

**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, Filipina 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 التلاميذ 1:45 والتعليم المهني المستمر للمدرسين كما هو منصوص عليه في القانون.

الأثار 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 تائو (الناس) ماكا-بايان (الأمة) وماكا-كاليكاسان (الطبيعة / البيئة المستدامة).

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

## TRANSLITERATION GUIDE

### ARABIC – INDONESIAN

In accordance with *SKB Menteri Agama and Menteri Pendidikan dan Kebudayaan RI*, dated 22 January 1988 No. 157/1987 and 0593b/U/1987.

#### A. Single Consonant

Arabic Letter	Name	Latin Letter	Explanation
ا	Alif		No Symbol
ب	Bā'	B	B
ت	Tā'	T	T
ث	Ṡā'	Ṡ	S with over dot
ج	Jim	J	J
ح	Ḥā'	Ḥ	H with under dot
خ	Khā'	Kh	K and h
د	Dal	D	D
ذ	Ḍal	Ḍ	Z with over dot
ر	Rā	R	R
ز	Zai	Z	Z
س	Sīn	S	S
ش	Syīn	Sy	S and y
ص	Ṣād	Ṣ	S with under dot
ض	Ḍād	Ḍ	D with under dot

ط	Ṭā'	Ṭ	T with under dot
ظ	Zā'	Z	Z with under dot
ع	'Ayn	'	inverted apostrophe
غ	Gayn	G	G
ف	Fā'	F	F
ق	Qāf	Q	Q
ك	Kāf	K	K
ل	Lām	L	L
م	Mīm	M	M
ن	Nūn	N	N
و	Wāw	W	W
هـ	Hā'	H	H
ء	Hamzah	'	Apostrophe
ي	Yā	Y	Y

**B. Consonant is written with *Syaddah* if it is doubled.**

متعددة	Written	<i>Muta'addidah</i>
عدة	Written	<i>'iddah</i>

### C. Ta' marbutah at the end of the word

1. when stopped, written as “h”

حكمة	Written	<i>hikmah</i>
جزية	Written	<i>Jizyah</i>

This provision is not applied towards Arabic words that were adapted to Indonesian language such as: *Salat*, *zaka* and the like, except it is in need of its original Arabic word.

2. when read

Written as *ni 'matullah*      نعمة الله

Written as *zakatul fitri*      زكاة الفطر

### D. Short Vowels

*Fathah* - written as “a” example      فَتَحَ      *fataha*

*Kasrah* - written as “i” example      فَهِمَ      *fahima*

*Dammah* - written as “u” example      قُتِلَ      *qutila*

### E. Long Vowels

1. Fathah + alif – written as “ā” (macron diacritic)

جاهلية      written as *jāhiliyyah*

2. Fathah + alif maqsur written as “ā” (macron diacritic)

يسعى      written as *yas 'ā*

3. Kasrah + yā – written as “ī” (macron diacritic)

مجيد      written as *majīd*

4. Dammah + waw – written as “ū” (macron diacritic)

فروض      Written as *furūd*



## F. Diphthong Vowels

1. Fathah + Diphthong *ya*’, written as *ay*

بينكم written as *baynakum*

2. Fathah + Diphthong *waw*, written as *au*

قول written as *qawl*

## G. Short vowel in sequence in a word, separated by apostrophe

النتم written as *a’antum*

اعدت written as *u’iddat*

لئن شكرتم written as *la’in syakartum*

## H. Ligature + Lam

1. When followed by *huruf Qamariyyah* written and pronounced as *al-*

القرآن written as *al-Qur’an*

القياس written as *al-qiyas*

2. When followed by *huruf Syamsiyyah*, written with holding *syamsiyyah* which it followed while eliminating the letter “l”

السماء written as *as-sama’*

الشمس written as *asy-syams*

## **I. Capital Letter**

Latin capital letter in the handwriting used in accordance with the updated spelling.

## **J. The writing of words in a sentence is according to its sounds or pronunciations.**

ذوي الفروض      written as *zawil-furud* or *zawi al-furud*

أهل السنة      written as *ahlussunnah* or *ahl as-sunnah*

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In the Name of Allah, the Most Gracious,  
the Most Merciful.

This study entitled “*Evaluation on the Integration of Madaris Curriculum for Muslim Basic Education in Mindanao, Philippines: Assessing the Psychological Effect*” sought to determine the enabling and hindering factors in the implementation of the Integration of Madaris Curriculum in the public schools. Specifically, it aims to determine the status on Program Management, Curriculum, Instructional Materials, Training and Professional Development of the ALIVE Teachers, Funding Sources, and Advocacy. It also sought to evaluate the Psychological effects of the Integration of Madaris among the pupils in terms of Arabic Language, Islamic Studies Education, and Islamic Values Education.

A descriptive-evaluative research design with quantitative approach was employed using a questionnaire-checklist to seventy Teachers and two hundred Pupils. Data gathered were statistically analyzed with the use of mean and percentages.

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## **LIST OF ABBREVIATIONS**

<b>ALIVE</b>	– Arabic Language and Islamic Values Education
<b>ARMM</b>	– Autonomous Region for Muslim Mindanao
<b>ASEAN</b>	– Association of Southeast Asian Nation
<b>ATEP</b>	– Accelerated Teacher Education Program
<b>BEAM</b>	– Basic Education Assistance for Mindanao
<b>BEED</b>	– Bachelor of Elementary Education
<b>CMEP</b>	– Comprehensive Mindanao Education Program
<b>CNI</b>	– Commission on National Integration
<b>DepEd</b>	– Department of Education
<b>FLEMMS</b>	– Functional Literacy, Education and Mass Media Survey
<b>GPI</b>	– Gender Parity Index
<b>GRP</b>	– Government of the Republic of the Philippines
<b>IE</b>	– Islamic Education
<b>LET</b>	– Licensure Examination for Teachers
<b>LGU</b>	– Local Government Unit
<b>MEP</b>	– Madrasah Education Program
<b>MILF</b>	– Moro Islamic Liberation Front

<b>MNLF</b>	– Moro National Liberation Front
<b>MO</b>	– Memorandum Order
<b>MOOE</b>	– Maintenance and Other Operating Expenses
<b>MSU</b>	- Mindanao State University
<b>NE</b>	– National Education
<b>NER</b>	– Net Enrollment Ratio
<b>OECD</b>	– Organization for Economic Cooperation and Development
<b>PBUH</b>	– Peace Be Upon Him
<b>PS</b>	– Personnel Services
<b>PSF</b>	– Program Support Fund
<b>QEALS</b>	– Qualifying Examination in Arabic Language and Islamic Studies
<b>RBEC</b>	– Revised Basic Education Curriculum
<b>REMC</b>	– Refined Elementary Madrasah Curriculum
<b>SAW</b>	– Sallallahu ‘Alayhi Wasallam
<b>SER</b>	– Spontaneous Exegetical Reflection
<b>SMC</b>	– Standard Madrasah Curriculum
<b>SPCPD</b>	- Southern Philippine Council for Peace And Development
<b>SOCKSARGEN</b>	– South Cotabato, Sultan Kudarat, Saranggani, Genrerel Santos
<b>SWT</b>	– Subhanahu Wa Ta’ala

**SZOPAD** - Special Zone of Peace and Development

**US** – United States

**WMSU** - Western Mindanao State University