



THE CONTRIBUTION OF THE REFINED STANDARD MADRASAH CURRICULUM (RSMC) PROGRAM IN THE PROMOTION OF PEACE IN THE AUTONOMOUS REGION IN MUSLIM MINDANAO

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Abstract

This study focused on the contribution of the Refined Standard *Madrasah* Curriculum (RSMC) Program in the promotion of peace and development in the ARMM during the academic year 2018-2019. Based on the data, the following findings are generated: 1. Typically the respondents of this study were Maguindanaon, college graduate, married with ages 41 years old and above.; 2. The Standard Curriculum for Madrasah Education in Elementary Public Schools and Private Madaris was created by the Philippine educational system to address the basic educational needs of the Muslim populace of the country.; 3. The subjects which are included in the said Curriculum that promote peace in the province of Maguindanao have two (2) categories. These are: (a) Islamic Studies, and (b) Revised Basic Education Curriculum (RBEC). Under the Islamic Studies are (1) *Qur'an*, (2) *Aqeedah (conduct)*, and *Fiqh (jurisprudence)*, (3) *Seerah and Hadith*, and (4) *Lugatul Arabiyah*. While on the Revised Basic Education Curriculum (RBEC) are: (1) *Lugatul Inglisiah (English)*, (2) *Lugatul Filibiniyah (Filipino)*, (3) *Hisab (Math)*, and (4) *Ijtimaiyah (Makabayan)*.; 4. The RSMC program of the *Madaris* has full contribution in the promotion of peace according to parent, administration, and teacher as stakeholders.; 5. The RSMC has full contributions on the promotion of peace in its curriculum content based on the Six Petals of Peace according the respondents.; 6. The RSMC program

has full contributions in the promotion of peace in terms student attitude and competency.; 7. The challenges in the implementation of the RSMC Program are: (a) Problems on fluctuating power supply that destroys the Madaris appliances, (b) Lack of conducive function hall with state of the art for school activities, (c) Lack of sport facilities for preparation of provincial and regional sport activities, (d) Lack of well-developed major sport facilities like oval, etc., and (e) Lack of conducive class rooms for the growing population of students. However, under R.A. 11054, these challenges can be addressed by the newly created BARMM in due time. The RSMC program was able to contribute in educating the students on proper Islamic ideology in the basic tenet of the ***Qur'an*** that inspired, imbued and obliged mankind to pursue his ultimate missions on earth. The teaching of RSMC is based on the Qur'anic mandates on the conservation of forests and water resources for mankind to live in harmony with the earth.

Keywords: Refined Standard *Madrasah* Curriculum, Bangsamoro Autonomous Region in Muslim Mindanao.

INTRODUCTION

Madrasah as an Islamic school institution and a university was first established by the last and the seal of all the prophets, Prophet Muhammad (S.A.W.) in Madinah right after the *hijrah* at around 623 AD. The prophet built the *Masjid* as the first *madrasah* besides from its role as a house of prayer. The establishment of *madrasah* in Mindanao came along with the introduction of Islam in Jolo, Sulu, particularly in Tubig Indangan by Karim ul-Makhdum, one of the pioneers of the Muslim missionaries arrived in the island of Mindanao during the last quarter of the 14th century.

The purpose of the Islamic school institution is to produce a good man (*salih*) and a woman (*salihah*). Such a good man, in the Islamic concept, means precisely the man of self-discipline (*adab*) encompassing his spiritual and material life. In other words, the building of a good and a peaceful society is one of the aims of Islamic education by producing a good men to serve as an instrument for building a good and a peaceful society (Ali: 2012).

In the Philippines, educational institutions have always been an instrument of the state in transmitting and translating its national goals and directions, which, at times are not necessarily reflective of the aspirations of the citizenry. The Philippine educational set-up is highly centralized and hierarchical so that all policies emanate are controlled from top management.

DepEd Order No. 51, s. 2004, otherwise known as Standard Curriculum for Elementary Public Schools and Private *Madaris* was amended during the school year 2011-2012. The provisions of the said amendment per DepEd Order No. 40, s. 2011 as of May 19, 2011, otherwise known as Refined Elementary *Madrasah* Curriculum (REMC) enjoined all public schools with substantial number of Muslim enrollees and private

Madaris adopting the Standard *Madrasah* Curriculum to implement the REMC as amendment to DepEd Order No. 51, s. 2004 entitled "*Standard Curriculum for Elementary Public Schools and Private Madaris*."

