

CHAPTER V

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This part of the study presents, analyzes and interprets the responses of the teachers and pupils on the socio-demographic profile, the enabling and hindering factor in the implementation of the integration of the Madaris curriculum in the public schools as well as the psychological effects of the integration of Madaris among teachers and pupils in terms of the writing and reading Arabic, religiosity, Islamic values and teacher's professional development

A. Teachers

Part I. Socio-Demographic Profile

Table 1. Distribution of Respondents According to Sex.

Sex	Frequency	Percentage
Male	20	29
Female	50	71
Total	70	100 %

Table 1 shows that there were 20 or 29 % male teachers and 50 or 71 % were female. Majority of the teachers were female. Teaching, like nursing is among the occupations economist call "pink collared jobs" or professions long dominated by women. In a study conducted on the ASEAN Woman: A Statistical Factbook, (1995), it was mentioned that ASEAN women dominated the services occupation and sales since the early 80s.

Table 2 Distribution of Respondents According to Age.

Age/Stages of Psychosocial Development	Frequency	Percentage
40-55 Middle-Aged Adulthood	40	57.14
21-39 Young Adulthood	30	42.86
Total	70	100 %

Table 2 shows that there were 40 or 57.14% teachers who belong to the middle age adulthood and 30 or 42.86% to the 21-39 age or young adulthood. Majority of the respondents were within the age range of 40 to 55 years old. The mean age is 46.

The 40 to 55 or Middle-aged adulthood stage is where the mean age of 46 fall. Adults who are at their 40 to 50s tend to find meaning in their work and leave a legacy. The social task of middle adulthood is generativity vs stagnation. Generativity involves finding your life's work and contributing to the development of others through activities associated to marriage, family, career and work like the teachers in this study. During this stage, middle-aged adults begin contributing to the next generation often through childbirth and caring of other like the pupils in this case.

For this stage, working to establish stability and Erikson's idea of generativity – attempting to produce something that makes a difference in society. Inactivity and meaninglessness are common fears during this stage.

Major life shifts can occur during this stage. For example, children leave the household, careers can change, and so on. Some may struggle with finding purpose. Significant relationships are those within the family, workplace, and other communities.¹⁵⁴

¹⁵⁴ (<https://www.learning-theories.com/eriksons-stages-of-development.html>. Retrieved October 14, 2016).

Table 3. Distribution of Respondents According to Civil Status.

Civil Status	Frequency	Percentage
Single	9	12.83
Married	60	85.71
Divorce	1	1.43
Total	70	100 %

Table 3 shows that there were 9 or 12.83% single and 60 or 85.71% married, while only one or 1.43 percent divorced. Majority of the respondents were married. This finding supports the age profile of the teachers who are mostly in their middle-aged adult stage. At this stage of life, an individual focuses on career and marriage life.

Table 4. Distribution of Respondents According to Ethnic Affiliation

Ethnic Affiliation	Frequency	Percentage
Maguindanaon	28	40
Sama	18	26
Tausug	12	17
Iranun	10	14
Maranao	2	3
Total	70	100 %

In terms of Ethnic Affiliation, almost majority or 40% of the respondents are Maguindanaon; followed by the Sama tribe with 18 or 26%; the Tausog with 12 or 17 % of the respondents and the Iranun with 10 or 14% of the total respondents.

The big number of the Maguindanaon and Sama tribes were attributed to residence of the participants being the locale of the study which is in Zamboanga City and Maguindanao Province.

Ethnicity refers to large group of people who have the same national, racial or cultural origins, or the state of belonging to such group. In the Philippines, Bangsamoro ("the Moro People") is the generic name for the 13 Ethnolinguistic Muslim tribes in the Philippines which constitute a quarter of the population in Mindanao in the Southern Philippines. They number from 5-6 million and are found in every major island of the country. They share a distinct culture, speak different dialects, are varied in their social formation but share a common belief in Islam. This is a uniting factor among the different groups.

Of the 13 tribe groups, there are five Bangsamoro groups involved in this study. These are the Maguindanaons (the people of the flooded plains), the Maranaos (people living around the lake), the Tausogs (people of the current), the Sama (people living along the sea), the Iranun (people living along Illana Bay).

Table 5. Distribution of Respondents According to their Monthly Income.

Monthly Allowance	Frequency	Percentage
6,000	45	64.3
11,562	1	1.4
16,850	7	10
18,553	14	20
19,439	2	3
22,000	1	1.4
Total	70	100 %

The monthly income of the respondents were from 6,000.00 pesos with 45 or 64.3% followed by those who received the monthly allowance of 18,553.00 pesos per month with 14 or 20%, then 7 or 10 % have the income of 16,850.00 pesos, while 2 or 3 % with 19,439.00

and one or 1.4 percent with the incomes of 11,562 and 22,000.00 pesos respectively.

Majority of the respondents were receiving the monthly income of 6,000.00 which is in consonance with the DepEd Order no 51, Series of 2004. Section 4.2.1 entitled Allowance of Asatidz states:

“All Asatidz handling ALIVE classes (regardless of the number of enrollees) and rendering compulsory service in the school of assignment for at least four (4) hours a day from Monday to Friday, including the preparation of instructional materials needed for the next teaching session, are entitled to a regularly monthly allowance.”

The monthly allowance of the Asatidz of Php 6,000 or Php200 a day is below the non-agriculture minimum wage rate of Php295 for Region 9 (Zamboanga City belongs) and ARMM (Maguindanao Province) Php265.¹⁵⁶

¹⁵⁶ (DOLE National Wages Productivity Commission, 28 January 2018).

Table 6. Distribution of Respondents According to their Educational Qualification

Educational Qualification	Frequency	Percentage
A. Secular Education		
Bachelor's Degree	52	74.3
BEED	10	14.28
Master's Degree	8	11.42
Total	70	100 %

B. Madrasah Education	Frequency	Percentage
Kulliyah (College graduate)	30	43
Thanawiyyah (secondary graduate)	30	43
Ibtida'iyyah (elementary graduate)	10	14
Total	70	100 %

Table 6 shows that with respect to the educational qualification of the respondents; 8 or 11.42% have finished Master Degree, 10 or 14.28 % have finished BEED (Bachelor of Elementary Education) and 52 or 74.3 % have finished Bachelor's Degree. The BEED is a course exclusively for teaching in the Elementary level, while the Bachelor degree were open to different courses, usually a four years course (e.g. Bachelor of Arts major in English, or major in Math and so on).

With regard to their educational Qualification in Madrasah, there were 30 or 43% who have attended Kulliyah (College) and Thanawiyyah (Secondary) respectively. And only 10 or 14 % have finished the Ibtidaiyyah (Elementary).

The educational qualification of the teachers shows that majority of whom were Bachelor's degree holder and Kulliyah graduate is in compliance with the DepEd Order No. 46, s 2005 which

states that an “Accelerated Teacher Education Program (ATEP) is an intensive two-year study program, consisting of four (4) regular semesters and one (1) summer, which is a strategy response to the professionalization of ASATIDZ component of the DepEd Muslim Basic Education Roadmap to meet the need for ALIVE teachers in public schools and the demand for better teacher qualification.

The data revealed that the teachers are educated in secular and madaris education which are in compliance with the educational qualification requirement of the Department of Education. A secular education is a system of public education in the Philippines with a secular government separation between religion and state while Madrasah is the Arabic word for Islamic school.

Furthermore, the hiring of teachers for Arabic Language and Islamic values as stipulated in the DepEd Order No 46,S 2005 shall have the following qualifications;

1. College graduate of an Islamic institution in Muslim countries or a local madrasah if available otherwise , a high school graduate but proficient in Arabic language or an experienced madrasah teacher may be temporary hired, and
2. High school graduates and/or experienced teachers in weekend madrasah, a certification on their proficiency in Arabic Language and Islamic values by a refutable Muslim organization in community is required.

Table 7. Distribution of Respondents According to their Length of Service.

Length of Service	Frequency	Percentage
10 years	48	69
15 years	7	10
20 years	12	17
25 years	3	4
Total	70	100 %

The length of their service in the teaching position were 48 or 69 % served 10 years, 7 or 10 % served 15 years, 12 or 17 % served 20 years and 3 or 4 percent with 25 years.

Majority of the respondents rendered their service in teaching for 10 years. The ten years service as ALIVE teachers where majority of the teachers were is in time with the start of the implementation in 2005 of the Standard Curriculum for Elementary Public Schools and Private Madaris.

PART II. THE ENABLING FACTORS IN THE IMPLEMENTATION OF THE INTEGRATION OF MADARIS CURRICULUM IN PUBLIC SCHOOLS

This part of the study discusses the enabling factors in n the implementation of the integration of the madaris curriculum in the public schools in relation to program management, curriculum, instructional materials, Asatidz training and professional development, funding sources and advocacy.

Table 8. Responses of the Respondents Regarding Program Management.

