

**EVALUATION ON THE INTEGRATION OF  
MADARIS CURRICULUM FOR MUSLIM BASIC  
EDUCATION IN MINDANAO, PHILIPPINES:  
ASSESSING THE PSYCHOLOGICAL EFFECT**



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## ABSTRACT

This study aimed to evaluate the integration of *Madaris* curriculum for Muslim basic education in Mindanao, Philippines and assessing the psychological effect of the integration to the teachers and pupils in terms of writing and reading Arabic, religiosity, Islamic values and teacher's professional development. It also sought to determine the enabling and hindering factors in the implementation of the Integration of *Madaris* Curriculum in the public schools.

This qualitative and quantitative research used descriptive-evaluative design. A purposive sampling method was used to gather data using a questionnaire checklist which was statistically analyzed by mean and percentages.

The enabling factors in the integration of Curriculum in the public schools includes the program management with the existence of the organizational structure which is functional, a curriculum that is in compliance with the *Madaris* Department of Education standard curriculum for elementary public Schools and private *Madaris* and a qualified, dedicated and committed teachers.

The hindering factors in the integration of the *Madaris* curriculum in the public schools is insufficient funding that contributes to the meager income of the ALIVE teachers, no funds for instructional support program like the textbook which did not meet the standard ratio of 1:1 per subject pupil and lack of classrooms to accommodate school children in an ideal 1:45 teacher to pupil ratio and the continuing professional education of the teachers as prescribe by the law.

The psychological effects of the integration to the teachers and pupils in relation to the writing and reading Arabic, religiosity, Islamic Values and teacher's professional development is good. Both teachers and pupils demonstrated the ability in writing and reading Arabic language, Islamic values as well as the value for Maka-Diyos (God), maka-tao (People) Maka-bayan (Nation) and Maka-kalikasan (Nature/Sustainable Environment).

**Keywords:** *Evaluation, Integration, Curriculum, Psychological Effect*

## ABSTRAK

Studi ini bertujuan mengevaluasi penyatuan Kurikulum *Madaris* untuk Pendidikan Dasar Muslim di Mindanao, Filippina dan menilai pengaruh psikologis penyatuan tersebut terhadap guru dan siswa dalam hal menulis dan membaca Bahasa Arab, keagamaan, nilai-nilai keislaman dan pengembangan profesil guru. Studi ini juga bertujuan mengetahui faktor-faktor pendorong dan penghambat pelaksanaan Penyatuan Kurikulum *Madaris* di sekolah-sekolah negeri.

Metode penelitian studi ini adalah kualitatif dan kuantitatif yang menggunakan rancangan deskriptif-evaluatif. Metode *purposive sampling* digunakan dalam mengumpulkan data dengan kuisioner yang dianalisis secara statistik dengan median dan prosentase.

Faktor-faktor pendorong dalam penyatuan Kurikulum *Madaris* di sekolah-sekolah negeri termasuk pengelolaan program dengan struktur organisasi yang fungsional, kurikulum yang sesuai dengan Standar Kurikulum Departemen Pendidikan untuk Sekolah Dasar Negeri dan *Madaris* swasta dan guru-guru yang bermutu, berdedikasi, dan berkomitmen.

Factor-faktor penghambat dalam penyatuan Kurikulum *Madaris* di sekolah-sekolah negeri adalah kurangnya pendanaan yang berakibat pada kurangnya pendapatan guru-guru ALIVE, ketiadaan dana bagi program pendukung instruksional seperti buku pelajaran yang tidak memenuhi standar ratio 1:1 per siswa dan kurangnya jumlah kelas untuk mengakomodasi jumlah murid sesuai dengan ratio ideal 1:45 antara jumlah guru dengan jumlah siswa keberlanjutan pendidikan professional guru seperti yang sudah digariskan dalam undang-undang.

Pengaruh psikologis penyatuan kurikulum ini terhadap para guru dan para siswa dalam hal menulis dan membaca Bahasa arab, keagamaan, Nilai-nilai keislaman and pengembangan profesi guru baik. Guru dan siswa sama-sama menunjukkan kemampuannya dalam menulis dan membaca Bahasa Arab, nilai-nilai keislaman dan nilai-nilai Maka-Diyos (Tuhan), Maka-Tao (Orang), Maka-bayan (Bangsa) dan Maka-kalikasan (Alam/Kelestarian Lingkungan).

