

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter discussed the summary of findings, conclusions, and recommendations of the study.

1. Summary Of Findings

A. Socio-Economic Profile of the Teachers and Pupils

Using the Erick Erikson stages of development, majority of the teachers are middle aged adult, while majority of the pupils are in their school age. In terms of marital status, almost all of the teachers are married, while the pupils are all single. Coincidentally, majority of the teachers and pupils are female. The ethnic affiliation of the teachers and pupils are Maguindanaon, Sama and Tausug, they being the dominant ethnic groups in the locale of the study; Zamboanga City is predominantly the abode of the Sama and Tausug tribe, while the Magindanaon are from the Maguindanao Province. Education wise, in the secular education, all of the teachers are degree holders of Bachelor of Science in Education and Islamic Studies; some are master's degree holder. One half of the teachers finished Kulliyah (College) and one half in Thanawiyah (High School) in Madrasa education. The pupils are all studying in the elementary public school.

The length of service of the teachers coincided with the years the Integration of Madaris to the public school was integrated. Majority of the teachers reported to have been teaching for 10 years and more.

The monthly salary or allowance by most of the teachers is only Php 6,000.00 which is within the current daily minimum wage of Php280.00 in Zamboanga City and Php295.00 in Cotabato City. This is also the prescribed program fund support of the department for those teaching ALIVE in the public schools.

B. The Enabling Factors in the Integration of Madaris Curriculum in the Public Schools

- A. The teachers generally agreed on the **Program Management** with the presence of organizational structure which is functional in the school program, objectives, duties, responsibilities, proper channeling of tasks, and the implementation of the Standard Madrasah Curriculum with a total weighted mean of 3.21 (agree). The teachers work harmoniously with one another. There is a proper channel through which to give and/or receive orders and requests. The implementation of the Standard Madrasah Curriculum started in School year 2005-2006, a year after its approval where classes were conducted virtually as regular classes on weekdays.
- B. The teachers agreed that the **Curriculum** of the Madaris Education being integrated to the public schools meets the requirements and standards of Department of Education (DepEd) Order No. 40, series of 2011 (Standard Curriculum for Elementary Public Schools and Private Madaris). The Refined Elementary Madrasah Curriculum (REMC) promotes the Filipino national identity at the same time preserves the Filipino Muslim's cultural heritage. It establishes a smooth transfer of Muslim pupils from recipients private Madrasah to public schools with ALIVE Program. Furthermore, it unifies the long history of dichotomy of education among Muslims. The curriculum provide for the acquisition of knowledge of theories based on the field of specialization and provides for learning the application of the theories to real problems in the field. The curriculum content responds to the needs of the professional and technical preparation required of its graduate. It also integrates values, reflective of national customs, culture and tradition in cases where applicable.

The teachers also agreed that there is a periodic review, assessment and updating of the curriculum where faculty and students participated in the development and revisions of the curriculum.

The teachers reported that the schools offer **Arabic Language** to develop functional literacy in the Arabic Language to enable learners to read and understand the Holy Qur'an and Ahadith,

The school offers **Islamic Studies** that cover *Serah, Hadith and Aqeedah and Fiqh* to develop knowledge and skills in reading the Holy Qur'an, understand the message and apply the values learned in everyday life and to demonstrate understanding of the story of the life of Prophet Muhammad (S.A.W.) from early childhood to adulthood and Prophethood and emulate the values therein. The teachers also agreed that the purpose of offering Aqeedah is to develop understanding of the beliefs associated with the Islamic Faith (Aqeedah Islamiyyah); the fundamental of Islam and the Oneness (Tawhid) of Allah (SWT).

The teachers agreed that the schools offered Islamic Values education to acquire the desired Islamic values that would guide learners to be Makadiyos (for God), makabayan (for the country), makakalikasan (for the Nature) at makatao (for the People) thereby making them agents in advocating and promoting brotherhood, peace and unity and justice and equality. Lastly, it was found out that the ALIVE subjects are sufficient/adequate sources of religious knowledge taught to students for them to practice Islam.