A. Program Management		
Statement	AWM	Interpretation
1. The school has an organizational structure.	3.66	Agree
2 The duties and responsibilities of the ALIVE teachers are clearly defined and delineated.	3.47	Agree
3. The organizational structure is functional in so far as the school program is concerned.	3.4	Agree
4. The implementation of the Standard Madrasah Curriculum was SY 2005-2006.	3.4	Agree
5. The objectives of the Refined Elementary Madrasah Curriculum (REMC) like ALIVE are clearly defined.	3.35	Agree
6. Classes were conducted with other normal classes.	3.35	Agree
7.The administrators of the school work harmoniously with each other.	3.33	Agree
8. Proper delegation of authority is practiced so that we know the right person whom to refer matters and problems.	3.30	Agree
9. The teachers work harmoniously with one another.	3.30	Agree
10. The other administrators or teachers have clear knowledge of proper channels	3.27	Agree
11. The personnel operate through proper channel.	3.21	Agree
12. There is a proper channel through which to give and/or receive orders and requests.	3.21	Agree

The program management as an enabling factor in the implementation of the integration of madaris curriculum in the public schools has ten (10) elements with (12) twelve statements: organizational structure, duties and responsibilities, functions of the organization, implementation of the Standard Madrasa Curriculum, objectives, the conduct of classes, harmonious relations of the

administrators, delegation of authority, the relationship of the teachers with co-teachers, proper channeling of requests.

In the above table, the teachers **agreed** on the following elements of the Program Management of the Madrasah Education as follows: that the school has an organizational structure (3.66) ; the duties and responsibilities of ALIVE Teachers were defined and delineated (3.47 = agree);the organizational structure is functional (3.4 = agree); the Standard Madrasah Curriculum was implemented in SY 2005-2006 (3.4 = agree); the objectives of RMEC are clearly defined (3.35 = agree); classes were conducted with normal classes (Mondays to Fridays) (3.35 = agree). the administrators worked harmoniously with each other (3.33 = agree); proper delegation of authority is practiced (3.30 = agree); the teachers worked harmoniously with each other (3.27 = agree); the administrators or teachers have knowledge of proper channels (3.21 = agree);

The Program Management which denote the overall management of the madaris education were agreed by the teachers. These include the organizational structure, duties and responsibilities, objectives, proper channeling of tasks, and the implementation of the Standard Madrasah Curriculum. It is clear from the findings that project management is concerned with the planning, organizing, directing, and controlling and utilization and direction of both human and technical resources with time in relation to both individual efforts and service delivery of the education of the children.

In addition, the program management practices revealed that there is an organizational structure that is functional in so far as the school program is concerned, that the duties and responsibilities of the ALIVE teachers are clearly defined and delineated, that its objectives and goals are clearly defined and understood that there is a proper delegation of authority. Generally, the findings implies that the program management is in order and in compliance with the policy and standard of the department.

Table 9. Respondent's Response on the Statements Regarding the Curriculum.

Statement	AWM	Interpretation
B. Curriculum		
1. The ALIVE subjects are sufficient/adequate source of religious knowledge taught to students for them to practice Islam	3.42	Agree
2. The curriculum content responds to the needs of the professional and technical preparation required of its graduate.	3.31	Agree
3. The REMC unifies the long history of dichotomy of education among Muslims	3.3	Agree
4. We are familiar with the requirements standards of Department of Education (DepEd) Order No. 40 series of 2011 (Standard Curriculum for Elementary Public Schools and Private Madaris)	3.28	Agree
5.The REMC establishes a smooth transfer of Muslim pupils from recipients private Madrasah to public schools with ALIVE Program or vice versa.	3.25	Agree
6. The curriculum integrates values, reflective of national customs, culture and tradition in cases where applicable.	3.25	Agree
7. The Curriculum of Study meets the requirements and standards of Department of Education (DepEd) Order No. 40 series of 2011.	3.25	Agree
8.The REMC promotes the Filipino national identity at the same time preserves the Filipino Muslim's cultural heritage.	3.23	Agree
9. The curriculum provides for learning the application of the theories to real problems in the field.	3.22	Agree
10. The subjects are logically sequenced and prerequisite courses are identified.	3.22	Agree

11. There is a periodic review, assessment and updating of the curriculum.	3.18	Agree
12. Faculty and Students participated in the development and revision of the curriculum.	3.15	Agree

Table 9 shows the enabling factors in the implementation of the integration of madaris curriculum in public schools. The teachers agreed on the following statements, to wit:

1. The ALIVE subjects are sufficient/adequate source of religious knowledge taught to students for them to practice Islam (3.42-Agree).
2. The curriculum content responds to the needs of the professional and technical preparation required of its graduate (3.31 = agree) and the curriculum met the requirements and the standards (3.25 = agree). This two statements which were agreed of by teachers shows that the curriculum which met the requirement and standard is aimed at establishing Islamic schools that is based on the professional needs that would equipped generations of learned and intellectual Muslims imbued with Islamic values and spirituality prepared to serve the people locally, regionally and internationally.
3. The teachers were familiar with DepEd Order No. 40 series of 2011 (3.28 = agree) which is expected because they underwent a series of training and continuing professional education; The teachers believe that the REMC is the curriculum developed specifically for ALIVE classes in public schools.
4. The Refined Elementary Madrasah Curriculum (REMC) as an enabling factor in the implementation of the integration

of madaris curriculum to the public school is a resource to guide public elementary schools and private Madaris in the planning, teaching and assessing of Islamic Studies (including Islamic Values Education) and Arabic Language within the context of the Philippine classroom. It provides for an enriched teaching curriculum for the public schools as Arabic Language and Islamic Values Education are taught in addition to subjects in the Basic Education Curriculum (BEC).

5. The Refined Elementary Madrasa Curriculum (REMC) promotes the national identity and preserves the Muslim's cultural heritage (3.23 = agree). The learner emulates the character traits and virtues of Prophet Muhammad (S.A.W.), God-Fearing, nationalistic, law-abiding with concern for his fellowmen and the environment, knowledgeable in Arabic, intelligent and industrious – and lives up to them. The learning goals and competencies aim to develop among the learners the knowledge and understanding of Allāh (SWT) and the principles within the Islamic faith, Prophet Muhammad and his teachings, and the values that build the self and espouse responsibility, compassion and peace. The end goal is to prepare the pupils to be responsible, competent and productive Filipino Muslims whose values are rooted in Islam.
6. The REMC establishes a smooth transfer of Muslim pupils from private madrasah to public schools with ALIVE Program (3.25 = agree); and unifies the long history of dichotomy of education among Muslim (3.07 = agree). The study found out from the teachers that the private Madaris are provided with a standard set of learning goals for Islamic Studies subjects while introducing the Basic Education Curriculum into their school system. In structuring both curricula, the intention has been to equip the learners with

the competence in different learning areas for them to be competitive in the society and facilitate the transferability of pupils from the private Madaris to the public schools and vice versa. The second objective underscores the importance of implementing the BEC.

7. The curriculum provides for the acquisition of knowledge of theories based on the field of specialization (3.3 = agree); the curriculum provides for learning the application of the theories to real problems in the field (3.22 = agree); the subjects were logically sequenced and prerequisite courses were identified (3.22 = agree);; the curriculum integrates values, reflective of national customs, culture and tradition (3.25 = agree);
8. There was a periodic review, assessment and updating of the curriculum (3.18 = agree); faculty and students participated in the development and revision of the curriculum (3.15 = agree). The DepEd has engaged SEAMEO INNOTECH to review and refine the curriculum framework and the instructional materials in December, 2009 which was participated by Arabic Language and Islamic studies experts, teachers and curriculum specialist. A vision of a Madrasah Elementary Learner was created at the start of the activity which served as guidance to the participants in the review and refinement process. The participants were grouped according to their specialization (subject areas) to review the subject description, goals, terminal and enabling objectives per grade level, scope and sequence and time allotment found in the framework. Every group output was presented to the plenary for deliberation to ensure consultation among experts and practitioners. The new draft framework was then subjected to a validation by curriculum experts from the Bureau of Elementary Education for consistency in the format and language used by DepEd and

subject experts for the content. This was later validated by field implementers and education stakeholders (in January 2010) to primarily verify the appropriateness of learning competencies and subject content to the level of the learners within the context of Philippine society. The finalization of the framework was conducted (in February 2010) to take into account the inputs during the validation process. The finalized framework now contains a vision, subject description, subject goals, learning expectations and competencies and the time allotment. (Refined Elementary Madrasah Curriculum (REMC) Retrieved on November <https://docslide.net/documents/refined-elementary-madrasah-curriculum-v3.html>)

9. Teachers teaching ALIVE are only high school graduates (Thanawiyyah) in madrasah but proficient in Arabic Language (2.79 = Disagree);

The findings shows that the curriculum is an academic resource to guide public elementary schools and private madaris in the planning, teaching and assessing of Islamic Studies including Islamic values education and Arabic Language within the context of public schools in the Philippines. It provides for an enriched teaching curriculum for the public schools in Arabic Language and Islamic Values Education (ALIVE) are taught in addition to subjects in the Basic Education Curriculum to equip the learners with competence in different learning areas for them to be competitive in the society and facilitate the transferability of pupils from the private madaris to the public schools and vice versa.

