used a quantitative analysis of data, a systemic approach that consists of statistical technique describing and analyzing the variation in quantitative measurement. Frequency and percentage were used to determine the distinction of the number of responses, particularly in the profiling, while weighted mean and standard deviation were to present the variation in the answers related to the extent of responsiveness of the LGU to the program needs of the migrants.

Participants

The respondents in the research were purposively selected, which constituted 155 Maranao Muslims who migrated in the city from an estimated number of 3,000. They were identified through the help of the Barangay officials and Muslim leaders in the area. The estimated total population of the Muslims was determined by them, and this information was verbally supported by the select city government offices since they do not have a separate record of Muslims

residing in the city. Though they participate in the election, the concerned officer does not also have a record to determine how many Muslims are electorates.

Instrumentation

There was consultation first with the Paramount Sultan, Province of Batangas, and the leader of the Muslim elders who is also an Imam regarding the plan to conduct the study emphasizing the purpose and how data could be gathered. They provided information vital to the formulation of the questionnaire. The draft of the questionnaire was presented to them and to the Research Director for validation which consisted of two parts; first, the demographic profile and driving forces of migration and the second part was focused on the assessment of the responsiveness of the local government on the perceived program needs of the respondents. The statistician likewise validated the questionnaire in terms of the content and structure and how the data would be interpreted. Structured interviews and observation were also utilized for data gathering. Some pertinent documents were identified helpful for gathering vital information regarding the study like Executive Orders, DepEd Order, and City Ordinance. Observation of Muslim events and activities was permitted by Muslim leaders.

To determine the responsiveness, the instrument used the 4 points Likert scale with the corresponding descriptive ratings and qualitative descriptors; (4) 3.50-4.00 Highly Responsive, (3) 2.50-3.49 Moderately Responsive, (2) 1.50-2.49 Less Responsive and (1) 1.00-1.49 Least Responsive.

Data Gathering Procedure

Data collection was conducted through the use of a questionnaire that was distributed to the migrant respondents. It contained questions related to the profile of the respondents, driving forces of migration, and assessment of the government's level of responsiveness towards the migrants' program needs. The researchers personally administered questionnaires with the help of some Muslim leaders and the coordinator of the Student and External Affairs' Office. Interview with Muslim leaders and selected Muslim male and female respondents were used to supplement the information taken from the questionnaire. It was done through actual conversations with the respondents and emails. An observation was likewise utilized to see the area where the migrants live and visit their mosques, where they hold their ritual worship and where other activities like their interfaith and friendship activities were being held.

Letters of the request were forwarded to the respective government departments regarding documents pertinent to the data collection and analysis of data and schedule for the interview.

Ethical Consideration

For ethical considerations, the researchers asked permission from the Barangay officials and the leaders of the Muslim community to administer questionnaires to the Muslim residents and asked the consent of the respondents for conducting the survey. The Muslim respondents were not forced to participate if it is against their will and assured them that there was no intention of causing harm or distress upon them. During the data gathering, full respect was accorded to the participants by not interrupting their worship hour. The leaders of the Muslims were provided with a copy of the research and were involved in presenting the results to the Office of the Mayor of the City of Lipa.

RESULTS AND DISCUSSION

Table 1. Demographic Information

		FREQUENCY	PERCENTAGE
AGE	43 and older	31	20%
GENDER	Female	76	49.03%
YEAR OF MIGRATION	13 and above	57	36.77%
CURRENT OCCUPATION	Businessmen	82	52.90%
	TOTAL	155	100%

The population of the Muslim migrants in Lipa City varied in age, but the vast number of Maranao Muslims belonged to the age bracket of 43 and older, equivalent to 20% of the total respondents, which means that more Muslim migrants were in their adulthood and late adulthood. Based on the interview, many Muslims got married to the natives of Lipa, like some were married to Catholics while others to Iglesia ni Cristo; hence, most of the siblings could hardly relate to or identify with the Maranao culture due to intermarriage with non-Muslims. While some older Muslims have remained attached to some traditions and beliefs, the younger ones seem to be consciously or unconsciously adopting the culture of the host community. In like manner, the young generations of the Muslim attempt to assimilate cultural elements of the Muslims and the adults

might not have been conscious enough to transmit the cultural elements of Muslims to their children. The resident Muslims, at the same time, exert effort to learn some aspects of Muslim culture like the language and the reading of the Qur'an through Madrassah education and Arabic Language and Islamic Values Education (ALIVE) program provided by the Schools Division of Lipa.

