Chapter 4

FINDINGS

This chapter was divided into three sections. The first section was a documentary review. In this section the National Education Act of 2542/1999 was analyzed. The second section was the presentation and analysis of data obtained from school administrators and teachers. The third section was the presentation and analysis of data obtained from experts. In this section Delphi technique was employed.

A documentary review

The documentary review is an attempt to answer the research question number 1

" How far did the National Education Act of 2542/1999 provide the opportunity to design a local based curriculum?".

The documentary review of the National Education Act of B.E 2542/1999 of Thailand attempted to answer the research question number 1 which sought to determine to what extent this Act provided opportunities for designing the local-based curriculum. The results from the analytical review on the above Act ensured that there were various sections in the above Act that provided wide opportunities for designing a local-based curriculum. Some sections showed directly that local-based curriculum was really needed in the above Act while some others stated indirectly that local-based curriculum should be tailored to suit local needs, therefore, community should be encouraged to participate in educational organization. Thus curriculum, the heart of education, could be designed to strengthen the distinctive features of each community

(Rung Kaewdang, nd.; Sangad Utranan. 1984). In other words, curriculum could be constructed such that local needs were fulfilled. Furthermore, educational institutions should be responsible for prescribing curriculum substance relating to needs of the community and the society (The National Education Act of 2542/1999, Sec. 27).

The following discussion is the analytical study on each section of the National Education Act of B.E 2542/1999 relating to the opportunities provided for designing the local-based curriculum. Each section was studied in order.

In the above study, the researcher divided the sections in The National Education Act of 2542/1999 into two categories; firstly, sections which stated directly that local-based curriculum could be designed and secondly, sections which implied that local-based curriculum could be undertaken. Through the above study, there was no single section of the above Act opposed to the design of the local-based curriculum.

> Section 15 stated that "There shall be three types of education: formal, non-formal, and informal...
> Credit accumulated by learners should be transferable within the same type or between different types of education, regardless whether the credits have been accumulated from the same or from different educational institutions, including learning from non-formal or informal education, vocational training, or from work experience (The National Education Act of 2542/1999, Sec.15).

The acceptance of the above three types of education and credits accumulated could be transferred to each other showing that the opportunity for designing the local-based curriculum had been widely catered for. Informal education usually offers education whose objectives meet the real needs of the community and its curriculum is primarily local-based. When credit from informal education is allowed to transfer into formal education, it implies that local-based curriculum is accepted. Besides this section, there are many sections which show that this Act has provided a wide opportunity for designing the local-based curriculum. These sections are as follows:

> Section 23 "Education through formal, non-formal, and informal approaches shall give emphases to knowledge, morality, learning process, and integration of the following, depending on the appropriateness of each level of education:
> (1) Knowledge about oneself and the relationship between oneself and society, namely: family, community, nation, and world community...
> (3) Knowledge about religion, art, culture, sports, Thai wisdom and the application of wisdom" (The National Education Act of 2542/1999, Sec.23).

In order to study religion and culture as mentioned in the above Act, the local-based curriculum is urgently needed. Only subject areas in general can not fulfill the above needs.

> Section 24. In organizing the learning process, educational institutions and agencies concerned shall:
> (1) Provide substance and arrange activities in line with the learners' interest and aptitudes, bearing in mind individual differences; ...(The National Education Act of 2542/1999, Sec.24).

> Section 27 ... In accordance with the objectives in the first paragraph, basic institutions shall be responsible for prescribing curricular substance relating to needs of the community and the society, local wisdom and attributes of desirable members of the family, community, society, and nation (The National Education Act of 2542/1999, Sec.27).

> Section 29 ... be able to benefit from local wisdom and other sources of learning for community development in keeping with their requirements and needs; and identification of ways of promoting exchanges of development experience among communities (The National Education Act of 2542/1999, Sec.29).

> Section 39 The Minister shall decentralize powers in educational administration and management regarding academic matters, budget,

> personnel and general affairs administration...(The National Education Act of 2542/1999, Sec.39).

Besides the above sections, there are various sections which imply that local-based curriculum can be constructed. These sections are as follow:

Section 6 ... be able to live happily with other persons.

This section showed that without studying the regional culture followed by the people, it was difficult to live happily with surrounding population.