Table 10. Respondent’s Response on the Statements Regarding the Revised Elementary Madrasah Curriculum.

Subjects Offering	AWM	Interpretation
1. The school offers Arabic language to develop functional literacy in the Arabic Language to enable learners to read and understand the Holy Quran	3.35	Agree
2. The School offers Arabic Language to enable students to read and understand the Ahadith	3.22	Agree
3. The School offers Islamic Studies to develop knowledge and skills in reading the Holy Qur’an, understand the message and apply the values learned in everyday life.	3.36	Agree
4. The school offers Seerah to demonstrate understanding of the story of the life of Prophet Muhammad (S.A.W) from early childhood to adulthood and prophet hood and emulate the values learned therein.	3.25	Agree
5. The school offers Hadith to acquire knowledge of and apply the teaching and practices of Prophet Muhammad (s.a.w) as contained in the Ahadith	3.3	Agree
6. The school offers Aqeedah to develop understanding of beliefs associated with the Islamic faith (Aqeedah Islamiyyah), the fundamentals of Islam and the Oneness (Tawhid) of Allah (S.W.T.)	3.3	Agree

7. The school offers Fiqh to develop understanding of rules in observance of rituals on the performance of the 5 Pillars of Islam, including rules on halal and haram (lawful and prohibited); enhance right conduct and morals and love for peace, unity and harmony	3.37	Agree
8. The school offers Islamic Values Education to acquire the desired Islamic values that would guide learners to be maka-Diyos, Makabayan, Makakalikasan at Makatao; thereby making them agents in advocating and promoting brotherhood, peace and unity, and justice and equality.	3.4	Agree
9. The ALIVE subjects are sufficient/adequate source of religious knowledge taught to students for them to practice Islam	3.42	Agree

The curriculum as enabling factors in the implementation of the integration of madaris education refers to the lessons and academic content taught in a school or in a specific course or program. Table 10 shows the several statements **agreed** by the teachers as follows:

1. The school offers Arabic language to develop functional literacy in the Arabic Language to enable learners to read and understand the Holy Qur'an (3.35 = agree);
2. The school offers Islamic Studies to develop knowledge and skills in reading Qur'an, understand the message and apply the values learned in everyday life (3.36 = agree);

3. The school offers Seerah to understand the life of Prophet Muhammad (S.A.W.) from childhood to Prophethood (3.25 = agree);
4. The school offers Hadith to acquire knowledge of teaching and practices of Prophet Muhammad (S.A.W.) (3.3 = agree);
5. The school offers Aqeedah to develop understanding of beliefs with Islamic faith, the fundamentals of Islam and Tawhid (3.3 = agree);
6. The school offers Fiqh to develop understanding of the 5 pillars of Islam including rules on halal and haram (3.37 = agree);
7. The school offers Islamic Values Education to acquire Islamic values to be religious, and making them promoting brotherhood, peace and unity, justice and equality (3.4 = agree);
8. The school offers Islamic Values Education to acquire the desired Islamic values that would guide learners to be maka-Diyos, (for love of God) Makabayan (country), Makalikasan (Nature) at Makatao (People); thereby making them agents in advocating and promoting brotherhood, peace and unity, and justice and equality.

As gleaned from the data presented, the teachers were in agreement that the curriculum as prescribed by DepEd Order no. 51 series of 2004 were implemented and the learning goals and competencies which aim to develop among learners the knowledge and understanding of Allah (SWT) and the principles within the Islamic faith, Prophet Muhammad and his teachings and the values that build the self and espouse responsibility, compassion and peace in general were included in teaching the learners. The end goal is to prepare the

pupils to be responsible, competent and dynamic Filipino Muslims whose values are rooted in Islam

Table 11. Responses of the Respondents on the Statements Regarding Instructional Materials

C. Instructional Materials		
Statement	AWM	Interpretation
1. There are textbooks for Arabic Language.	3.13	Agree
2. There are textbooks for Islamic Values.	3.15	Agree
3. There are available teaching devices and visual aids.	3.11	Agree
4. Has a Teacher/Student Handbook which can be used as guide for policies and procedures.	3.08	Agree

In Table 11, the statements on the Instructional Materials of the Standard Madrasah Education, the teachers agreed on the following, to wit: There are textbooks for Arabic Language (3.13 = Agree); There are textbooks for Islamic Values (3.15 = Agree); There are available teaching devices and visual aids (3.11 = Agree); Has a Teacher/Student Handbook which can be used as guide for policies and procedures (3.08 = Agree).

From the data presented, the teachers agreed that the instructional materials which refers to the resources that organize and support instruction such as textbooks, tasks and supplementary resources such as teaching devices and aids as well as the teacher and student handbook were available for use. They are a broad range of resources which were used to facilitate effective instruction.

Table 12. Distribution of Respondents regarding Asatidz Training and Professional Development

D. Asatidz Training & Professional Development		
Statement	AWM	Interpretation
1. 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	3.0	Agree
2. Supports the travel of teachers to attend school related activities/training.	3.06	Agree
3. 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 PS or MOOE.	3.1	Agree
4. The teachers completed a regular, on – going professional development program to enhance their skills, knowledge or overall ability to deliver quality alternative learning system program.	3.14	Agree
5. The school conducted a regular training/seminar for the Teachers.	3.18	Agree
6. Teachers teaching ALIVE are only a high school graduate, but with teaching experience in weekend madrasah.	3.01	Agree
7. Teachers teaching ALIVE have certification on their proficiency in Arabic Language and Islamic values by a refutable Muslim organization.	3.16	Agree

In Table 12, the teachers **agreed** on the following areas regarding the Asatidz Training and Professional Developments:

Support the travel of teachers to attend school related activities/training (3.06 = Agree); 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 PS or MOOE (3.1 = Agree); The teachers completed a regular, on –going professional development program to enhance their skills, knowledge or overall ability to deliver quality alternative learning system program (3.14 = Agree); The school conducted a regular training/seminar for the Teachers (3.18 = Agree); Teachers teaching ALIVE are only high school graduate but with teaching experience in weekend madrasah (3.01 = Agree); Teachers teaching ALIVE have certification on their proficiency in Arabic Language and Islamic values by a refutable Muslim organization (3.16 = Agree); and the teachers in ALIVE underwent training in English Language and Teaching methods specifically using the modules designed by BEAM before they are fielded to teach in public schools (3.0 = Agree)

The above findings is in coherent with the purpose of the department in response to the global commitment on education for all the department to institutionalized the basic education for Muslim learners through the implementation of the Madrasah Education Program (MEP) in 2004. It also provides access to quality education for children as right holders irrespective of their race, color, religion or culture. DepEd provides Muslim learners access to culture sensitive education by developing and implementing the Arabic Language and Islamic Values Education (ALIVE) and *tahderiyyah* (kinder) curriculum in public schools, the standard Madrasah Education Curriculum in private madaris, and the ALIVE for out of school youth and adults.

Table 13. Responses of the Respondents regarding the Funding Sources.

E. Funding Sources		
Statement	AWM	Interpretation
1. The program support fund comes from the national budget of DepEd.	3.14	Agree

In table 13, the enabling factor in terms of funding sources is the response of the teachers wherein they agreed that “The program support fund come from the national budget of DepEd “ (3.14 = Agree). It was found out that based on the “Guidelines on the Utilization of funds for Madrasah Education Program (MEP) provided in the DepEd Order No. 51 Series of 2004, “to strengthen program implementation, fund support shall continue to be provided for the following: a.) allowance for Asatidz handling ALIVE classes pursuant to DepEd Order No. 40., s. 2011; b.) Financial Assistance to qualified private madaris (including Sajahatra Bangsamoro); Program Support Fund (PSF) for the regions and selected divisions with public elementary and secondary schools offering ALIVE classes, and d. policy support mechanisms at the Central Office level which include capacity building for ALIVE teachers and other MEP implementers, assessment, quality assurance, curriculum review and development, advocacy, learning resource development and monitoring and evaluation. Furthermore, these guidelines shall cover the rules for availment, utilization, liquidation, monitoring, evaluation and reporting for the allowance for Asatidz handling ALIVE classes; Program Support Fund (PSF) for the regional and Division Offices.

The following matrix shows the basis for RO PSF allocations:

Number of SDOs with schools Implementing ALIVE Classes/RO	Amount of Program Support Fund
1 to 5	Php 100,000.00
6-10	130,000.00
11-15	150,000.00
16 and above	200,000.00

Table 14. Responses of the Respondents regarding Advocacy on Madaris Education Program.