The said DepEd Order has been adopted by DepEd Administrative Region for Muslim Mindanao (ARMM) under Executive Order (EO) No. 13-A of the ARMM Regional Governor. This has been monitored closely and evaluated by Basic Education Assistance for Mindanao-Australian Agency for International Development (BEAM-AusAID) with the recommendation to undertake a thorough review and refinement of the curriculum, including the textbooks, teachers' manual, and other learning materials. The review and refinement of the said curriculum were undertaken in 2010 by the SEAMEO-INNOTECH as service provider, together with Muslim experts in Arabic Language and Islamic Studies, and curriculum experts of the Bureau of Elementary Education (BEE). The reviewed curriculum was submitted for further evaluation by another set of Muslim experts in Arabic Language and Islamic Studies including local stakeholders. The outcome of the review was the Refined Elementary *Madrasah* Curriculum (REMC) with two (2) models: the REMC for Public Schools coined as Arabic Language and Islamic Values Education (ALIVE); and the Refined Standard *Madrasah* Curriculum (RSMC) for Private *Madaris*. Both models contain learning area expectations for elementary education in the ARMM.

The advent of Refined Standard *Madrasah* Curriculum (RSMC) gave hope and high prospects to the parents who are craving for quality education. This is in line with the rationale of RSMC that is to provide quality education to Muslim learners in private *madaris* and migrant Muslim and even out of school youths. This is to ensure that all Muslim school children have access to an Islamic-friendly educational curriculum and quality basic education and makes it a significant starting point to deeply understand its main role in running the private *madaris* education. It also considers awareness of the *madrasah* administrators on the nature of *madrasah* learners so as to effectively and efficiently address their needs and interests in the entire learning environment in the ARMM. What is the contribution of the Standard *Madrasah* Curriculum in the promotion of peace and development in the ARMM? It is along this general query why this research is conducted.

METHODS

The qualitative type of research design was employed as well as descriptive-narrative method using triangulation approach of research. These method and approach were deemed necessary because it compelled the researcher to gather factual information on the subject of the study. Using this design, the researcher was able to determine the contribution of the Standard *Madrasah* Curriculum Program in the Promotion of Peace in the ARMM.

Purposive sampling was utilized as the sampling design of this study. There were twelve (12) school administrators, twelve (12) faculty member-advisers, and twelve (12) parents-PTA members who served as the respondents of the study. These thirty six (36) respondents were purposely identified and selected by the researcher for the survey in order to answer the problems of the present study. On the other hand, the remaining fourteen (14) respondents were subjected to FGD and interview respectively. This study used a triangulation approach which includes the following data gathering instruments such as survey questionnaire, Key Informant Interview Guide (KIIG), Focus Group Discussion (FGD) and Document Review Guide (DRG) to gather information needed. The key informant interviews were validate the data gathered from the survey and focus group discussion. But before the data gathering activities, the researcher constructed a letter as an instrument to be addressed to the target respondents to make them aware and ready to give information needed in the study.

Five (5) respondents for the key informant interview were chosen from the parents and *madaris*. Specifically, there were three (3) key informants came from Barangay official-parents and the other two (2) came from *madaris* administrative management office, one (1) from guidance counsellor's office then another one (1) from school principal's office. On the other hand, all respondents of the FGD were coming from parents' organization.

The Document Review Guide was utilized for document analysis. Document analysis covers the office and *Madaris* records. School records were the official transcript or copies of proceedings of plans and actions undertaken by the institutions which have bearing on peace.

RESULT AND DISCUSSIONS

What are the Subjects included in the RSMC that Promote Peace in Maguindanao?

Basically, the subjects of the Refined Standard Madrasah Curriculum (RSMC) is anchored on its **Vision-Mission Statement** that reflects the Islamic core Universal Values such as: (1) **Hubbullah**- Love of God, (2) **Hubbul Insan**- Respect for Humanity, (3) **Hubbul Watan**- Patriotism and Civic-Mindedness, and (4) **Hubbul Bi'ah**- Care for the Environment.