Relative to gender, which reflected the role played by the female and male Muslims, the majority of the respondents were females represented by 49.03%. The women respondents were higher because male Muslims often travel back and forth to Mindanao primarily for personal and business purposes. According to the Muslim women respondents, aside from taking care of the family as their primary function, most Muslim women have been engaged in trade and have become highly skilled professionals. The city government has allowed the existence of Al-Hedayaha Muslim, a women association. Conferences/assembly held have been participated by the Muslims from around the CALABARZON area wherein issues and concerns on Muslim women were tackled. Women have been asking that the government and the academe through a program help to change the perspective of men towards their Muslim wives while the women should enhance their perception of themselves regarding their rights.

Regarding the year of migration, most Muslim migrants have stayed in the host community for at least 13 years, and more indicated by 36.77% of the total population of the respondents and 7.10 % have been migrants already for more or less 4-6 years. As quoted from the interview with the elders, "as far as immigration of the Muslims from Mindanao is concerned, to the different provinces, city, and towns in the Philippines including City of Lipa, Batangas, was a fruit of peace and order problems of the long decade conflict, an arm-wrestle between revolutionary groups and the Philippine government forces in the Moro provinces". The City of Lipa, according to the Muslim migrants, is a peaceful place to stay, which increasingly progressing. Muslims claim they are peace-loving people, especially the Maranaos, and primarily just wanted to engage in trading or business operations wherever they migrate.

Relative to the occupation of the Muslim migrants, most of them have been businessmen constituting 59.90% of the total respondents of 155, followed by a related occupation of being vendors 23.23%, and very few of them have been teachers. The results implied that those who migrated to Lipa City have already been engaged in those kinds of occupations, and with the support of the Local Government of Lipa, they have been given places where they could trade.

On the other hand, Chaowsangrat (2011), conducted a study which focused on three groups namely, forced migrants, voluntary migrants and non-voluntary migrants and in like manner also used demographic information such as age and sex composition, education, civil status and occupation, and household heads to establish the differences of the three migration groups in terms of those variables.

As shown in Table 2, the Muslim migrants have considered encouragement from the relatives as a significant driving force of their movement which has been justified by the 40.76% of their responses implying that the information they have got from their relatives provided them awareness about the place which has made them decide to migrate. Families who grew in the area could influence more their other relatives to migrate and find Lipa the best place for them. The data also show that limited opportunities to earn a living represented by the 40% of the responses have been considered as an essential driving force for Maranaos to leave their place of origin. It can be assumed that due to a long decade of political or cultural conflicts, it led to limited opportunities for the people to work and enjoy peaceful living.

Table 2. Driving Forces of Migration

	FREQUENCY	PERCENTAGE
Peaceful situation	16	10.19%
Work opportunity	26	16.56%
Good governance	19	12.10%
Economic Development	31	19.75%
Encouragement from Relatives	64	40.76%
Political condition	22	14.19%
Poor economic conditions	30	19.35%
Limited opportunities	62	40%
Personal cause	34	21.94%
No Answer	7	4.52%
Others	1	0.64%
TOTAL	155	100%

On the other hand, 21.94% of the Muslim migrants considered personal reasons as another driving force of migration. Also, based on the interview, some of them said they have personally chosen Lipa because it is safe and peaceful

and has eventually encouraged their relatives to visit and later on decided to stay. The economic development of Lipa has driven them also to migrate, which constituted the 19.75% of the responses. Its accessibility and strategic location contributed to its fast-growing economy made them settle in Lipa.

A theory of Carling & Collins (2017), postulates that political rhetoric around managed economic migration continues to propose that regardless of whether migrants are entrepreneurs, workers or students, more or less skilled or affluent, they will identify and assess which locations will provide the most significant benefit for them and their families. The notion that individualized rational actions underpin migration choices has become unquestionable.

Table 3 below is a presentation of the highlighted significant findings regarding the programs of the government for the Muslim migrants. The overall composite mean of 3.27 shows that the local government has been moderately responsive to the Muslim migrants' needs for education as perceived by the Muslim respondents. The education program includes having a daycare center, scholarship grant, literacy program, and a school building. With these, at least the Local Government has considered this aspect as an essential need of the Muslim migrants. Specifically, the local government has been highly responsive in providing a daycare center for the young learners manifested by a weighted mean of 3.45, manifesting the government's concern for providing early education to the children.