F. Advocacy		
Statement	AWM	Interpretation
1. To lead mankind a knowledge about Allah (S.W.T.) and have faith in Him in order to earn <i>taqwa</i> (God-fearing).	3.26	Agree
2. To transform the young and adult Muslims to become religious.	3.57	Agree
3. To help one to be knowledgeable about Islam.	3.55	Agree
4. To serve as an effective instrument in the quest for peace and unity.	3.6	Agree
5. To serve as a venue to preserve Islamic cultures, values and practices	3.57	Agree
6. Made students competent to speak Arabic	3.36	Agree

In table 14, the answer of each area regarding the Advocacy of the Standard Madrasah Curriculum is as follows: To lead mankind a knowledge about Allah (S.W.T.) and have faith in Him in order to earn *taqwa* (God-fearing) (3.26 = Agree); To transform the young and adult Muslims to become religious (3.57 = Agree); To help one to be knowledgeable about Islam (3.55 = Agree); To serve as an effective instrument in the quest for peace and unity (3.6 = Agree); To serve as a venue to preserve Islamic cultures, values and practices (3.57 = Agree); Made students competent to speak Arabic (3.36 = Agree); Information

dissemination of the Standard Madrasah Curriculum conducted a forum, dialogue and orientation (2.79 = Disagree); Information of the Standard Madrasah Curriculum was done through dissemination of Bulletin of information and/or Brochure (2.69 = Disagree).

Advocacy is an act or process of supporting a cause on ALIVE Program. The teachers generally agreed that if the program will be supported it will lead human kind a knowledge about Allah (swt) and have faith in him in order to earn taqwa or God fearing; it will help in the transformation of the young and adult Muslims to become religious, knowledgeable about Islam and to preserve Islamic cultures, values and practices.

PART III. THE HINDERING FACTORS IN THE IMPLEMENTATION OF THE INTEGRATION OF MADARIS CURRICULUM IPUBLIC SCHOOLS

This part of the study covers the hindering factors in the implementation of the integration of the Madaris curriculum in terms of program management curriculum, instructional materials, asatidz training and professional development, funding sources and advocacy.

Table 15. The Hindering Factors in the Implementation of the Integration of Madaris Curriculum in Public Schools

Statement		
A. Program Management	AWM	Interpretation
1. Classes were conducted every Saturdays and Sundays	2.26	Disagree
B. Curriculum		
1. The ALIVE subjects are insufficient/inadequate source of religious knowledge taught to students for them to practice Islam	2.26	Disagree
C. Instructional Material		
1. The school has a ratio of 1:45 teacher to pupil.	2.99	Disagree
2. The textbook to pupil ratio 1:1 per subject	2.8	Disagree
3. The school's budget has a provision for the in-house seminar.	2.61	Disagree
D. Asatidz Training & Professional Development		
1. Training of Teachers in Arabic Language and Islamic Values undergoes every weekend every summer vacation.	2.72	Disagree
E. Funding Sources		
1. The school required the collection of tuition fees.	2.33	Disagree
2. The school received government grant.	2.78	Disagree
3. The school received fund from Special Education Fund of Local Government Unit (LGU).	2.63	Disagree
4. The school received donation from Local Community.	2.7	Disagree
5. The school received donation from International community.	2.66	Disagree

6.The salary of the teachers are responsive to the discharged of their duties and responsibilities	2.89	Disagree
7. Teachers hired were paid honorarium funded by the Local Government Unit/local School Board.	2.74	Disagree
8. The salary of the teachers were from other outside sources.	2.48	Disagree
9. The salary of the teachers were support from the mayor and/or governor.	2.43	Disagree
F. Advocacy		
1. Information dissemination of the Standard Madrasah Curriculum conducted a forum, dialogue and orientation.	2.79	Disagree
2. Information of the Standard Madrasah Curriculum was done through dissemination of Bulletin of information and/or Brochure.	2.69	Disagree

A. Program Management

On **program management**, The teachers strongly disagreed (1.7) on the statements “classes were conducted every Saturdays and Sundays” because classes are held on weekdays like the Arabic Language, (Qur’an, Sirah and Hadith) for Grades 1 to 6 is 40 minutes three times a week while Islamic Values Education (Aqidah and Fiqh) is also 40 minutes twice a week”.

B. Curriculum

Of the twenty-two statements describing the curriculum of the Standard Curriculum for Elementary Public Schools and Private Madaris, only one was disagreed by the teachers. The statement “ALIVE subjects were insufficient to students for them to practice

Islam” (2.26 = Disagree). is in agreement the statement that ALIVE subjects as mentioned in the DepEd Order No 51 Series of 2004 is sufficient to the students for them to practice Islam.

Teachers disagreed on statement “teachers teaching Arabic Language and Islamic value have college graduate from an Islamic institution in Muslim countries” because all of the respondents were bachelor degree holders with Kulliyah in madrasah education. Apart from the educational attainment, it was the completion of their four-semester trainings sponsored by the department that qualified them to be employed as ALIVE teachers. Some of the teacher who graduated from the training took and passed the Licensure Examination for Teachers (LET).

C. Instructional Material

The teachers disagreed on the following statements: “The school/s budget has a provision for the in house seminar” (2.61 = Disagree); “The textbook to pupil ratio 1:1 per subject” (2.8 = Disagree); “The school has a ratio of 1:45 teacher to pupil” (2.99 = Disagree);

They disagree also to the statement, “the school’s budget has a provision for the in house seminar” is interpreted to be one of the hindering factors because the school has no budget allocations in house seminar. Funds for continuing professional education is conducted by the city division office or the regional office of the Department of Education.

Another hindering factors in terms of instructional materials include the school has no funds for instructional support program, the text book to pupil ratio is not 1:1 per subject and the teacher pupil ratio is not 1:45. In terms of the 1:1 textbook to pupil ratio per subject, the teachers disagreed because there is no substantial evidence for the 1:1

ratio as revealed in this study. The teachers recognized the importance of relevant instructional materials to strengthen teaching.

The school has a ratio of 1:45 teacher to pupil. In a study (Abdulmar Saddalani, 2010:p.74) on the *Madaris in Zamboanga City: Status, Problems and Prospect for Peace Education* revealed that the madrasah does not have a 1:45 teacher to pupil ratio. It is dependent on the madrasah education because generally the ratio is greater in lower years from grade 0 to grade 4 and less in higher grade from Grade 5 to college. In 2013, pupil-teacher ratio in primary education for Philippines was 31.4. Though Philippines pupil-teacher ratio in primary education fluctuated substantially in recent years, it tended to decrease through 1991 - 2013 period ending at 31.4 in 2013. The teacher pupil ratio of less than 45 is possible only when the room space is wider that could accommodate 40-50 children and availability of teachers. In case of the sampled primary schools, the ratio is 1:50-60 which is higher than the 1:31 approved by DepED.

D. Asatidz Training & Professional Development

Training of Teachers in Arabic Language and Islamic Values undergoes every weekend and every summer vacation was disagreed by the teachers meaning this is no training of teachers in ALIVE every weekend and every summer vacation. The teacher considered this as a hindering factors to the integration of madaris education in public schools. This support the find considered it as a hindering factors

E. Funding Sources

The statements which were disagreed are considered as hindering factors to the integration of the implementation of madaris curriculum in public schools. These are the following , to wit: The school required the collection of tuition fees (2.33 = Disagree); The school received a government grant (2.78 = Disagree); The school receive from Special Education Fund of Local Government Unit (LGU) (2.63 = Disagree); The school received donation from Local

Community (2.7 = Disagree); The school received donation from International community (2.66 = Disagree); The salary of the teachers are responsive to the kind of dedication they expend in the discharged of their duties and responsibilities (2.89 = Disagree); Teachers hired were paid honorarium funded by the Local Government Unit/local School Board (2.74 = Disagree); The salary of the teachers were from other outside sources (2.84 = Disagree); The salary of the teachers were support from the mayor and/or governor (2.43 = Disagree).

The teachers posited that the school does not require the collection of tuition fees, because in the Philippines, education is free for elementary and secondary school children. The school does not receive a government grant, Special Education Fund from Local Government Unit nor donation from local and international community, because all public schools are supposedly funded by the government out of the tax revenues. As of FY 2014, The Program Support Fund and Asatids Allowances for Region 9, including Zamboanga City is Php26,510,00 and for Autonomous Region in Muslim Mindanao, including Cotabato City and Maguindanao Province is Php 74,860.000.

The teachers also disagreed on the statement “the salary of the teachers are responsive to the kind of dedication they expend in the discharged of their duties and responsibilities”. This statement was supported by the data on monthly allowance of the teachers which is only P6,000, but is considered within the daily minimum wage of Php280.00 in Zamboanga City and Php265.00 for Maguindanao Province. It was also mentioned by the Key Informants that there is always a delay in the release of the monthly allowance. The teachers disagree on the following statements “Teachers hired were paid honorarium funded by the local government units/local school board”; The salary of the teachers was from other outside sources and the salary of teachers was support from mayor and/or governor, because the monthly allowance is from the DepEd funds as stipulated in the Guidelines No. 4. Allocation of Funds. From the same source, 4.1.1-

states “The allocation of Program Support Fund (PSF) by region shall vary depending on the number of identified divisions with schools implementing ALIVE classes, considering factors related to travel cost for M & E and technical assistance (i.e. proximity of identifies divisions from the regional office, geographical features), advocacy, and other regionally initiated MEP activities.