The subjects which are included in the said Curriculum that promote peace in the province of Maguindanao have two (2) categories. These are: (a) Islamic Studies, and (b) Revised Basic Education Curriculum (RBEC). Under the Islamic Studies are (1) *Qur'an*, (2) *Aqeedah (conduct)*, and *Fiqh (jurisprudence)*, (3) *Seerah and Hadith*, and (4) *Lugatul Arabiyah*. While on the Revised Basic Education Curriculum (RBEC) are: (1) *Lugatul Inglisiah (English)*, (2) *Lugatul Filibiniyah (Filipino)*, (3) *Hisab (Math)*, and (4) *Ijtimaiyah (Makabayan)*. As revealed and agreed by the respondents during

the conduct of the focus group discussions by the researcher, “all subjects in the Islamic studies are teaching peace because the Qur’an being the source of this study is teaching *salaam* which means peace.” (FGD, 2019).

The Qur’an emphasized to mankind 1,500 years ago that the word Islam itself means Peace. Likewise, the Islamic greeting “Assalamu Alaikum” means “Peace be with you.” Thus, this universal greeting of peace was a form of prayer for the Muslim who pronounces the greeting. In an interview conducted by the researcher, one of the respondents opined that “we emphasized to our students that in Islam, a person cannot be a complete believer (Mu’min) unless he loves for his brother what he loves for himself.” According to Islamic teaching, peace should imply justice and security for all people. Islam imbues peace in the individual’s conscience, then in his family, then the community and finally in the international relations. This universal religion requires that there be peace between the individual and his creator, between the individual and his conscience, and between him and his community.

According to Islam, there will be no peace in the world unless the individual is at peace with himself. Therefore, to establish a firm basis for peace international peace, one must implant peace in man’s innermost conscience.

In Islam, the individual has a fundamental role as he is considered the nucleus of the society. The individual is the embodiment of his faith incorporating it into his conscience and manifesting it through his conduct.

Islam inculcates in the individual conscience the positive peace that exalts and enriches life – in contrast to the negative peace that cowardly sacrifice of principles and ideals for the sake of safety and security. Positive peace is harmonious and flows systematically because it frees the constructive force and potential in man. Peace does issue from ignorance and stagnation. Positive peace acknowledges the individuality of each person’s instincts, ambitions and desires as well as the interests and goals of society. It acknowledges humanity with its needs feelings, religion, morals and ideals . . . all acting in harmony. Peace can then be established in the inter-relationship of groups, in the relation between individuals and their governments, and finally between one state and another. In order to achieve this end, Islam extends from the peace of conscience, to peace in the home, then to peace in society and ends in world peace. Peace cannot be achieved without respect for the rights due to each person and to each group of persons. Foremost of these rights is the right of every man and woman to be treated with dignity as a human being, the property and the liberty of each individual which have to be honored and protected as well.

Likewise the rights of each human group, be it a family, a clan, a tribe, or a nation, must be respected and protected. The property and the blood of each of its members and their collective rights- their common territory, their ancestral land, their freedom and honor must be respected and safeguarded.

To ensure the establishment of peaceful environment in our school and community, Islam enjoins the Muslims to observe justice at all cost. Justice is the opposite of injustice, just as white is the opposite of black and day is the opposite of night. Justice is nothing but to maintain equality in disputed matters. The doer of wrong must be punished and the virtuous rewarded. Thus justice is a point of equity in between the extremes which equalizes the two ends and rests on veracity. Establishment of justice implies restoration of the right of the person who is entitled to it and depriving the person of the right to which he is not entitled.

Allah says in the holy Qur'an: "Say: My Lord has commanded (you) to do justice ..." (7:29). Another verse of Qur'an emphasized that: "Surely, We have sent down the Book to you with the truth, so that you may do justice between men in the light of that which Allah has enlightened you. And do not be an advocate for the dishonest." "O you, who believe, stand firmly for justice, against yourself or your parents or your near relations - whether he be rich or poor - Allah has better right over them both." (Holy Qur'an 4:35)

In order to achieve peace, Islamic teaching urges its followers through Allah's commandments, to observe the spirit of brotherhood. It exhorts its followers to overcome the spirit of nationalism, tribalism, racism and discrimination. It forbids all forms of acts of terrorism, violence and mischief on earth. It trains the soul on the spirit of forgiveness.