**Kata kunci:** *Evaluasi, Penyatuan, Kurikulum, Pengaruh Psikologis*

## المخلص

هدفت هذه الدراسة إلى تقييم دمج مناهج مدارس للتعليم الأساسي الإسلامي في مينداناو بالفلبين وتقييم الأثر النفسي للاندماج للمعلمين والتلاميذ فيما يتعلق بالكتابة والقراءة العربية والتدين والقيم الإسلامية والتطور المهني للمعلم. كما سعت إلى تحديد العوامل التمكينية والمعيقة في تنفيذ تكامل مناهج مدارس في المدارس العامة.

استخدمت البحوث النوعية والكمية تصميم التقييم الوصفي. تم استخدام طريقة أخذ العينات الهادفة لجمع البيانات باستخدام قائمة مراجعة الاستبيان التي تم تحليلها إحصائياً بالوسط والنسب المئوية.

تشمل العوامل التمكينية في دمج مناهج مدارس في المدارس العامة إدارة البرنامج مع وجود الهيكل التنظيمي الذي هو وظيفي ، وهو منهج يتوافق مع منهج وزارة التعليم القياسي للمدارس العامة الابتدائية والمدارس الخاصة و المعلمين المؤهلين والمتفانين والملتزمين.

إن العوامل التي تعيق دمج مناهج مدارس في المدارس العامة هي التمويل غير الكافي الذي يساهم في الدخل الهزيل لمعلمي اللغة الإنجليزية على قيد الحياة ، ولا توجد أموال لبرنامج الدعم التعليمي مثل الكتاب المدرسي الذي لم يستوف النسبة القياسية 1:1 لكل موضوع التلميذ وقلة الفصول الدراسية لاستيعاب أطفال المدارس في نسبة مثالية من المعلم إلى التلميذ 1:45 والتعليم المهني المستمر للمدرسين كما هو منصوص عليه في القانون.

الآثار النفسية للتكامل مع المعلمين والتلاميذ فيما يتعلق بالكتابة والقراءة العربية والتدين والقيم الإسلامية والتطور المهني للمعلم أمر جيد. أظهر كل من المدرسين والتلميذين كتابة وقراءة اللغة العربية ، والقيم الإسلامية بالإضافة إلى قيمة ماكا-دييوس (الله) ، وماكا تانو (الناس) ماكا-بايان (الأمة) وماكا-كاليكاسان (الطبيعة / البيئة المستدامة).

**كلمات البحث:** التقييم، التكامل، المناهج، التأثير النفس

## I. INTRODUCTION

### A. Background of the Study

Education is the key to empowerment. It lies at the core of human development for the country in its dual ability to transmit and inculcate values and culture that allow young children of the region to form their identities as citizens of the country and of the unique Islamic community within that nation, and to provide the citizen with the capacity to pursue economic opportunities inside and outside the regions.

Every society, whether it is simple or complex, has a distinctive pattern of transmitting cultural values and norms to its young and potential members. Some people have used the instrumentality of education as the central nerve of a community's existence not only for the preservation of their cultural values but also to impose such on others. The imposition of alien cultures and values and its impact are still apparent in most Muslim societies. It has directly or indirectly influenced the writings of Muslim intellectuals particularly in the field of education. This is quite obvious in their emphasis on the development and importance of society, politics and law rather than individual, mind or the soul. The characteristics of an ideal society and the foundation of education as envisaged by Islam were challenged by Western theories and philosophies. Not to exaggerate the social realities that Muslim communities are now experiencing, some writers observed that Muslims have enslaved their body and soul to their respective colonial masters. Prior to the emergence of Islamic revivalism in the Muslim world, the basic structures of Islamic education are constantly revised and changed following the popular trends and changes coming from the west.

We have witnessed the plight of the Muslims in the Philippines who have been struggling on how could the flame of faith, the light of spiritual life and faithfulness to the teaching of Islam can be preserved in environments which are grounded with secular philosophy of life. Muslim intellectuals in the Philippines have shown their unwavering aspirations and concerns towards transforming Islamic education as an instrument to save the Muslim Filipino communities from the malady of Western education. The ongoing process of globalization and its manifestations in the Philippine educational system have been regarded by most Muslim Filipinos as a new form of colonialism. Its impact in the society marks the beginning of a new episode of intellectual "tag of war" between Muslim and Christian in the Philippines. Muslim Filipinos, particularly those who lived in non-Muslim areas are gradually assimilated to secular education which challenges the foundation of Moro identity.