> Section 8 Educational provision shall be based on the following principles;
> All segments of society participating in the provision of education (The National Education Act of 2542/1999, Sec.8).
>
> Section 9 In organizing the system, structure, and process of education, the following principles shall be observed;
> (2) Decentralization of authority to educational service areas, educational institutions and local administration organizations; (The National Education Act of 2542/1999, Sec.9).
>
> Section 22 ...shall aim at enabling the learners to develop themselves at their own pace and to the best of their potentiality.
>
> Section 24 (6) ...Co-operation with parents, guardians, and all parties concerned in the community shall be sought to develop jointly the learners in accord with their potentiality (The National Education Act of 2542/1999, Sec.24).
>
> Section 28...(second paragraph) the substance of the curricula, both academic and processional, shall aim at human development with desirable balance regarding knowledge, critical thinking, capability, virtue and social responsibility... (The National Education Act of 2542/1999, Sec.28).
>
> Section 41 Local administration organizations shall have the right to provide education at any or all levels of education in accord with readiness, suitability and requirements of the local areas (The National Education Act of 2542/1999, Sec.41).

Though the National Education Act of B.E. 2542(1999) has provided a wide opportunity for designing the local-based curriculum, educational quality assurance from each educational institution is essential in order to ensure the improvement of educational quality and standard at all levels. Both internal and external quality assurances are needed. Especially external evaluation must be undertaken at least once in every five years (The National Education Act of 2542/1999, Sec. 49).

Profile of Respondents

The first part of the questionnaire in the second section of the data collection procedure was designed to provide a profile of administrative staff and schoolteachers. The profile reported sex, age group, the highest level of educational degree attained by respondents, majoring subject and place of graduation. Details are as follows;

The profile of administrative staff

Table 1:

Percentage of respondents according to the gender

Gender	Frequency	Percentage
Male	21	84.00
Female	4	16.00
Total (n=25)	25	100.00

Table 1 shows the highest level of respondent's sex. The largest percentage or 84% of respondents were male, while 16% of respondents were female.

Table 2:

Percentage of respondents according to the age group

Age group	Frequency	Percentage
Less than 20	-	-
21-30	1	4.00
31-40	13	52.00
41-50	8	32.00
51-60	2	8.00
more than 60	1	4.00
Total	25	100.00

Table 2 shows that the largest percentage or 52% of respondents were the ages between 31-40 years old, 32% were between 41-50, 8% were between 51-60 while 4.00% were between 21-30 and the remaining 4% were more than 60 years old.

Table 3:

Percentage of respondents according to the highest level of education

Level of education	Frequency	Percentage
M.6	1	4.00
Dip	-	-
Bachelor	16	64.00
Advance dip	3	12.00
Master	5	20.00
Ph.D.	-	-
Total	25	100.00

Table 3 shows that the largest percentage or 64% of respondents had obtained Bachelor degree, 20% had obtained Master degree, 12% had obtained an Advance Diploma, while 4% had obtained M. 6.

Table 4:

Percentage of respondents according to the majoring subject

Majoring subject	Frequency	Percentage
Educational administration	6	24.00
Political Sciences	1	4.00
Social Sciences	2	8.00
Law	1	4.00
Others	13	52.00
Total	25	100.00

Table 4 shows that 24% of respondents had majored in Educational Administration, 8% in Social Science, 4% in Political Science and 4% in Law, while the rest or 52% had majored in other fields.

Table 5:

Percentage of respondents according to the place of graduation

Place of graduation	Frequency	Percentage
University in Thailand	11	44.00
Foreign university	14	56.00
Total	25	100.00

Table 5 shows that 56% of respondents graduated from foreign universities while 44% graduated from internal or domestic universities.

Profile of school teachers

The profile of schoolteachers reported sex, age group, the highest level of educational degree attained by respondents, majoring subject and place of graduation. Details are shown in the following tables.

Table 6:

Percentage of respondents according to the gender

Gender	Frequency	Percentage
Male	184	51.10
Male	176	48.90
Total (n=360)	360	100.00

Table 6 shows that approximately 51% of respondents reported that they were male, while approximately 49% reported that they were female.