As the source of tolerance, God commands you to return to their owners the things you hold on trust and, "when you judge people, judge with justice. How excellent is what God exhorts you to do! God is All-Hearing, All-Seeing (Surat an-Nisa : 58). "You who believe! Be upholders of justice, bearing witness for God alone, even against yourselves or your parents and relatives. Whether they are rich or poor, God is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, God is aware of what you do" (Surat an-Nisa: 135). In another verse of the Qur'an: "God does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. God loves those who are just" (Surat al-Mumtahana: 8).

There is an imperative for human being to have a peaceful society. It is because higher human objectives cannot be achieved in the absence of peaceful circumstances. The material, spiritual as well as moral progress of the individual is possible only in peaceful atmosphere. Hence, the atmosphere of peace is essential for the building of good society.

The **RSMC** teachers should emphasize to the pupils/students the importance of the acquisition of knowledge and skills in reading, memorizing and analyzing verses from Islam's Holy Book and also obliged them in understanding the meanings of and practicing its teachings, beliefs and values and applying them in real-life situations. The Prophet Muhammad (peace be upon him) was the first beneficiary and recipient of the Qur'anic educational content (*al-ta'dihat fi al-Qur'an*). He was the first being who was

educated by the Lord Himself through his Divine Speech until his character and personality became equivalent to the Qur'an. In one of his *ahadith*, the Prophet (peace be upon him) acknowledge: "I am raised upon to accomplish noble character" (see: Ali, 2001: p. 54). ***Aqeedah and Fiqh*** deals with the Islamic Laws and the development of faith (*iman*) to prepare for correct *Ibadah* to Allah (SWT) in all aspects of life, the distinction between *halal* and *haraam*, so that Muslims can apply these teachings in their everyday lives and share them with others.

On the other hand, ***Seerah and Hadith*** 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 and deals with the life story, sayings and actions of the Prophet Muhammad (SAW) and designed to let the learners acquire and emulate the Prophet's personality, characteristics, teachings and way of life. While ***Arabic*** language is dealing with the development of the core communication skills, such as: (a) Readiness skills, (b) Listening skills including auditory discrimination and comprehension, (c) Speaking skills including use of expressions and observing grammatical structures, (d) Reading skills including vocabulary development, comprehension, literary appreciation and studying, and (e) Writing skills including appropriate levels of guided-, functional- and creative-writing.

The promulgation of Standard Basic Education Curriculum for Public Schools and Madaris also includes development of instructional materials in five learning areas, such as Arabic language and Islamic values in all elementary grade levels in public schools, Qur'an, *Aqeeda* and *Fiqh*, and *Seerah* and *Hadith* in private Madaris; and for secondary public schools and private Madaris (which are not part of the present study) are Arabic languages, Islamic values and Islamic studies.

What is The Refined Standard Madrasah Curriculum Program (RSMC)?

The Standard Curriculum for Madrasah Education in Elementary Public Schools and Private Madaris was created by the Philippine educational system to address the basic educational needs of the Muslim populace of the country. The Curriculum formulated would be responsive to the needs of Muslim Filipino children. It aims to establish a smooth transfer of students from public to private Madrasah or vice versa; unify the long history of dichotomy among Muslims; and promote the Filipino national identity and unity for peace and progress.

The very purpose of the creation of the Refined Standard Madrasah Curriculum Program is to "produce a new generation of young Bangsamoro with a new mind set, who are equipped with Islamic and secular education, where Islamic values and Fear of Allah (*Taqwa*) or God consciousness are introduced, deeply-rooted, and inculcated in their minds from the very beginning, not only in theory but more so on practice, who will become *Du'at*

(Propagators of Islam – the religion of Peace and Development) and leaders in their own field of specialization..” (Sattar, 2018). Madrasah Education has become a vital component of the national educational system through the issuance of DepED Order No. 51, s. 2004, prescribing the Standard Curriculum for Elementary Public Schools and Private Madaris.

According to the former Under-secretary for Muslim Affairs Manaros B. Boransing (1999), the program components of Muslim basic education are: 1) development and institutionalization of Madrasah Education; 2) upgrading quality basic education to the level of the national performance indicators and achievement levels; and 3) alternative learning system and livelihood skills development for Filipino Muslims out-of-school and for present day students of private Madaris.