F. Advocacy

On advocacy, the disagreed statement which is interpreted as hindering factors in the integration of madaris education in public schools are as follows: Information dissemination of the Standard Madrasah Curriculum conducted a forum, dialogue and orientation (2.79 = Disagree); Information of the Standard Madrasah Curriculum was done through dissemination of Bulletin of information and/or Brochure (2.69 = Disagree).

The teachers disagree on the “information of the Standard Madrasah Curriculum was done through dissemination of Bulletin of information and/or brochure”. This means that the teachers are not informed of the Standard Madrasah Curriculum despite the fact that a Program Support Fund is allocated for the conduct of advocacy activities at the Regional and Division units of the Department of Education in ARMM and Region 9. The conduct of advocacy activities is one of the eligible activities with eligible expenses for the printing and/or reproduction of advocacy materials, such as: leaflets, flyer, poster, etc. (Section 5.1. Eligible Activities and Expenses in the Guidelines on the Utilization of Funds for Madrasah Education Program of DepEd order no. 51, series of 2004.

Part IV. Psychological Effect on the Integration of Arabic Language and Islamic Values Education (Alive) to the Teachers

Table 16. The Psychological Effects of Arabic Language to the ALIVE Teachers

Statement	No	Yes	if Yes, please tick your answer below						
			E	VG	G	F	P	WM	VD
1. I developed competence in the listening, speaking, reading and writing skills		50	10		40			3.4	G
2. As a teacher my listening that includes skills in auditory discrimination and cognitive comprehension was improved.		50	10		40			3.4	G
3. As a teacher, my speaking of Arabic Language includes skills in using correctly the language expressions and grammatical structure in oral communication was improved.		50	10		40			3.4	G
4. Reading includes skills in vocabulary development, levels of comprehension		50	10		40			3.4	G

and literary appreciation and study skills.									
5. Writing includes writing, readiness skills, guided writing, functional and creative writing.	10	40		10	40			3.2	G
6. I can use the Arabic language in effective communication orally.	10	40		10	40			3.2	G
7. I can use the Arabic language in effective communication in writing		50		10	40			3.2	G
8. I can show proficiency in logical sequencing of different information and messages heard and read.	10	40		10	40			3.2	G
9. I can serve as Interpreter of English to Arabic and vice versa both orally and written.	10	40		10	40			3.2	G
10. Feeling confident as speaker in Arabic language.		50			50			3.0	G
11. I don't have skills in writing modules for Arabic language subject.	50								
12. I cannot write and speak Arabic	50								

language fluently.									
Legend: Excellent (E)	= 4.21-5.00			Weighted Mean	= WM				
Very Good (VG)	= 3.41-4.20			Percentage	= %				
Good (G)	= 2.61-3.40			Frequency	= F				
Fair (F)	= 1.81-2.60			Verbal Description	= VD				
Poor (P)	= 1.0-1.80								

Arabic language is a foreign language among Muslims in the Philippines. It is learned in the madrasa by children who studied during the weekends only. There are those who studied Arabic and Islamic values full time in the madaris. The Arabic language as a subject is concerned with developing competence in the (macro) Listening, speaking, reading and writing skills. The time allotment in teaching Arabic is an hour twice a week to grades 1 to 6.

This part of the study presents the psychological effect on the integration of the ALIVE to teachers who are mostly mentors in the public schools chosen in the study. It shows that it has a good psychological effects on the following subject matters:

1. 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 was enhanced.
2. The teachers had improved the skills in listening that includes skills in auditory discrimination and cognitive comprehension
3. The teachers has good psychological effect on the speaking of Arabic language that includes the skills in using correctly the language expressions and grammatical structure in oral communication because they claimed that it was improved.

4. The psychological effect of Arabic language to the teachers is good on the reading that includes the skills in vocabulary development, levels of comprehension and literary appreciation and study skills.
5. The teachers' writing that includes readiness skills, guiding writing functional and creative writing was better.
6. The teachers can use the Arabic language in effective communication orally.
7. The teachers can use the Arabic language in effective communication in writing.
8. The teacher can show proficiency in logical sequencing of different information and message heard and read.
9. The teachers can serve as interpreter of English to Arabic and vice versa both orally and written. This is an additional income for the teachers when they are hired to interpret documents written in Arabic to English then English or Filipino or even Local dialect to Arabic.
10. The teachers developed feeling confident as speaker of Arabic Language

There were two statements which was answered negatively by the teachers: "I don't have skills on writing modules for Arabic language" and "I cannot write and speak Arabic language fluently". This implies that answering it negatively shows that these two activities were not applicable to them. It has a poor psychological effect on the ALIVE teachers.

Table 17. Psychological Effects of Islamic Studies to the ALIVE Teachers

Statement	No	Yes	if Yes, please tick your answer below						
			E	VG	G	F	P	WM	VD
1. As a teacher, I was 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.		50	10		40			3.4	G
2. I have learned, understood and memorized some ayat from the Holy Qur'an: Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlās, An-Nasr, Al-Kafirun, Al-Kauthar		50	10		40			3.4	G
3. There is inculcation of Islamic identity and beliefs, characteristics, responsibilities of		50			50			3.0	G

a Muslim									
4. Rewards to those who believe (or the believer). And the distinction between believer and non-believer.		50	10		40			3.4	G
5. Perform Islamic etiquettes; interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and its significance to others.		50			40	10		2.8	G
6. Demonstrate knowledge and understanding of Islamic greetings; Islamic Manners and etiquettes.		50	10		40			3.4	G
7. The life of Prophet Muhammad (SAW) as an orphan, his marriage to Khadija and how he started his Da'wah.		50			50			3.0	G
8. The division of the Qur'an in Juz, Surah, and Ayah.		50			40	10		2.8	G

9. Understand and believe in the six pillars of Eeman.		50			50			3.0	G
10. Able to demonstrate knowledge and understanding of what the Qur'an says about the five pillars of Islam.		50		10	40			3.2	G
11. The concept of Allah (SWT) our duties to Allah understand and perform prayers;		50			50			3.0	G
12. The concept of truthfulness, honesty or fairness, patience, moderation and justice.		50			50			3.0	G
13. the story of the Ansar and their acceptance to Islam.		50			40	10		2.8	
14. The story on Isra' wa al-Mi'raj and the Hijrah of the Prophet.		50			50			3.0	G
15. Understand and perform fasting.		50	10		40			3.4	G
16. Memorize and interpret some Hadith of the Prophet.		50			50			3.0	G

17. Able to demonstrate knowledge and understanding of the name of the Qur'an, the real meaning of Wahi, the study of the Suwar.		50			50			3.0	G
18. teaching and significance of Hajj, its virtues and benefits.		50		10	40			3.2	G
19. understand and appreciate the historical events on the life of the Prophet in Madinah.		50			50			3.0	G
20. Able to identify and understand the parts of the Qur'an; chronology of revelation		50			40		10	2.6	F
21. Memorize and understand At-Takathur, Al-Qariah, Al-Adiat, Az-Zalzalalah, Al-Bayyinah, As-Shams.		50			40		10	2.6	F
22. Blessings and will of Allah (SWT) Al-Alaq, At-Teen, As-Shams, Ad-Doha,		50			40		10	2.6	F

Al-Lail, Al-Inshiqaq									
23. Able to demonstrate knowledge and understanding of the compilation of the Qur'an, sequence of suwar, Al-Balad, Al-Fajr, Al-Gashiah, Al-A'la, At-Tariq, Al-Burooj, Al-Mataffifeen		50			40		10	2.6	F

Legend: Excellent (E) = 4.21-5.00 Weighted Mean = WM
Very Good (VG) = 3.41-4.20 Percentage = %
Good (G) = 2.61-3.40 Frequency = F
Fair (F) = 1.81-2.60 Verbal Description = VD
Poor (P) = 1.0-1.80

Islamic studies is the subject by which children are taught the teachings and practices of Islam as a religion and by which they are prepared for higher studies in Islamic education. It aims to inculcate in the minds of the learners the Oneness of ALLAH (swt) in all their endeavors to mold them as good and productive believers seeking Allah's pleasure.

The teacher is allotted 40 minutes each to Qur'an, Seerah and Hadith and Aqeedah and Fiqh to grades 1,2, 3,4,5 and 6 twice a week.

The teachers were asked what is the psychological effects of the statements which covers the subject matters in Islamic studies after which they rated using the above legend.

After they identified the contents of the Islamic studies the following statements has a good psychological effects on the ALIVE teachers, to wit:

1. 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.
2. The teachers learned, understood and memorized some ayat from the Holy Qur'an such as: Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlās, An-Nasr, Al-Kafirun, Al-Kauthar, the eternal and oneness of Allah Swt. These are short verses which is easy to memorize and recited during prayers.
3. There is inculcation of Islamic identity and beliefs, characteristics, responsibilities of a Muslim; Rewards to those who believe (or the believer); distinction between believer and non-believer; Existence of Jannah and Naar; perform Islamic etiquettes; interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and its significance to others.
4. Demonstrate knowledge and understanding of Islamic greetings; Islamic Manners and etiquettes; the life of Prophet Muhammad (SAW) as an orphan.
5. Demonstrate knowledge and understanding of the division of the Quran in Juz, Surah and Ayah;
6. Show the way to earn halal living and interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and its significance to others.