It has always been the aspiration of every Muslim educator to witness the revival of Islam in the Philippines through Islamization of Islamic institutions which were instrumental in the past in uniting people despite of their socio-cultural and historical diversity. A part of this unrelenting optimism of the Muslim Filipinos have come into reality when the government reconsider its policy by developing the Muslims' Islamic educational system through the establishment of Islamic institutions of higher learning and the implementation of related laws providing the teaching of Arabic language both in private and public schools and the accreditation and integration of madaris to the national educational system. The government's development policy to the Muslims is based on the Constitution of the Philippines which specifically provides that: "The state shall consider the customs, beliefs and interests of national cultural communities in the formulation and implementation of state policies" (Section II, Article XV). The education act of 1982, Batas Pambansa 232) recognizes the need to promote the right of the cultural communities to relevant education to make them participate increasingly in national development. Section 3, paragraph 8 of the Act states: "The State shall promote the right of the national cultural communities in the exercise of their right to develop themselves within the context of their cultures, traditions, interest, beliefs and recognizes education as an instrument for their maximum participation in national development and in ensuring their involvement in achieving national unity."

As a touchstone for its state policies in recognizing the need to consider the Islamic education of the Muslims and their culture as part of the Filipino culture, the government established the following programs: the Commission on National Integration, the Mindanao State University, the Institute of Islamic Studies under the University of the Philippines, the MSU-Shari'ah Center, the King Faisal Center for Arabic and Islamic Studies, the Code of Muslim Personal Laws (P.D. 1083) and the creation of Shari'ah courts as part of the national judiciary system. In line with the implementation of this law, the government recognized the institution of six units of Shari'ah Law in the Bachelor of Laws degree offered by the Western Mindanao State University (WMSU) and Mindanao state University (MSU), College of Law and the Islamic Jurisprudence courses offered in other state universities. The establishments of these institutions are based on the philosophy and aims of the Philippine education as mentioned in the Constitution that all educational institutions shall be under the supervision of, and subject to regulation by the state (Sec. 8 of article XV).

Among other steps taken by the government to promote the Islamic education of the Muslims are the issuance of Letter of Instruction (LOI) No. 71-A which allow and authorize the use of Arabic as a medium of instruction in schools and or areas in the Philippines where the use thereof so permits and

the LOI-1221 which allow the accreditation and integration of the madrasah in the Philippine Educational system.

The most notable development issued by the government for Muslim education in the South is the power vested on the Autonomous Region in Muslim Mindanao (ARMM) as stipulated in section 1 of Article XIV of R.A. 9054, otherwise, known as the Expanded ARMM law that, “the regional government shall establish, maintain, and support as a top priority a complete and integrated system of quality education and adopt an educational framework that is meaningful, relevant and responsive to the needs, ideals and aspirations of the people in the region.” With this, the Muslim Mindanao Act No. 14 provides for the accreditation of madaris in the regional system of education in a manner that such schools be supported to make them part of national educational standards. In addition to this, other regional laws were implemented, seminars and conferences have been called and taskforce and councils have been created to accommodate and to strengthen the madaris in recognition of its contribution to the Muslim youths, the Muslim Ummah and the nation.

There are queries raised on the sincerity of the government in establishing these programs considering their long delayed implementation. Some of these programs had been issued and technically in effect for many years without any administrative machinery to enforce them. Various researches have been done about the Muslim education in Mindanao and studies revealed that only minimal improvement had been done in a span of almost two decades despite the concerted efforts of the government by introducing educational programs in Muslim Mindanao.

### **The Policy of Integration and its Implications to Islamic Education**

The Integration policy assumed that a unified curriculum, common textbooks and unified policies, combined to efforts to increase Muslim Filipinos’ access to secular education, would gradually resolve Muslim-Christian tensions. The secular approach adopted by the government in dealing with the educational needs of the Muslim Filipinos such as the establishment of CNI, MSU, Institute of Islamic Studies-UP had failed to resolve the conflict between Muslim and Christians in the Philippines.