There are three general objectives of the Madrasah education: a) to develop and institutionalize Madrasah education as a vital component of the national education system; b) to develop through **participative consultation** involving education stakeholders a framework of national policies as basis for Madrasah education; and c) to undertake appropriate advocacy initiatives in support of Madrasah education.

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The professionalization of Madaris teachers was done through capacity building, licensure exam, certification of competencies for teaching Arabic language, Islamic values and Islamic studies, and conduct of Accelerated Teacher Training Course (ATTC).

One very important component of Madrasah education is the provision of Government Assistance to Madaris through the creation of a special Fund Assistance for Muslim Education (FAME); expanding the coverage of GASTPE to provide support for the students and teachers for Madaris and provision of special fund by DepED to encourage Madaris to

teach RBEC subjects; and finally sourcing of financial assistance from the donor community including Muslim countries.

There were two types of curriculum prescribed in Madrasah or Muslim educational institutions. The Enriched Curriculum for Public Elementary Schools uses the Arabic Language and Islamic Values Education (ALIVE) taught by qualified *asatidz* (Muslim teachers) who were trained by DepEd. The other was the Standard Curriculum for Private Madaris (Muslim schools) which teaches subjects such as Qur'an, Seerah (Life Story of the Prophet), Hadith (Sayings of the Prophet), Aqueedah (conduct), Fiqh (jurisprudence) and Arabic language alongside Science, Math, English, Filipino and Makabayan.

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Summary of Findings

1. Typically the respondents of this study were Maguindanaon, college graduate, married with ages 41 years old and above.

2. The Standard Curriculum for Madrasah Education in Elementary Public Schools and Private Madaris was created by the Philippine educational system to address the basic educational needs of the Muslim populace of the country.

3. The subjects which are included in the said Curriculum that promote peace in the province of Maguindanao have two (2) categories. These are: (a) Islamic Studies, and (b) Revised Basic Education Curriculum (RBEC). Under the Islamic Studies are (1) *Qur'an*, (2) *Aqeedah (conduct)*, and *Fiqh (jurisprudence)*, (3) *Seerah and Hadith*, and (4) *Lugatul Arabiyah*. While on the Revised Basic Education Curriculum (RBEC) are: (1) *Lugatul Inglisiah (English)*, (2) *Lugatul Filibiniyah (Filipino)*, (3) *Hisab (Math)*, and (4) *Ijtimaiyah (Makabayan)*.

4. The RSMC program of the *Madaris* has full contribution in the promotion of peace according to parent, administration, and teacher as stakeholders.

5. The RSMC has full contributions on the promotion of peace in its curriculum content based on the Six Petals of Peace according the respondents.

6. The RSMC program has full contributions in the promotion of peace in terms student attitude and competency.

7. The challenges in the implementation of the RSMC Program are: (a) Problems on fluctuating power supply that destroys the Madaris appliances, (b) Lack of conducive function hall with state of the art for school activities, (c) Lack of sport facilities for preparation of provincial and regional sport activities, (d) Lack of well-developed major sport facilities like oval, etc., and (e) Lack of conducive class rooms for the growing population of

students. However, under R.A. 11054, these challenges can be addressed by the newly created BARMM in due time.

Conclusion

Based on the findings of the study, it is concluded that the contribution of the Refined Standard Madrasah Curriculum in the promotion of peace in Maguindanao of the defunct Autonomous Region of Muslim Mindanao is producing a new generation of young Bangsamoro with a new peace mind set, who are equipped with Islamic and secular education, where Islamic values and Fear of Allah (*Taqwa*) or God consciousness are inculcated in their minds from the very beginning and becoming a good leaders in their own respective community.

The RSMC program was able to contribute in educating the students on proper Islamic ideology in the basic tenet of the ***Qur'an*** that inspired, imbued and obliged mankind to pursue his ultimate missions on earth. The teaching of RSMC is based on the Qur'anic mandates on the conservation of forests and water resources for mankind to live in harmony with the earth.

However, there are problems on physical infrastructure that posed a great challenge to the operation of Madaris catering the RSMC program. These challenges are ranging from the problems on fluctuating power supply that destroys the Madaris appliances, lack of conducive function hall with state of the art for school activities, lack of sport facilities for preparation of provincial and regional sport activities, lack of well-developed major sport facilities like oval, etc., and lack of conducive class rooms for the growing population of students. These challenges are bequeathed to the new government of the BARMM.

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