7. Understand and believe in the six pillars of Eeman; The Prophet's marriage to Khadija and how he started his Da'wah; interpret, apply these teachings to real situations and transmit these beliefs, attitudes, values and the significance to others.
8. Able to demonstrate knowledge and understanding of w the Qur'an says about the five pillars of Islam; the concept of Allah (SWT) our duties to Allah understand and perform prayers;the first who believed on the Prophet saw, the attitude of the Quraysh to him and his companions; memorize and understand some hadith of the Prophet (SAW).
9. Able to demonstrate knowledge and understanding of the concept of truthfulness, honesty or fairness, patience, moderation and justice; the story of the Ansar and their acceptance to Islam; the story on Isra' wa al-Mi'raj and the Hijrah of the Prophet; Understand and perform fasting and memorize and interpret some Hadith of the Prophet.
10. The pupils are also introduce to the teaching and significance of Hajj, its virtues and benefits; understand and appreciate the historical events on the life of the Prophet Muhammad (saw) in Madinah; his gazawaat (battles); the farewell hajj and his death; memorize and understand the Hadith of the Prophet (SAW) ; interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and significance to others.

The teachers rated four subject matters under the Islamic studies as having fair psychological effects on them, to wit:

1. The blessings and will of Allah (SWT) Al-Alaq, At-Teen, As-Shams, Ad-Doha, Al-Lail, Al-Inshiqaq. These

are verses in the Qur'an which is quite long so its hard to understand and memorize.

2. Memorize and understand At-Takathur, Al-Qariah, Al-Adiat, Az-Zalزالah, Al- Bayyinah, As-Shams. It was observed that memorization of long and unfamiliar Surah consistently has a fair psychological effect on the teachers
3. Able to identify and understand the parts of the Qur'an and chronology of revelation.
4. Able to demonstrate knowledge and understanding of the name of the Qur'an, the real meaning of Wahi, the study of the Suwar; al-infitar, AL Takwir, Abasa, An-Naziat and An-naba.

Table 18. Psychological effects of the Islamic Values to the Teachers

Statement	No	Yes	if Yes, please tick your answer below						
			E	VG	G	F	P	WM	VD
1. As a teacher, I can focus on the development of Muslim personality, the self which remains conscious of ALLAH (swt) as he undergoes the process of internalizing the different value		50			50			3.0	G

concept or virtues.									
2. I can demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan in relation with one's self and Allah (SWT).		50		10	40			3.2	G
3. I can show obedience by avoiding Shirk (polytheism) kufr (disbelief) and Nifaq (hypocrisy) live out a halal (lawful) lifestyle; and practice good deeds.		50		10	40			3.2	G
4. I can demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan in relation with parents, siblings, family members and close relatives.		50		10	40			3.2	G
5. I can demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan in relation with Teachers/elders,		50		10	40			3.2	G

classmates and other persons in the school.									
6. I can demonstrate values of <i>maka-Diyos, makatao, makabayan and makakalikasan</i> in relation with one's surroundings and in the community: practice 'Ibadah and apply 'Ihsan and practice good deeds.		50		10	40			3.2	G
7. I can demonstrate values of <i>maka-Diyos, makatao, makabayan and makakalikasan</i> in relation with people in the community, animals and other creations.		50		10	40			3.2	G

Legend: Excellent (E) = 4.21-5.00 Weighted Mean = WM
 Very Good (VG) = 3.41-4.20 Percentage = %
 Good (G) = 2.61-3.40 Frequency = F
 Fair (F) = 1.81-2.60 Verbal Description = VD
 Poor (P) = 1.0-1.80

Islamic Values are those set out in the Quran and the practice of the noble messenger, Muhammad (s.aw.). In teaching Islamic values,

the time allotment of 40 minutes twice a week to grade 1, 2 and 3 and one hour to grade 4,5 and 6.

The study shows that all the subject matter/content of the Islamic values were identified as having good psychological effects on the ALIVE Teachers.

B. PUPILS

This part of the study presents the analysis and presentation of the data on the socio-demographic profile of the pupils in terms of age, sex, ethnic affiliation, and grade level.

Table 19. Distribution of Respondents (Pupils) According to Age.

Age	Frequency	Percentage
5-12 = School Age	148	74
13-19 =Adolescent Age	52	26
Total	200	100 %

Table 19 shows that there were 148 or 74 % respondents with age range from 5 to 12 years old, while 52 or 26 % were from 13 to 19 years old. Majority of the respondents were from 5 to 12 years old which is the School Age Child based on Erickson Stages of Development. The youngest pupil as respondent is 9 and the oldest is 15 years of age.

During this Lacency stage, children are capable of learning, creating and accomplishing numerous new skills and knowledge, thus, developing a sense of industry. This is also a very social stage of development and if they experience unresolved feelings of inadequacy and inferiority among their peers, they can have serious problems in terms of competence and self-esteem.

As the world expands a bit, the most significant relationship is with the school and neighborhood. Parents are no longer the complete

authorities they once were, although they are still important.¹⁵⁷ In the Philippines the school age begins at six years for Kinder 2 with the K to 12 Educational system.

Table 20. Distribution of Respondents (Pupils) According to Sex.

Sex	Frequency	Percentage
Male	94	47
Female	106	53
Total	200	100 %

Table 20 shows that there were 94 or 47 % male respondents, while 106 or 53 % were female. Related to this finding is the 2008 Functional Literacy, Education and Mass Media Survey (FLEMMS) where it shows that of the estimated 68 million Filipinos 10 years old and over in 2008, 95.6% are basically literate. The basic literacy rate among females is 96.1% while 95.1% among males. Same reports shows that Girls have fared better in terms of enrolment indicators in elementary and secondary education. At public elementary level during the school year 2010-2011, female Net Enrollment Ratio (NER) was computed at 91.07 percent while male NER was lower at 88.78 percent. This means that there were around 9 in every 100 girls and 11 in every 100 boys aged 6 to 11 who did not go to school during that period. In addition, the Gender Parity Index (GPI) which is used to assess differences between girls and boys enrollment is computed at 1.03 (103 girls in every 100 boys) which means that more girls had enrolled in elementary education than boys during that period. It indicates that the trend was more girls had enrolled in elementary education than boys continuous.

¹⁵⁷(<https://www.learning-theories.com/eriksons-stages-of-development.html>; Retrieved October 14, 2016).

Table 21. Distribution of Respondents (Pupils) According to Ethnic Affiliation.

Ethnic Affiliation	Frequency	Percentage
Tausug	76	38
Sama	22	11
Maranao	13	6.5
Maguindanao	73	36.5
Iranun	16	8
Total	200	100 %

In terms of ethnicity, there were 76 or 38 % Tausug, 22 or 11 % Sama, 13 or 6.5 % Maranao, 73 or 36.5 % Maguindanao and 16 or 8 % Iranun. It shows that Tausug and Maguindanao were of the majority among the pupils/respondents.

Table 22. Distribution of Respondents (Pupils) According to Grade Level.

Grade Level	Frequency	Percentage
Grade 5	59	29.5
Grade 6	141	70.5
Total	200	100 %

The table shows that there were 59 or 29.5 % respondents from the grade 5 level and 141 or 70.5 % of the respondents were from grade 6 level. It shows that majority of the respondents were from grade 6 level which is the senior level in the elementary department.

This part of the study discusses the psychological effects of the Integration of Madaris among the pupils in terms of:

- 1.1. Writing and reading Arabic
- 1.2. Religiosity
- 1.3. Islamic Values.

Table 23. Responses of the Respondents on the Different Statements Regarding Arabic Language.