- C. The ALIVE Teachers underwent training in English Language and Teaching methods specifically using the modules designed by BEAM before they are fielded to teach in public schools. The ALIVE teachers attended trainings utilizing the teacher's

training modules for Azatids and the teacher trainers from their list of Master teacher and other qualifies personnel of the region and division offices funded from the training budgets and /or any savings from MOOE. The teachers completed regular, on-going professional development program to enhance their skills, knowledge or overall ability to deliver quality alternative learning system program. The school conducted a regular training/seminar for the Teachers.

- D. The program support fund come from the national budget of DepEd. The school did not receive any Special Education Fund from Local Government Unit (LGU).
- E. In Arabic Language, the respondents were Good in Arabic writing, reading simple words, and use of greetings in everyday conversation. They were Fair in manuscript letters with correct use of punctuation marks, solutions to problems based on experience and other learned knowledge under any situation. And, the respondents were Poor in the use of figurative words and expressions, direct or indirect, and different kinds of sentences in discussion and explanations.
- F. In Islamic Studies Education, the respondents were Good in memorization of some short verses (ayat) from the Qur'an such as Surah Al-Fatihah, Al-'Asr, Al-Kauthar, Al-Kafirun, Al-Ikhlash, Al-Falaq, and An-Nas. They were as well good in Islamic identity, beliefs, characteristics and responsibilities of a Muslim. They were Fair in understanding the parts of the Qur'an; chronology of revelation, memorization, understanding and interpretation of some Hadith of the Prophet.

C. The Hindering Factors in the Integration of Madaris Curriculum in the Public School

- A. In terms of Instructional Materials, this is where the problems arise. The school has no funds for instructional support program. The school's budget has no provision for the in-house seminar for ALIVE Teachers. The textbook did not meet the ratio of 1:1 per subject to pupil. The school have more than the ratio of 1:45 teacher to pupil.

According to one of the ALIVE Teachers said:
“the textbooks are limited, it is 1:5 (one book for every 5 pupils) per level or more. We did not distribute the books to the pupils because it is not enough. We borrowed books from the library every time we have classes and return it after. For the Teacher-Pupil ratio, 1:50 per class both in Arabic Language and Islamic Studies subjects”.

- B. The salary of the teachers is not responsive to the kind of dedication they expend in the discharged of their duties and responsibilities.
- C. The pupils were **Poor** in the memorization of long suwar (singular surah) of the Qur'an, such as: the Surah At-Takathur, Al-Qari'ah, Al-'Adiat, Az-Zalzalalah, Al-Bayyinah and As-Shams. Likewise they were poor in terms of knowledge and understanding of the name and compilation of the Qur'an, the real meaning of Wahi, and the study of the suwar.
- D. The DepEd lacks on the information dissemination of the Standard Madrasah Curriculum. Without conducting forum, dialogue, orientation and no brochure or bulletin of information.

D. The Psychological Effects on the Integration of Arabic Language and Islamic Values Education (Alive) to Teachers and Pupils.

- A. The teachers affirmed that the integration of the Arabic language has a good psychological effect on them. The teachers developed competence in listening, speaking, reading and writing skills. In teaching ALIVE to the public school children, the listening, speaking and writing skills in Arabic language were enhanced. Generally, the teachers demonstrated values of maka-diyos, makatao, makabayan and makakalikasan in relations with one's self and Allah (SWT). This is the values of Maka-diyos (for Allah SWT or God); values of Makatao (for the People) refers to relations with parents, siblings, family members and close relatives as well as with teachers/elders, classmates and other persons in the school. The values for Makabayan refers to the relations with people in the community, animals and other creations and the last is the value for Makakalikasan which refers to the relation of self with one's surrounding and in the community.
- B. In Islamic Studies, the teachers positively claimed that it has a good psychological effect on them. The respondents were Good in memorization of some short verses (ayat) from the Qur'an as well as good in Islamic identity, beliefs, characteristics, responsibilities of a Muslim. The teachers were able to inculcate to the minds of the learners the oneness of ALLAH in all their endeavors to mold them as good and productive believers seeking Allah's pleasure.
- C. In Islamic Values, the Pupils demonstrated values of maka-Diyos (for God), makatao (for People), makabayan (for the country), makakalikasan (for nature or sustainable