It has been observed by few authors that integration has long been rejected by the Moros because they suspect it as the euphemistic equivalent of assimilation, a subtle form of ‘de-Muslimization or [de-Islamization’] of the younger generation of Muslims, or worse, a veneer for a round-about route towards Christianization of malleable youth ...in the conception and understanding of the Philippine government the national culture is defined as

the Christian culture and therefore integration really means assimilation of the Muslims into the Christian culture. But despite the determination of the Muslims to resist the government policy on integration, Muslim educators worked hard enough in pushing the Muslim youths to take advantage of the new educational opportunities offered by the government.

Among other reasons for the Philippine government to change its policy in the South can be attributed to the concern of the ASEAN members and the close attention from other Muslim states. It is a fact that religious sentiment from the Muslim world gave a strong strength to the Muslim Filipinos' struggle. Despite the Philippines' propaganda that the Mindanao problem was in no sense a religious conflict, the Organization of Islamic Conference (OIC) has never wavered in its moral support for the justice of the Muslim Filipinos cause and has sought to use its influence for a just solution to the Mindanao problem.

Some people believed and viewed the development programs as a way "to heal the wounds" caused by the injustices of the national government and the Christian populace to the Muslims in the Southern Philippines. The national policy makers know how much the Muslims have been aggrieved by the failure of the government to provide them an education in accordance with their Islamic culture and tradition. A Muslim educator pointed out, "it is in this field where there is a consensus among Muslims that they were treated indifference, if not outright neglect by their government. They believe that there exist inequities in educational resources and opportunities, particularly in terms of the availability of schools from the lowest to the highest levels." Perhaps, the resolutions made by Muslim leaders before the Philippines' Senate to develop the neglected education of the Muslims also helped to convince the government to change its educational policy in the Muslim autonomous regions, particularly in the establishment of those institutions where Arabic and Islamic studies can be offered. It is a fair move on the government, since in most of its neighboring countries like Singapore and Thailand; their respective government allowed and authorized the teaching of Islamic and Arabic studies in certain schools and universities in areas predominantly occupied by the Muslim minorities.

There are other people who still believed that the Philippine government developed the Islamic education through the establishment of a few institutions and the implementation of some related laws, necessarily, not for the realization of the aspiration of the Muslim Filipinos to develop and enhance their education in Arabic and Islamic studies but as a grudging concession and may be an expedient measure of secularizing the Muslim youths.



This study is of great important to the Muslims in as much as there is no impact evaluation conducted on the teaching of Arabic Language and Islamic Values Education (ALIVE) for Muslim children in public schools since its implementation fourteen years ago.

## **B. Problem Formulation**

The formulated teaching of Arabic Language and Islamic Values curriculum which aims to establish a smooth transfer of students from private madrasah to public school and unifies the long history of dichotomy among Muslim and promotes the Filipino national identity was claimed to be responsive to the needs of Muslim Filipino on Bangsamoro children. It is in this context that this research was set to answer the following questions:

1. What are the enabling factors in the implementation of the Integration of Madaris Curriculum in the public schools?
2. What are the hindering factors in the implementation of the Integration of Madaris Curriculum in public schools?
3. What are the Psychological effects of the Integration of Madaris among the pupils in terms of:
  - 3.1. Writing and reading Arabic
  - 3.2. Religiosity
  - 3.3. Islamic Values.

## **C. Objectives of the Study**

1. To identify the enabling factors in the implementation of the Integration of *Madaris* Curriculum in public schools.
2. To know the hindering factors in the implementation of the Integration of *Madaris* Curriculum in public schools.
3. To be able to determine the Psychological effects of the Integration of Madaris Curriculum among the pupils, in terms of writing and reading Arabic, religiosity, and Islamic Values.

## **D. Significance of the Study**

The study aimed to evaluate the integration of madaris curriculum for Muslim Basic Education in Mindanao and assess the psychological effects to the teachers and pupils in terms of writing and reading arabic, religiosity, Islamic values and the teacher's professional development. The enabling and hindering factors in the implementation of the integration of madaris curriculum in the public schools were also identified. The findings of this

study will redound to the benefits of the society especially the Bangsamoro children in the Philippines whose quest for Islamic knowledge and values is needed to be able to practice Islam.

The greater demand for Madaris curriculum to be integrated to public schools will be guided by the results of the study on better program management, relevant and responsive curriculum and instructional materials and a regular and funded training and continuing professional education of Asatidz.