1. Arabic Language						
Statement	NO		YES			
	F	%	F	%	WM	VD
1. I can write Arabic letters now.	29	14.5	171	85.5	3.38	Good
2. I can read Arabic words now.	69	34.5	131	65.5	2.31	Fair
3. I can identify and read the alphabet and simple words with correct sounds	44	22	156	78	3.23	Good
4. I use polite greetings in everyday conversation.	28	14	172	86	3.34	Good
5. I can write own name and simple sentences in Arabic.	76	38	124	62	2.18	Fair
6. I can tell the main idea of what is heard.	90	45	110	55	1.70	Poor
7. I can describe persons, things and places.	67	33.5	133	66.5	1.71	Poor
8. I can read correct phrases of words.	60	30	140	70	1.99	Fair
9. I can write letters in manuscript with correct use of punctuation marks.	80	40	120	60	2.08	Fair

10. Read and explain the meaning of words.	79	39.5	121	60.5	2.09	Fair
11. Pinpoint the difference between opinion and truth.	68	34	132	66	3.61	Very Good
12. Write different forms of text from dictation.	95	47.5	105	52.5	1.82	Fair
13. Express my own idea and thinking based on what is heard.	73	36.5	127	63.5	2.14	Fair
14. Give reaction and participate in the different discussions.	67	33.5	133	66.5	2.27	Fair
15. Use figurative words and expressions, direct or indirect.	104	52	96	48	1.58	Poor
16. Identify events that connect the stimulus to the response.	66	33	134	67	1.8	Poor
17. Can construct sentences.	71	35.5	129	64.5	2.12	Fair
18. Use different references in looking for information.	79	39.5	121	60.5	2.08	Fair
19. Write different expressions and write formal theme using 15-20 sentences.	96	48	104	52	1.74	Poor
20. Arrange logically the text heard, read and transfer the information to other	83	41.5	117	58.5	1.77	Poor

forms of expressions.						
21. Use different kinds of sentences in discussions and explanations.	85	42.5	115	57.5	1.77	Poor
22. Give solutions to problems based on experience and other learned knowledge under any situation.	47	23.5	153	76.5	2.47	Fair
23. Write some selections or dialogues with the help of ideas or list made by the class.	57	28.5	143	71.5	2.29	Fair

Legend: Excellent (E) = 4.21-5.00 Weighted Mean = WM
Very Good (VG) = 3.41-4.20 Frequency = F
Good (G) = 2.61-3.40 Percentage = %
Fair (F) = 1.81-2.60 Verbal Description = VD
Poor (P) = 1.0-1.80

Table 23 shows the responses of the respondents on the different Statement regarding the Arabic Language.

The psychological effects on the integration of Madaris on writing and reading Arabic which reaped a very good effect is the “pinpoint the difference between opinion and truth” (3.61 = Very Good).

It has good effects on the following: can write Arabic Letters (3.38 = Good); can identify and read the alphabet and simple words (3.23 = Good); can use polite greetings in everyday conversation (3.34= Good).

It has fair psychological effect on: can read Arabic words (2.31 = Fair); can write own names and simple sentence (2.18 = Fair); can read correct phrases of words (1.99 = Fair); can write letters in manuscript with correct use of punctuation marks (2.08 = Fair); can read and explain the meaning of words (2.09 = Fair); can write different forms of text from dictation (1.82 = Fair); Express my own idea and thinking based on what is heard (2.14 = Fair); Give reaction and participate in the different discussions (2.27 = Fair); can construct sentences (2.12 = Fair); Use different references in looking for information (2.08 = Fair); Give solutions to problems based on experience and other learned knowledge under any situation (2.47 = Fair); and can write some selections or dialogues with the help of ideas or list made by the class (2.29 = Fair).

These statements reaped poor psychological effects: can tell the main idea of what is heard (1.70 = Poor); can describe persons, things and places (1.71 = Poor); Use figurative words and expressions, direct or indirect (1.58 = Poor); Identify events that connect the stimulus to the response (1.8 = Poor); Write different expressions and write formal theme using 15-20 sentences (1.74 = Poor); Arrange logically the text heard, read and transfer the information to other forms of expressions (1.77 = Poor); Use different kinds of sentences in discussions and explanations (1.77 = Poor)

The psychological effects of the integration of Madaris to the pupils indicated that the use of Arabic language in effective communication, both oral and written, show proficiency in logical sequencing of different information and messages heard and read, and continuing education will make understand Muslim culture and Islam.

The classes in Arabic languages meet three times a week for 40 minutes in all grade level with a total of 120 minutes or 2 hours a week, eight hours a month. It was observed that the statements which rated **poor** are those topics that are being taught in the higher level, i.e. grade 5 and grade 6 which the respondents are currently enrolled in.

However, subjects previously taken in the lower grades; grade I to Grade 4, pupils were **good** in Arabic writing. The pupils were able to learn, understand, write and read simple words and use greetings in everyday conversation. They were Fair with respect to writing letters in manuscript with correct use of punctuation marks, and solutions to problems based on experience and other learned knowledge under any situation.

To be able to pinpoint the difference between opinion and truth which is expected at the end of the Grade III session was rated to have a very good psychological effect on pupils. It indicates that pupils can identify and determine what is truth based on Qur'an and Hadith and opinion of the teacher, a friend or any layman's word and action.

Table 24. Responses of the Respondents on the Different Statement Regarding Islamic Studies Education

2. Islamic Studies Education						
Statement	NO		YES			
	F	%	F	%	WM	VD
1. I have learned, understood and memorized some ayat from the Holy Qur'an: Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlās, An-Nasr, Al-Kafirun, Al-Kauthar.	38	19	162	81	3.05	Good
2. There is inculcation of Islamic identity and beliefs, characteristics, responsibilities of a Muslim.	34	17	166	83	2.90	Good
3. Rewards to those who believe. (or the believer).	37	18.5	163	81.5	2.64	Good
4. Distinction between believer	52	26	148	74	2.4	Fair

and non-believer.						
5. Existence of Jannah and Naar.	60	30	140	70	2.36	Fair
6. Perform Islamic etiquettes; interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and its significance to others.	55	27.5	145	72.5	2.42	Fair
7. Demonstrate knowledge and understanding of Islamic greetings; Islamic Manners and etiquettes.	39	19.5	161	80.5	2.75	Good
8. The life of Prophet Muhammad (SAW) as an orphan.	65	32.5	135	67.5	2.34	Fair
9. The division of the Qur'an in Juz, Surah, and Ayah.	68	34	132	66	3.07	Good
10. Know the five pillars of Islam.	48	24	152	76	2.61	Good
11. Able to identify and understand the parts of the Qur'an; chronology of revelation.	90	45	110	55	1.86	Fair
12. Memorize and understand At-Takathur, Al-Qariah, Al-Adiat, Az-Zalzalah, Al-Bayyinah, As-Shams.	84	42	116	58	1.64	Poor
13. Understand and believe in the six pillars of Eeman.	50	25	150	75	2.95	Good
14. The Prophet's marriage to Khadija and how he started his Da'wah.	48	24	152	76	2.57	Fair
15. Able to demonstrate knowledge and understanding of what the Qur'an says about the five pillars of Islam.	59	29.5	141	70.5	2.12	Fair

16. Blessings and will of Allah (SWT) Al-Alaq, At-Teen, As-Shams, Ad-Doha, Al-Lail, Al-Inshiqaq.	76	38	124	62	2.05	Fair
17. The concept of Allah (SWT), our duties to Allah, understand and perform prayers.	41	20.5	159	79.5	2.23	Fair
18. Memorize and understand some hadith of the Prophet (SAW)	71	35.5	129	64.5	2.22	Fair
19. able to demonstrate knowledge and understanding of the compilation of the Qur'an, sequence of suwar, Al-Balad, Al-Fajr, Al-Gashiah, Al-A'la, At-Tariq, Al-Burooj, Al-Mataffifeen.	105	52.5	95	47.5	1.13	Poor
20. the concept of truthfulness, honesty or fairness, patience, moderation and justice.	59	29.5	141	70.5	2.5	Fair
21. the story of the Ansar and their acceptance to Islam.	79	39.5	121	60.5	2.15	Fair
22. the story on Isra' wa al-Mi'raj and the Hijrah of the Prophet	73	36.5	127	63.5	2.17	Fair
23. Understand and perform fasting.	49	24.5	151	75.5	2.42	Fair
24. Memorize and interpret some Hadith of the Prophet.	82	41	118	59	1.97	Fair
25. Able to demonstrate knowledge and understanding of the name of the Qur'an, the real meaning of Wahi, the study of the Suwar.	93	46.5	107	53.5	1.45	Poor
26. Teaching and significance of Hajj, its virtues and	56	28	144	72	2.34	Fair

benefits.						
27. Understand and appreciate the historical events on the life of the Prophet in Madinah.	73	36.5	127	63.5	1.17	Poor
28. Memorize and understand the Hadith of the Prophet (SAW) .	71	35.5	129	64.5	2.16	Fair

Legend: Excellent (E) = 4.21-5.00 Weighted Mean = WM
Very Good (VG) = 3.41-4.20 Frequency = F
Good (G) = 2.61-3.40 Percentage = %
Fair (F) = 1.81-2.60 Verbal Description = VD
Poor (P) = 1.0-1.80

Table 24 shows the responses of the respondents on the different Statement regarding the Islamic Studies Education as follows:

The following topics were rated as having **good** psychological effect to the pupils : have learned, understood and memorized some ayat from the Holy Qur'an: Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlash, An-Nasr, Al-Kafirun, Al-Kauthar (3.05 = Good); inculcation of Islamic identity and beliefs, characteristics, responsibilities of a Muslim (2.90 = Good); rewards for the believer (2.64 = Good); Demonstrate knowledge and understanding of Islamic greetings; Islamic Manners and etiquettes (2.75 = Good); The division of the Qur'an in Juz, Surah, and Ayah (3.07 = Good); Know the five pillars of Islam (2.61 = Good); Understand and believe in the six pillars of iman (2.95 = Good).