As mandated by DepEd Order No. 51, s.2004, and No.40, s.2011, the Local Madrasah School operates under the Department of Education Schools Division of Lipa. According to Coordinator of the Division ALIVE (Arabic language and Islamic Values Education), its curriculum is limited to the teaching of young Muslim children enrolled in Grades 1-6. If they wish, they can pursue secondary education in another school.

Table 3. Perceived Programs of the Government

EDUCATION	WM	SD	QD
Provide a daycare center for young learners.	3.45	0.732	HR
COMPOSITE MEAN	3.27		MR
HEALTH AND NUTRITION			
Presence of a health center	3.37	0.705	MR
Conduct medical services	3.23	0.711	MR
COMPOSITE MEAN	3.12		MR
HOUSING PROGRAM			
Provide a settlement	2.36	0.997	LR
COMPOSITE MEAN	2.23		LR
LIVELIHOOD PROGRAM			
Give livelihood training	3.01	0.997	MR
COMPOSITE MEAN	2.96		MR
SOCIO-CULTURAL AND CIVIC PROGRAM			
Conduct assembly/meeting on pursuing a harmonious relationship with non-Muslim residents in the community	3.55	0.668	HR
Preservation of Culture (Language)	3.51	0.694	HR
COMPOSITE MEAN	3.31		MR

Qualitative Descriptor-Legend: 3.50– 4.00Highly Responsive (HR); 2.50 – 3.49Moderately Responsive (MR); 1.50 – 2.49Less Responsive (LR); 1.00 – 1.49 to Least Responsive (LstP)

They study Arabic language, values, and the reading of the Qur'an, which is considered as the principal sacred text of the Islamic faith. A qualifying exam is given to a Muslim teacher who will teach in Madrasah School. During the FGD, the head of the Council of Elders and President of the Royal Majilis Ulama said that the Local Government of Lipa City should subsidize the Local Madrasah School with the goal of elevating it and making it a standardized school that can produce graduates who will become translators or interpreters of the Qur'an and Arabic language and would eventually become an Imam, an officiating priest of a mosque or a Muslim religious leader. According to the leader, these are the real objectives of the Madrasah school system; hence, it should not be limited to the curriculum mentioned above. Furthermore, the holding of classes should not be done during Saturdays because it coincides with their worship day in the Mosques and may lead the children to be deprived of the practice.

On granting scholarship, the local government has been moderately responsive as indicated by a weighted mean of 3.32 and a standard deviation of 0.811. Availing a scholarship grant or free education is a privilege being provided by the City Government to Muslim residents of Lipa to study at the City College. Based on the interview conducted with the government officials of respective departments, Muslims in Lipa have not been discriminated to educational opportunities. For as long as they are residents of Lipa, they are entitled to the same privileges many Lipeños have been enjoying.

Based on the Philippines 2016 International Religious Freedom report, the DepEd continued to support the ALIVE (Arabic language and Islamic Values Education) program for Muslim students in selected public elementary schools and in providing instructional materials and modules. A total of 104 private madrassahs have been registered with DepEd.

The right to education should be enjoyed by all the people, regardless of religion or ethnicity. As mandated by the Philippine Constitution, the state shall give priority to education in order to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development; thus, no sector of learners should be neglected. The implementation of Madrasah education should be looked into to achieve its aim fully. From a broader perspective, if decades ago, Muslims, particularly women, were limited to acquire knowledge, in the 21st century, everyone should obtain an equal opportunity to education.

Concerning Muslims' needs for health and nutrition programs, the Qualitative Descriptor, moderately responsive, reflects the performance of the Local Government with its composite mean of 3.12. The response of the Muslim respondents points toward the presence of a health center whereby medical services are being conducted, rated the government's performance as moderately responsive with respective weighted means of 3.37 and 3.23. Besides, the Muslims responded that the government has been moderately responsive in providing medical supplies in the health center, which obtained a weighted mean of 3.04. The results show the government's concern in promoting the well being of the Muslim residents. This is based on the government's principle that Lipeños should be equally treated, whether they are Muslims or not. One of the state's policies is the protection of health as stipulated by the Philippine Constitution, and the Department of Health, through the local government should deliver health services to the people, including the migrants.