Table 7:

Percentage of respondents according to the age group

Age group	Frequency	Percentage
Less than 20	-	-
21-30	174	48.30
31-40	126	35.00

41-50	54	15.00
51-60	4	1.10
More than 60	2	.60
Total	360	100.00

Table 7 shows that the largest percentage or approximately 48% of respondents were the ages between 21-30 years, 35% were between 31-40, 15% were between 41-50, approximately 1% were between 51-60, the remaining .60% were more than 60 years old.

Table 8:

Percentage of respondents according to years of working experiences

Years of working experiences	Frequency	Percentage
Less than 2 years	89	24.70
2-3 years	46	12.80
4-5 years	76	21.10
6-7 years	46	12.80
8-9 years	39	10.80
more than 10 years	64	17.80
Total	360	100.00

Table 8 shows that the largest percentage or approximately 25% had less than two years experiences, approximately 21% of respondents who had 4-5 years experiences, approximately 18% had more than 10 years experiences, approximately 13% had 2-3 and 6-7 years experiences, while approximately 11% had 8-9 years experiences.

Table 9:

Percentage of respondents according to the highest educational degree

Educational degree	Frequency	Percentage
M.6	87	24.17
Dip	23	6.39
Bachelor	242	67.22
Advance dip	6	1.67
Master	2	.55
Ph.D.	-	-
Total	360	100.00

Table 9 shows that the largest percentage or approximately 67% of respondents reported that they had obtained a Bachelor degree, about 24% had obtained M.6,while approximately 6% had obtained a Diploma. About 2% of respondents had Advance Diploma, while approximately 1% had obtained Master degree.

Table 10:

Percentage of respondents according to the majoring subject

Majoring subject	Frequency	Percentage
Educational administration	39	10.92
Political Sciences	11	3.08
Social Sciences	46	12.89
Law	42	11.76
Others	219	61.34
Total	(n = 357 missing 3)	99.99

Table 10 shows that about 13% of respondents who had majored in Educational Administration, while approximately 12% had majored in Law and about 11% who had majored in Educational Administration. Only 3% had majored in Political Science while the largest percentage of respondents had majored in other specialization.

Table 11:

Percentage of respondents according to the place of graduation

Place of graduation	Frequency	Percentage
University in Thailand	285	79.17
Foreign university	75	20.83
Total	360	100.00

Table 11 shows that about 79% of respondents reported that they graduated from internal universities, while approximately 21% graduated from foreign universities.

Profiles of expert panelists

The first part of the questionnaire in the Delphi section of the data collection procedure was designed to provide a profile of expert panelists. The profile reported age group, the highest level of education degree attained by expert panelists, majoring subject, place of graduation, place of work, working experiences and experiences in curriculum development. Details are shown in the following tables.

Table 12:

Percentage of respondents according to the age group

Age group	Frequency	Percentage
Less than 20	-	-
21 -30	-	-
31 -40	-	-
41 -50	10	43.50
51 -60	12	52.20
more than 60	1	4.30
N = 23	23	100.00

Table 12 presents the highest level of respondent's age group. The largest percentage or approximately 52% of respondents were between 51-60 years old, while approximately 40% were between 41-50, the remaining 4.30% were more than 60.

Table 13:

Percentage of respondents according to the highest educational degree

Educational degree	Frequency	Percentage
Bachelor	9	39.13
Advance Diploma	-	-
Master	11	47.80
Ph.D.	3	13.04
N = 23	23	99.97

Table 13 presents the highest level of respondent's educational degree. The largest percentage or approximately 48% of respondents had Master degree, about 39% had Bachelor degree while the remaining 13% had Doctoral degree.

Table 14:

Percentage of respondents according to the majoring subject

Majoring subject	Frequency	Percentage
Educational administration	2	8.70
Educational Psychology	1	4.30
Curriculum and Instruction	1	4.30
Others	19	82.70
N = 23	23	100.00

Table 14 presents the field of study they had majored. Approximately 9% of respondents had majored in Educational administration, about 4% had majored in Educational Psychology and Curriculum and Instruction, while approximately 83% had majored in other fields.

Table 15:

Percentage of respondents according to the place of graduation

Place of graduation	Frequency	Percentage
Internal university	9	39.10
Foreign university	14	60.90
N = 23	23	100.00

Table 15 presents the place of graduation of respondents. The largest percentage or approximately 61% of respondents graduated from foreign universities while 39% graduated from domestic universities.