environment). It means that the pupils were aware/knowledgeable with respect to relations with themselves, parents, siblings, family members, close relatives, teachers, elders, classmates, people in the community and other creations and in the surroundings.

- D. In the Advocacy on ALIVE Program, the respondents generally agree that the program will help the young and adult Muslims to become religious, knowledgeable about Islam and preserve Islamic cultures, values and practices.

2. CONCLUSION

- A. The evaluation on the integration of Madaris curriculum in the public schools show that there are enabling and hindering factors in the full implementation of the Department of Education Memorandum(DepEd) Order No. 51, series of 2004. After the approval of the Guidelines on the Utilization of Funds for Madaris Education Program, the Standard Curriculum for Elementary Public Schools and Private Madaris was implemented in School Year 2005-2006. The study found out that in Zamboanga City with 98 Barangays, only 20 public schools have integrated the Madaris Education of the public school curriculum.
- B. In spite of the existence of a policy on the integration of madaris education into the public schools with Project Fund Support from the department of education and allocation by region and division, the limited program and financial management contributes to the inadequacy of schools in Muslim communities which resulted to the historical marginalization of Muslims in a Catholic dominated country.

- C. The low salary of the ALIVE teachers, the lack of learning materials and the inadequate continuing professional education for the mentors if not attended to would hinders the rightful and legitimate aspiration to have an Islamic education that is authentic and appropriate for the Bangsamoro population not only in Mindanao but in the Philippines where Muslims are scattered to find a bright future for their children.
- D. With the new President of the Republic of the Philippines who is from Mindanao, the optimism for political improvement and administrative support for the integration of madaris curriculum in all public schools is higher.

3. RECOMMENDATION

- A. The Department of Education (DepEd) has to increase its Project Fund Support for the improvement of the instructional support for the integration of Madaris education in the public school.
- B. The Department of Education has to implement the Department Order No 51, s.2004 (Standard Curriculum for Elementary Public Schools and Private Madaris) in all public schools where Muslim students are enrolled. This is to establish Islamic schools that would prepare generation of learned and intellectual Muslims imbued with Islamic values and spirituality to serve the people and the country as a whole.
- C. There should be a budget allocation for the in-house seminar of the ALIVE Teachers.
- D. There should be enough textbooks for the pupils to such a number that it will reach the ratio of 1:1 (one book per pupils) per subject.

- E. The salary of the ALIVE Teachers must be increased to be on a par with the salary of the regular teachers of the Public Schools.
- F. There should be proper information dissemination of the Standard Curriculum for Elementary Public Schools and Private Madaris through dialogue orientation, distribution of brochure and by conducting series of forums.
- G. The Department of Education (DepEd) should intensify its effort on the proper information dissemination of the DepEd Order no. 40, series of 2011 (Standard Curriculum for Elementary Public Schools and Private Madrasah).
- H. There should be improvements in the use of figurative words and expressions and different kinds of sentences in discussions and explanations.
- I. There is a need for improvements on the memorization of long Surah (pl.suwar) of the Qur'an; knowledge, understanding of the name and compilation of the Qur'an, the real meaning of Wahi, and the study of the suwar.
- J. The issues, challenges and prospects for Madaris Education is one of the research agenda of the Commission on Higher Education, it is recommending that a research on the issues on hand be conducted. Profoundly a further study must be conducted to measure the extend of the contribution of the Integration of Madaris Curriculum in the Public Schools.

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APPENDICES