The City Government has been less responsive in terms of a housing program for the Muslims in Lipa, as presented by the composite mean of 2.23.

The responses seemed to show that a housing program exclusive for the Muslims has not yet been a high priority need of the migrants. The researchers were able to visit the settlement area where the dwelling places of the Muslim migrants are located. It has been observed that most of the houses are made from substandard raw materials. Based on the interview with some local Muslim officials, most of them already own the place while others are renting. The land has been provided to them by the government for their resettlement. Aside from the houses, their Mosque is built along in that area. During the interview, the leader of the Council of Elders of the Muslims mentioned that the previous administrations had provided shelters to the Muslim community where they could conduct their trading at the same time served as a dwelling place. Nevertheless, the Muslims have been hoping that the government can provide a housing program through the assistance of Pag-ibig.

According to Ballesteros (2010), the Urban Development and Housing Act of 1992 (UDHA), makes local government units (LGUs) responsible for being the chief implementer but most LGUs lack the capacity and resources for shelter and urban management, they are not often keen to accept low-income migrants for relocation due to limited social services and economic opportunities and housing maintenance costs.

Relative to the livelihood program of the local government, a composite mean of 2.96 manifests the government's moderate responsiveness to the livelihood program for the Muslim migrants in the City of Lipa. They have received livelihood training or orientation from the local government in a moderate response and a weighted mean of 3.01, having a standard deviation of 3.01. It was learned from the interview with the President of Ulama and Imaam of the Philippines, the Maranaos are business-oriented groups, and wherever they go, they used to trade. It has been observed that there is a continuous arrival of Muslims in Lipa City, and the government accommodates them. Since they are engaged in trading, they have given their stalls in the newly constructed Public Market while some have booths in malls.

Apparently, Muslims in the host community are identified as familiar vendors, and business men found in conspicuous places and selling or trading different merchandise. Both men and women are actively engaged in trading operations, but men could travel more than women. Male Muslim respondents mentioned during the interview that they go back and forth to Mindanao while the women are left to manage the selling. Nevertheless, the Muslims expect that the local government may extend an additional livelihood program for them.

The economic activities of the Muslim migrants could contribute to the economy of the local community; hence, opportunities should be accorded to them to maximize their activities. The results related to the socio-cultural and civic programs of the government, generally, the local government has been moderately responsive to the socio-cultural needs of the Muslim migrants in the city and even in the conduct of socio-civic activities which involved the Muslims which has been proven by a composite mean of 3.31. Impliedly, the host community and the government show recognition of the critical cultural elements or aspects of the Muslim migrants. The standard deviation of each item signifies the slight differences in recognizing the existence of the activities related to the socio-cultural and civic program.

Specifically, the local government has been highly responsive to conduct assembly/meeting to promote a harmonious relationship between Muslims and non-Muslim residents in the community with a weighted mean of 3.55. The response could be attributed to the passage of Special Ordinance No. 185-2017, an ordinance declaring September of every year as Muslim-Christian Friendship Month in the City of Lipa. This is in line with the Department of Education, Schools Division of Lipa City's Muslim-Christian Friendship Caravan, with the theme "*Muslim at Kristiyano, Dugong Pilipino, Bawat Isa'y may Respeto, Sabay Sa Pag-asenso,*" which was held September 30, 2017. This has been intended to raise awareness and a better appreciation of both Muslim and Christian cultures; eliminate barriers and promote dynamic relationships between Muslim and Christian communities; declaring September of every year as Muslim-Christian Friendship Month as a mechanism aimed at encouraging Muslims and Christians to unite for peace, as well as cultural and socio-economic advancement.

Moreover, under the Division Memorandum No. 135, s.2018, "2018 Celebration on Christian and Muslim Friendship Month" was again held themed with "Strengthening Friendship Beyond Beliefs. It was observed that the activity was conducted on September 15, 2018, focusing on the Motorcade followed by the Interfaith/Ecumenical Conference while the cultural presentation of Christian and Muslim and the MUSABAQUAH Exhibition was held September 26, 2018. The motorcade was joined by the Muslims headed by the Paramount Sultan of the Sultanate of Batangas, a Catholic group of Lipa, the Department of Education, Schools Division of Lipa, the City Government and private companies. Representatives from these groups manage and supervise the affair. Part II of the celebration is the interfaith and ecumenical conference lead by the President of Ulama and Imaam of the Philippines and the Parish Priest of Lipa Cathedral.