Table 16:

Percentage of respondents according to the place of work

Place of work	Frequency	Percentage
College of Islamic Studies	4	17.40
Yala Islamic College	3	13.04
The Office of Educational Region 2	4	17.40
Islamic private school	3	13.04
The Office of District school Supervision	3	13.04
Prince of Songkla University	5	21.74
Others	1	4.34
N = 23	23	100.00

Table 16 presents respondent's place of work. Approximately 22% of respondents reported that there were from Prince of Songkla University, about 17% were from College of Islamic Studies and the Office of Education Region Two, about 13% were from Yala Islamic College, Islamic private school and the Office of District school Supervisor. The remaining 4% were from other institutions.

Table 17:

Percentage of respondents according to years of working experiences

Years of working experiences	Frequency	Percentage
Less than two years	-	-
2 -3	-	-
4 -5	-	-
6 -7	1	4.35
8 -9	1	4.35
more than ten years	21	91.30
N = 23	23	100.00

Table 17 shows that about 91% of respondents reported that they had more than ten years working experiences, while 4.35% reported that they had 8-9 years and about 4% had 6-7 years working experiences.

Table 18:

Percentage of respondents according to experiences in curriculum design or planing or development or improvement.

Experiences in curriculum activities	Frequency	Percentage
Less than two years	-	-
2 -3	-	-
4 -5	4	17.40
6 -7	4	17.40
8 -9	1	4.30
more than ten years	14	60.90
N = 23	23	100.00

Table 18 shows that approximately 61% of respondents reported that they had more than ten years experiences in curriculum development, about 17% had 4-5 and 6-7 years experiences and about 4% had 8-9 years experiences.

Current curriculum

The purpose of this phase was to answer the research questions number 2-3. Results from this section were utilized as basic data for developing the instrument for Delphi technique.

The following tables were to answer the research question number 2.

"How far did the current curricula suit local needs?".

Table 19:

Frequency distribution of the curriculum implemented currently

Current curriculum	Frequency	Percentage
- Curriculum of Religious Studies of 2523	3	12.00
- The Integrated Curriculum of 2535	8	32.00
- Curriculum of Religious Studies of 2540	14	56.00
Total	25	100.00

Table 19 shows that the respondents reported that 56% of their schools were implementing the Curriculum of Religious Studies 2540, 32% were implementing the Integrated Curriculum of 2535, while 12.00% were using the Curriculum of Religious Studies of 2523

Table 20:

Frequency distribution of respondents' perception towards the Curriculum of Secondary Education 2521

Curriculum of Secondary Education 2521	Highly agree	Moderately agree	Disagree
1. Goals			
1.1 Goals are clear	32.00% (8)	64.00% (16)	4.00% (1)
1.2 Goals have fulfilled local needs	32.00% (8)	64.00% (16)	4.00% (1)
2. Contents			
2.1 Contents are consistent with student needs	4.00% (1)	80.00% (20)	16.00% (4)
2.2 Contents are consistent with local needs	8.00% (2)	76.00% (19)	16.00% (4)
3. Curriculum structure			
3.1 Curriculum structure is consistent with curriculum goals	20.00% (5)	76.00% (19)	4.00% (1)
3.2 Curriculum structure is consistent with student's needs.	4.00% (1)	76.00% (19)	20.00% (5)
3.3 Curriculum structure is consistent with local needs.	8.00% (2)	68.00% (17)	24.00% (6)

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Table 20 presents the goals of the Curriculum of Secondary Education 2521/1978 (amd. 2533/1990). It shows that 64% of respondents indicated that goals of the above curriculum were moderately clear and they moderately fulfilled local needs.

Regarding its contents it shows that 80% of respondents indicated that they were moderately consistent with students' needs and 76% indicated that they were moderately consistent with students' abilities. Pertaining to curriculum structure, 76% of respondents indicated that its structure was moderately consistent with students' needs and 68% stated that its structure was moderately consistent with local needs. Findings in table 7 demonstrated that; (1) goals of the Curriculum of Secondary Education 2521 were moderately clear, and moderately fulfilled local needs; (2) the contents of this curriculum were moderately consistent with students' needs and abilities; (3) the structure of this curriculum was moderately consistent with curriculum goals and its structure was moderately consistent with student and local needs.