These are the topics taught in class which have **fair** psychological effects on the pupils; Distinction between believer and non-believer (2.4 = Fair); Existence of Jannah (paradise) and Naar (hell) (2.36 = Fair); Perform Islamic etiquettes; interpret and apply these teachings to real life situations and transmit these beliefs, attitudes, values and its significance to others (2.42 = Fair); The life of Prophet Muhammad (SAW) as an orphan (2.34 = Fair); Able to identify

and understand the parts of the Qur'an; chronology of revelation (1.86 = Fair); The Prophet's marriage to Khadija and how he started his Da'wah (2.57 = Fair); able to demonstrate knowledge and understanding of what the Qur'an says about the five pillars of Islam (2.12 = Fair); blessings and will of Allah (SWT) Al-Alaq, At-Teen, As-Shams, Ad-Doha, Al-Lail, Al-Inshiqaq (2.05 = Fair); the concept of Allah (SWT) our duties to Allah understand and perform prayers (2.23 = Fair); memorize and understand some hadith of the Prophet (SAW) (2.22 = Fair); the concept of truthfulness, honesty or fairness, patience, moderation and justice (2.5 = Fair); the story of the Ansar and their acceptance to Islam (2.15 = Fair); the story on Isra' wa al-Mi'raj and the Hijrah of the Prophet (2.17 = Fair); Understand and perform fasting (2.42 = Fair); Memorize and interpret some Hadith of the Prophet (1.97 = Fair); teaching and significance of Hajj, its virtues and benefits (2.34 = Fair); memorize and understand the Hadith of the Prophet (2.16 = Fair).

Pupils have identified the following topics to have **poor** psychological effects, to wit: Memorize and understand At-Takathur, Al-Qariah, Al-Adiat, Az-Zalzalah, Al-Bayyinah, As-Shams (1.64 = Poor); able to demonstrate knowledge and understanding of the compilation of the Qur'an, sequence of suwar, Al-Balad, Al-Fajr, Al-Gashiah, Al-A'la, At-Tariq, Al-Burooj, Al-Mataffifeen (1.13 = Poor); able to demonstrate knowledge and understanding of the name of the Qur'an, the real meaning of Wahi, the study of the Suwar (1.45 = Poor); understand and appreciate the historical events on the life of the Prophet in Madinah (1.17 = Poor).

The data indicates that those topics that have good and fair psychological effects were the lesson taught from Grade 1 to Grade 4 wherein pupils are able to demonstrate knowledge and understanding of the Qur'an. 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, An-Nas as well as good in Islamic identity, beliefs, characteristics, responsibilities of a Muslim.

They were Fair on understanding the parts of the Qur'an; chronology of revelation, memorize, understand and interpret some Hadith of the Prophet. But on the other hand, they were Poor in 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, As-Shams as well as in knowledge, understanding of the name and compilation of the Qur'an, the real meaning of Wahi, and the study of the suwar.

It shows that the respondents were poor and need improvements in the different subjects that are taught in the higher level of studies, like: in Grade 5 and Grade 6.

Table 25. Responses of the Respondents on the Different Statements Regarding Islamic Values Education

3. Islamic Values Education	No		Yes			
	F	%	F	%	WM	VD
1. I can demonstrate values of <i>maka-Diyos, makatao, makabayan and makakalikasan</i> in relation with one's self and Allah (SWT).	33	16.5	167	83.5	2.87	Good
2. I can show obedience by avoiding Shirk (polytheism) kufr (disbelief) and Nifaq (hypocrisy) live out a halal (lawful) lifestyle; and practice good deeds	35	17.5	165	82.5	2.47	Good
3. I can demonstrate values of <i>maka-Diyos, makatao, makabayan and makakalikasan</i> in relation with parents, siblings,	41	20.5	159	79.5	2.79	Good

family members and close relatives.						
4. I can demonstrate values of <i>maka-Diyos, makatao, makabayan</i> and <i>makakalikasan</i> in relation with friend, teachers, elders, classmates and other persons in the school.	37	18.5	163	81.5	2.85	Good
5. I can demonstrate values of <i>maka-Diyos, makatao, makabayan</i> and <i>makakalikasan</i> in relation with one's surroundings and in the community: practice 'Ibadah and apply 'Ihsan and practice good deeds.	39	19.5	161	80.5	2.41	Good
6. I can demonstrate values of <i>maka-Diyos, makatao, makabayan</i> and <i>makakalikasan</i> in relation with people in the community (women and children), animals and other creations.	33	16.5	167	83.5	2.8	Good

Legend: Excellent (E) = 4.21-5.00 Weighted Mean = WM
Very Good (VG) = 3.41-4.20 Frequency = F
Good (G) = 2.61-3.40 Percentage = %
Fair (F) = 1.81-2.60 Verbal Description = VD
Poor (P) = 1.0-1.80

Table 25 shows the responses of the pupils on the different statement regarding the Islamic Values Education as follows: can demonstrate values of *maka-Diyos, makatao, makabayan* and *makakalikasan* in relation with one's self and Allah (SWT) (2.87 = Good); can demonstrate values of *maka-Diyos, makatao, makabayan* and *makakalikasan* in relation with parents, siblings, family members and close relatives (2.79 = Good); can demonstrate values of *maka-Diyos, makatao, makabayan* and *makakalikasan* in relation with

Teachers/elders, classmates and other persons in the school (2.85 = Good); can demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan in relation with people in the community, animals and other creations (2.8 = Good).

According to the Guidelines on the Implementation of the Refined Elementary Madrasah Curriculum of 2011, the teaching of Islamic Values Education to Muslim pupils in the public schools shall only be 40 minutes or 80 minutes a week or 240 minutes (3 hours a month) to Grade 4, 5 and 6, twice on a weekdays.

The goal of the Islamic values education is to acquire the desired Islamic values that would guide learners to be makadiyos (Godly), makabayan (Patriotic), makakalikasan (Sustainable environment) at makatao (humane); thereby making them agents in advocating and promoting brotherhood, peace and unity, and justice and equality.

The learning expectations of the Islamic Values Education in Grade 6 are to demonstrate values of Makadiyos, Makatao, makabayan and makakalikasan based on different Ahadith, (four (4) suwar (from Surah at Takwir to Surah an –Naba), concept of Hajj (pilgrimage to Makkah, 5th Pillar of Islam), life story of Prophet Muhammad (S.A.W.) during the early stage of his being a prophet in relation with one's self and Allah (SWT), elders, people in the community (women and children) in one's surroundings in the community; and show obedience by avoiding Shirk (polytheism, Kufr (disbelief) and Nifaq (hypocrisy); live out a Halal (lawful) lifestyle; and practice good deeds.

Related to the learning expectations of Islamic values Education in Grade 6, it was found out that the psychological effects on the pupils are all Good. This indicates that the learning expectations was achieved with good rating.

At the end of Grade 5, the learner is expected to demonstrate values of Maka-diyos, Ma-katao, maka-bayan and maka-kalikasan based on different ahadith. Four (4) suwar, (Surah Al-buruj to Surah al-infitar), concept of ‘Ibadah (worship) and Ihsan (perfection/worshipping Allah as if you see him), concept of Sawm (fasting, 4th pillar of Islam), life story of Prophet Muhammad (saw) when he was a trader (2nd travel to sham (Syria) in relation with one’s self and ALLAH (SWT), friends, people in the community, animals and other creations and in the school and community; practice ‘Ibadah and apply Ihsan and practice good deeds.

Related to this learning expectation of Islamic values education for Grade 5, it was found out that the psychological effects on the pupils are all Good, an indication that the learning expectations was achieved with a good rating.

At the end of Grade 4, the learner is expected to demonstrate values of Makadiyos, Makatao, makabayan and makakalikasan based on different Ahadith. Seven (7) suwar, (Surah Al-layl to Surah al-Tariq), concept of Zakah (obligatory alms giving, 3rd pillar of Islam) and Sadaqah (giving charity) the 6 article of faith during the time of rebuilding of the Ka’bah in relation with one’s self and ALLAH (SWT), family support staff, neighbors, friend, people in the community, animals and other creations and in the school and community and practice good deeds.

Anent this learning expectations for Islamic values education for Grade 4, data revealed that the psychological effects on pupils were Good. Hence, the learning expectations were achieved with a good rating.

These values focus on the development of Muslim personality, the self which remains conscious of ALLAH (SWT) as s/he undergoes the process of internalizing the different value concepts of virtues. In Islamic Values Education, the pupils demonstrated values of maka-

Diyos (for God), makatao (for people), makabayan (for the country), makakalikasan (for the nature). It means that the pupils were aware/knowledgeable in relation with themselves, parents, siblings, family members, close relatives, teachers, elders, classmates, people in the community and other creations.

These values for Maka-Diyos, maka-tao, maka-bayan and maka-kalikasan are included in the Pledge of Allegiance for the Philippine Flag which is always recited every Monday during the flag raising ceremony in all schools and offices nationwide.