The policy makers and the Department of Education shall benefit from the results of the study for possible revision of its curriculum if found not relevant or inclusion of additional subjects if necessary. Furthermore, this study may serve as basis for policy making, laws and program development for its relevance, responsiveness to the beneficiaries it aims to serve.

### **E. Scope and Delimitation of the Study**

This study focused on the evaluation on the integration of Madaris curriculum in Public Schools in Zamboanga City and Cotabato City, Mindanao where Arabic Language and Islamic Values Education (ALIVE) integrated. The respondents of the study were the Teachers of the targeted Public Schools in the City of Zamboanga and Cotabato City. There were seventy (70) respondents from the Teachers and two hundred (200) respondents pupils from the selected public schools. Zamboanga City is a Christian dominated city with only 35 percent of its populations are Muslims, while Cotabato City is a Muslim dominated city where 80 percent are Muslims.

## **II. RESEARCH METHODOLOGY**

### **A. Research Method**

This study used a mixed method which is the qualitative and quantitative research. A purposive sampling method was used to gather data using a questionnaire checklist which was statistically analyzed by mean and percentages.

### **B. Research Design**

This is a descriptive evaluative research design aimed at assessing the psychological effects of the integration of Madaris Curriculum for Muslim Basic Education in Mindanao to the public schools.

### **C. Research Locale**

The subject of this research were the Public Schools with Integrated Madaris Curriculum scattered in the Cities of Cotabato and Zamboanga that offer structured education and sequential learning generally attuned with the formal education system. That is, it offers Kindergarten, Primary, and Elementary education.

### **D. Research Respondents**

The respondents of the study were the Public Schools with Arabic Language and Islamic Values Education (ALIVE) Teachers and the Muslim pupils who were enrolled in the said schools with the Madaris Curriculum integrated. There were seventy (70) Teachers and two hundred (200) from the Pupils as respondents of the study.

### **E. Research Instruments**

A survey questionnaire was used to the Public School Teachers and the Muslim pupils officially enrolled therein; as well as key informant interviews among ALIVE Teachers and the pupils.

The questionnaire-checklist for ALIVE Teachers has two parts. Part I consists of age, sex, civil status, ethnic affiliation, monthly income, educational Qualification, and Length of Service. Part II were the questions proper to be answered by the respondents through evaluation means on the Program Management, Curriculum, Instructional Materials, Asatidz Training and Professional Development, Funding Sources and Advocacy of the Standard Madrasah Curriculum. The respondents evaluated the items in question from the four Likert scales, such as: Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD).

The questionnaire-checklist for the Pupils has two parts also. Part I consists of age, sex, ethnic affiliation and grade level. Part II were the questions proper to be answered by Yes or No based on the subjects of the study, which are the Arabic Language, Islamic Studies, and Islamic Values Education.

### **F. Data Gathering Procedure**

A permission to conduct the research in the Public Schools was first requested from the Office of the Schools Division Superintendent under the Department of Education (DepEd). Upon the Superintendent's approval, the

respective Head/Principals and Teachers received a request letter together with the Superintendent's approval to conduct the data gathering.

The distribution of the questionnaire to the teachers and pupils were done through a contact person or personally distributed by the researcher. The retrieval of the answered questionnaire were after a week or as scheduled by the contact person.

## **G. Statistical Treatment of Data**

The statistical tools used in the analysis and interpretation of data were the following:

1. **Frequency and Percent** – these were used to determine the distribution of the respondents' Socio-Demographic Profile. The process of gathering the percentage is dividing the frequency (sum of responses) by the total number of responses.

To compute for the Percentage (P)

$$P = (f/n) \times 100$$

**Where:**

**P** = percentage

**f** = frequency

**n** = total number of respondents

For the psychological effects of the integration of madaris curriculum to the teachers and pupils, the statistical test used to the answers Yes and No was the Mean.

For the affirmative answer (Yes), a five-point Likert type has corresponding rating scale of Excellent (E), Very Good (VG), Good (G), Fair (F), and Poor (P) which were coded into a Likert scale of 5, 4, 3, 2 and 1 respectively. The negative answer does not have verbal description while the yes answers had the following verbal description:

4.21- 5.00	- Excellent
3.41-4.20	-Very Good
2.61-3.40	- Good
1.81-2.60	- Fair
1.0-1.80	- Poor

2. Mean was used to compute the age of the respondents.

3. **Likert Scale** - The Likert Scale is a pre-arranged system, one dimensional scale from which the interviewee chose one option that reflects his/her opinion. The Likert type was used in the questionnaire to gather the data of the study while the Likert scale was used in data analysis to facilitate the extraction of the results on the enabling and hindering factors in the integration of madaris curriculum to the public schools.