The researchers had the opportunity to attend the meeting for the preparation of the above-mentioned activity, present during the meeting were the parish priest, head leader of the Muslim community, a city councilor, representatives and staff from DepEd and Coordinator of the Community Extension Services (CES) of University of Batangas.

The 2018 celebration aimed to strengthen partnerships among Christians and Muslim children in the Division of Lipa City. This opportunity may be a time to remove barriers to building healthy relationships with the Muslim community in the City of Lipa, clear up common misunderstanding related to Muslim people, and demonstrate how Muslim and Christian work together for the benefit of both faith communities and broader society. Likewise, private institutions were highly encouraged to join in the activity.

Concerning the preservation of the indigenous culture of the Muslims residing in the city, the local government has been highly responsive in the preservation of the Muslim language with a weighted mean of 3.51. The result could be attributed to the presence of the local Madrasah School, where the children are taught the Muslim language as part of the curriculum. The purpose of this is for the children born in Lipa City to learn to speak the Muslim language. This is supported by keeping the language as used in the conversation among Muslim families.

In some other aspects the local government has been moderately responsive both in the preservation of food traditions and religious practices with respective weighted means of 3.48 and 3.47. As mentioned by the leader of the Muslim group, the Muslims have been oriented with their indigenous principle that wherever they go or settled, they bring with them their customs and traditions. The City Government allowed them to establish the Muslims' House of Worship; there are three Masajid in Lipa City. In the mosques, Muslims can freely conduct their regular religious rituals. According to the government's program of promoting interfaith dialogue to build mutual trust and respect among various religious and cultural groups, the Muslim groups and the government of Lipa have been conducting this program.

Based on the experiences presented, integration of practices may be strengthened through a socio-cultural program as an integration policy. The government, through linkage with the academe and other institutions, can promote the process of integration of culture between Muslims and non-Muslims. An educational institution with its community extension service can help the government create an integration program.

The major forced population movement in the past fifty years has been a result widespread of human abuses, which included inadequate access to food, health, care, education, and other social services (Toole, 2013). Thus these are the programs that the government of the host community should address.

CONCLUSIONS

The data showed that older migrant females have been migrants for a longer time and engaged in business and trading operations and drove to migrate due to limited opportunities, personal reasons, encouragement from relatives, and economic development. Overall, the local government has been moderately responsive to the educational program, livelihood, health, and socio-cultural and civic program except for the housing program; the local government has been less responsive. The interfaith and friendship activities are avenues to promote peaceful relations between Muslims and non-Muslims in the host community.

TRANSLATIONAL RESEARCH

This study could be utilized in selected subjects as an integrative topic through the use of courseware. Courseware may be created through a combined application of Microsoft office with additional video clips. It will appear as a whole lesson that constitutes learning objectives with aligned learning activities and outcomes. It could be played by the students themselves and which they could easily understand since it is a complete lesson package.

RECOMMENDATIONS

It is recommended that DepEd should standardize Madrassah educational system with a comprehensive curriculum aligned with the goals and objectives of the Madrassah school system to teach the Quran and produce future Imam. An adequate health and sanitation service should be provided by the government, a housing assistance program in coordination with the government housing agency should be available, and livelihood support should be intensified for more productivity.

The researchers proposed that an academe-government linkage should be established, a partnership between the University of Batangas through the Student Affairs Office and Community Extension Services Department and

the Local Government starting AY2019 – 2020 up to AY 2022 - 2023. The linkage will formulate a development program for the Muslim migrants that will heighten the University's involvement in community service. Specifically, the program should include a) program on culture and education; b) livelihood; c) gender and development (GAD); and d) creation of the Muslim Affairs Office in Lipa City. The development program will preserve and promote the Muslim culture in the host community, standardize Madrasah education, promote the Muslim products, and help them fully immersed in the host community. As recommended by the Muslim leaders in the host community, a Bangasamoro Affairs Office will help the local government to promote the economic and social well being of the Muslims in the area and in the whole province of Batangas.

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