Table 21:

Frequency distribution of respondents' perceptions towards the Curriculum of Secondary Education 2524

Curriculum of Secondary Education 2524	Highly agree	Moderately agree	Disagree
1.Goals			
1.1 Goals are clear	28.00% (7)	68.00% (17)	4.00% (1)
1.2 Goals have fulfilled local needs	8.00% (2)	84.00% (21)	8.00% (2)
2. Contents			
2.2 Contents are consistent with student's needs	12.00% (3)	76.00% (19)	12.00% (3)
2.2 Contents are consistent with local needs	4.00% (1)	84.00% (21)	12.00% (3)
3. Curriculum structure			
curriculum structure is consistent with curriculum goals	20.00% (5)	76.00% (19)	4.00% (1)

3.2 Curriculum structure is consistent with student's needs.	36.00% (9)	60.00% (15)	4.00% (1)
3.3 Curriculum structure is consistent with local needs.	8.00% (2)	88.00% (22)	4.00% (1)

Table 21 presents the goals of the Curriculum of Secondary Education 2524/1991 (amd. 2533/1990). It shows that 68% of respondents indicated that goals of the above curriculum were moderately clear and 84 % indicated that they moderately fulfilled local needs. Regarding its contents it shows that 76% of respondents indicated that they were moderately consistent with students' needs and 84% indicated that they were moderately consistent with local needs. Pertaining to curriculum structure, 76% of respondents indicated that its structure was moderately consistent with curriculum goals and 60% stated that its structure was moderately consistent with students' needs and 88% indicated that its structure was moderately consistent with local needs. Findings in table 7 shows that; (1) goals of the Curriculum of Secondary Education 2524 were moderately clear, and moderately fulfilled local needs; (2) the contents of this curriculum were moderately consistent with students' needs and abilities; (3) the structure of this curriculum was moderately consistent with curriculum goals and its structure was moderately consistent with student and local needs.

Educational needs

The following tables were to answer the research question number 3.

"What were the educational needs essential to the guidelines for constructing the local-based curriculum?".

Table 22:

Overall mean score of curriculum goals required for the local-based curriculum

Curriculum Goals	Mean	SD
1. Goals are flexible but clear.	4.04	.7348
2. Goals are consistent with local needs.	4.00	.7638
3. Goals are consistent t with student needs.	4.28	.6782
4. Goals are consistent with student capacities.	4.36	.9522
5. Goals are consistent with the teaching of Islam.	4.52	.5859

Table 22 shows that item number 5 was very highly desired by respondents the mean of which was 4.52 and its standard deviation was .59, while other items were highly desired since their means were more than 4 but less than 4.50.

Table 23:

Overall mean score of benchmarks of curriculum standards required for the local-based curriculum

Benchmarks of curriculum standards:	Mean	SD
1. Possessing long vision.	4.12	.8813
2. Creative perception	4.24	.7234
3. Good imagination	4.00	.7638
4. Intelligent development	4.44	.5831
5. Self reliance	4.28	.6782
6. Moral and ethical character in daily life	4.32	.7483
7. Self confidence	4.48	.8226
8. Knowing how to learn	4.32	.6904
9. Esthetic	3.96	.7348
10. Steady emotion	4.08	.6403
11. Able to practice in accordance with Islamic teaching	4.32	.8021
12. Responsible	4.16	.7461
13. Self concept	4.56	.8206
14. Carefulness	4.28	.6137
15. Having good character	4.28	.6782
16. Having interpersonal relation	4.16	.7461
17. Patience	4.08	.7594
18. Ready to develop their community	4.32	.6272
19. Proud of own locality	3.84	.8000
20. Emotional well being	4.08	.7024
21. Ready to follow the social norm	3.84	.7461
22. Possessing the leadership characters	4.00	.8660
23. Skillful in team work	4.16	.8000
24. Mastery of skills in communication	3.96	.7895
25. Mastery of skills in working	4.16	.6880
26. Mastery in management	4.08	.7594

Table 23 shows that items number 13 was very highly desired by respondents the mean of which was 4.56 and its standard deviation was 0.82. While the remaining items were highly desired whose means were between 4.00-4.44, except items number 9, 19, 21, and 24 were moderately desired since their means were between 3.50-3.99.