The legend of the likert Scales:

1.00-1.99 – Strongly Disagree

2.00-2.99 - Disagree

3.00-3.99 – Agree

4.00-4.99 - Strongly Agree

### **III. SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **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 Thanawiyyah (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. 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), Makakalikahan (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 qualified 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-Zalzalah, 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 schools.
- B. The Department of Education has to implement the Department Order No 51, s.2004 (Standard Curriculum for Elementary Public Schools...) 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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## **B. EDUCATION HISTORY**

### **1. ENGLISH EDUCATION**

Degree	Name & Address of School	Year Graduated
a. Elementary	: Kurintem Elementary School Kurintem, D.O.S. Maguindanao	1979
b. Secondary	: Ma'had Kutawato Al-Islamie (now Darussalam College) English Department Campo Muslim, Cotabato City Philippines	1986
c. Tertiary Education Bachelor of Arts in Islamic Studies	: Ma'had Kutawato Al-Islamie (now Darussalam College) English Department Campo Muslim, Cotabato City Philippines	1991
d. Post Graduate Master of Arts in Islamic Studies	: Institute of Islamic Studies University of the Philippines Diliman, Quezon City, Philippines	1993
e. Post Graduate Doctor of Philosophy (PhD.) major in Islamic Education Psychology	: Universitas Muhammadiyah Yogyakarta (UMY) Indonesia	2018

### **2. ARABIC EDUCATION**

a. Elementary	: Madrasato Al-Nahdato Al-Islamie Campo Muslim, Cotabato City	1984
b. Secondary	: Ma'had Kutawato Al-Islamie (now Darussalam College) Arabic Department Campo Muslim, Cotabato City	1987

### **C. EMPLOYMENT HISTORY**

<b><u>DATE</u></b>	<b><u>POSITION</u> and <u>OFFICE</u></b>
June 1998 to present	Professor/ Lecturer College of Asian and Islamic Studies WMSU, Zamboanga City, Philippines
October 16, 2007 to Feb. 2014	Department Head, Islamic Studies College of Asian and Islamic Studies WMSU, Zamboanga City
May 17, 2004 to Oct. 15, 2007	Dean Institute of Asian and Islamic Studies WMSU, Zamboanga City
June 1998 To May 16, 2004	College Secretary Institute of Asian and Islamic Studies WMSU, Zamboanga City Concurrent Dept. Head, Islamic Studies
April 25, 1994 to May 1995	Executive Secretary Fian Trading Inc., Riyadh, Saudi Arabia
Oct.-Dec. 1993	Graduate Assistant Publication Department University Registrar's Office, University of the Philippines Diliman, Quezon City, Philippines
Aug.-Oct. 1992	Graduate Assist. Graduate Study Reading Program U.P. Diliman, Quezon City, Philippines

### **D. AS RESOURCE SPEAKER/LECTURER**

**2014 Speaker:** Training on Reproductive Health among Muslim/Indigenous Women. Sponsored by: Gender and Development (GAD) City Government of Zamboanga, at Garden Orchid Hotel. August 20, 2014.

- 2014 Speaker:** “History of the Bangsamoro Struggle”. College of Liberal Arts, WMSU, Zamboanga City. August, 2014.
- 2014 Sponsor.** “Forum on Indonesian Society and Culture”. College of Asian and Islamic Studies, Western Mindanao State University, Zamboanga City, Philippines. 3<sup>rd</sup> Floor College of Law Building. 9 August 2014.
- 2012 Resource Person/Lecturer:** “Ulum Al-Qur’an: the Sciences of the Holy Qur’an,” Summer Course on Muslim-Christian Dialogue of the Silsilah Dialogue Movement, Harmony Village, Pitogo, Sinunuc, Zamboanga City. Every summer - Since 19<sup>th</sup> summer course to 2012.
- 2011 Resource Person/Lecturer:** “Arabic Terminologies and Expressions.” Summer Course on Muslim-Christian Dialogue of the Silsilah Dialogue Movement, Harmony Village, Pitogo, Sinunuc, Zamboanga City. 2003 to 2011.
- 2010 Speaker:** "Islam and Higher Education in Post-Marcos Philippines", International Conference on Islam and Higher Education: Contemporary Higher Education Needs in Muslim Countries. Institute of Advance Islamic Studies (IAIS), Kuala Lumpur, Malaysia. November 8-9, 2010.

#### **E. TRAININGS, SEMINARS AND WORKSHOPS ATTENDED**

- 2014 Participant.** “The 3<sup>rd</sup> Mahathir Global Peace School: Migration, Border and Global Peace”. MGPS-UMY, and Perdana Global Peace – Malaysia. 01-10 December 2014.
- 2014 Participant.** “Diseminasi Alih Media Pembelajaran Bahasa Indonesia Untuk Penutur Asing.” Pusat Pembinaan Dan Pemasarakatan Badan Pengembangan Dan Pembinaan Bahasa Kementerian Pendidikan Dan Kebudayaan. Yogyakarta, Indonesia. 22-23 October 2014.
- 2014 Participant.** Kuliah Umum. “Religion, Globalization and Global Human Responsibilities”. UMY 17 June 2014.
- 2014 Participant.** Kuliah Umum. “Arah Kebijakan dan Peluang Pascasarjana Perguruan Tinggi Islam Dalam Pengembangan SDM dan Keilmuan Islam. Universitas Muhammadiyah Yogyakarta, Indonesia. March 29, 2014.
- 2005 4<sup>th</sup> Leadership Course on Gender, Sexuality and Health”,** Saphir Hotel, Yogyakarta, Indonesia, August 29 to September 17, 2005



**2003** “South Exchange Program.” March 24-30, 2003, at **Dhaka, Bangladesh.**

Sponsored by: Institute of Democratic Rights (IDR)

**1998** “Islam, Reproductive Health and Women’s Rights”

August 20-23, 1998, Concord Hotel, Kuala Lumpur, **Malaysia**

Sponsored by: Sisters in Islam (SIS), Malaysia

#### **F. AWARD RECEIVED**

- Outstanding Alumnus of the Institute of Islamic Studies, UP Diliman, on April 21, 2006 at IIS, Romulo Hall, UP Diliman, Quezon City.

#### **G. PUBLIC SERVICE**

- Khatib Member at Tumaga Mosque, Tumaga Road, Sta. Maria, Zamboanga City 2008 to present
- As Imam at Blue Mosque, Blue Homes, Mercedes, Zamboanga City, 2012 to present
- As Imam at Salam Mosque, Salam Drive, Tumaga Road, Sta. Maria, Zamboanga City, 2003 to 2008
- As Mudarris (Arabic Teacher) at Ma’had Madinah Zamboanga Al-Islamie, Tumaga, Zamboanga City, every Saturday and Sunday, January 2005 to 2007
- Conducted Janaza (ways to handle dead person) Training-Seminar to Youths in Zamboanga City, October, 2004
- Conducted Community Service in Sinunuc, Zamboanga City – (Environmental Sanitation and Relief Goods Distribution among the poor families). Every September of the year since 2002 to 2010.
- As an Adviser of Muslim Student Association (MSA) WMSU Chapter, Zamboanga City, 2002 to 2007.

## **H. MEMBERSHIP IN ORGANIZATIONS:**

- Member Technical Working Group (TWG) to draft the Constitution and by-Laws of the National Ulama Council of the Philippines (NUCP) – 2007 to 2013
- Member TWG of the NUCP ZamBaSulTa Regional Chapter – 2010
- Board Member – WMSU Muslim Professionals Association Inc.,
- Board of Director (BOD) – Interfaith Council of Leaders (IFCL), Silsilah Dialogue Movements, Pitogo, Zamboanga City - 2004-present
- Member – SALAM Peace Foundation, Zamboanga City - 2000 to 2012
- Member – Asian Muslim Action Network (AMAN Phil.) - 2001-2012
- Member – Faculty Union, WMSU, Zamboanga City – 1998 to present
- President – Local Faculty Club, IAIS – WMSU, Zamboanga City – 1998 to 2004
- Alumni Coordinator – Alumni Affairs and Placement Office, WMSU – 1998 to 2004

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