Table 24:

Frequency distribution of a curriculum required for Islamic private school (G. 7-9)

Required curriculum	Frequency	Percentage
Integrated	15	60.00
Separate	10	40.00
Total	25	100.00

Table 24 shows that 60% of respondents reported that the curriculum which would be implemented in Islamic private schools should be integrated curriculum while 40% reported that it should be separate curriculum.

Table 25:

Frequency distribution of religious subjects required for incorporating in the national curriculum. Grade 7-9

Religious subjects required	Frequency	Percentage
Should penetrated	18	75.00
Should not	6	25.00
Total	24 (missing 1)	100.00

Table 25 shows that 75% of respondents reported that religious subjects should be penetrated in the national curriculum while 25% reported that they should not be penetrated.

Table 26:

Frequency distribution of a curriculum required for Islamic private school (G.10-12)

Required curriculum	Frequency	Percentage
Integrated	17	70.83
Separate	7	29.17
Total	24 (missing 1)	100.00

Table 26 shows that approximately 71% of respondents reported that the curriculum which would be implemented in Islamic private schools should be integrated curriculum while approximately 29% reported that it should be separate curriculum.

Table 27:

Frequency distribution of religious subjects required for incorporating in the national curriculum. Grade 10-12

Religious subjects required	Frequency	Percentage
Should penetrated	19	79.17
Should not	5	20.83
Total	24 (missing 1)	100.00

Table 27 shows that approximately 79% of respondents reported that religious subjects should be penetrated in the national curriculum while approximately 21% reported they should not be penetrated.

Table 28:

Frequency distribution of required number of subject areas

Number of subject areas	Frequency	Percentage
5	-	-
6	-	-
7	-	-
8	4	16.67
More than 8	20	83.33
Total	24 (missing 1)	100.00

Table 28 shows that approximately 83% indicated that there should be more than eight subjects areas, while approximately 17% indicated that there should be only eight subject areas.

Table 29:

Frequency distribution of required educational tract

Educational tract	Frequency	Percentage
M.1	15	60.00
M.2	1	4.00
M.3	-	-
M.4	9	36.00
M.5	-	-
M.6	-	-
Total	25	100.00

Table 29 shows that 60% of respondents indicated that educational tract should be started at M.1, 36% indicated that it should be started at M.4, while 4% reported that it should be started at M.2

Table 30:

Frequency distribution of required portions of academic and religious subjects

Portions of subjects	Frequency	Percentage
30:70	1	4.00
40:60	2	8.00
50:50	19	76.00
60:40	2	8.00
70:30	1	4.00
Total	25	100.00

Table 30 shows that 76% of respondents indicated that the portions of academic and religious subjects should be 50:50, 8.00% indicated that they should be 40:60, 60:40, 70:30.while 4.00% indicated that they should be 30:70.

Table 31:

Frequency distribution of religious subjects required for new curriculum

Religious subjects required	Frequency	Percentage
Al Qur'an	12	48.00
Hadith	11	44.00
Tauhid	10	40.00
Islamic History	10	40.00
Islamic Ethics	14	56.00
Jurisprudence	14	56.00
Arabic Language	9	36.00
Malay Language	7	28.00
Islamic Sociology	6	24.00
Islamic Economics	2	4.00
Total	25	100.00

Table 31 shows that 56% of respondents indicated that Islamic Ethics and Islamic Jurisprudence should be incorporated in new curriculum, 48% reported that Al Quranic subject should be incorporated, 44% indicated that *Hadith* subject should be incorporated, 40% indicated that *Tauhid* and Islamic History subject should be incorporated, while 36%, 28%, 24% and 4.00% indicated that Arabic ,Malay Language, Islamic Sociology and Islamic Economic subject should be incorporated respectively.

The following tables were also to answer the research question number 3 the data of which were obtained from school teachers.

Table 32:

Frequency distribution of required educational tract

Educational tract	Frequency	Percentage
M.1	227	63.06
M.2	5	1.39
M.3	13	3.61
M.4	109	30.28
M.5	-	-
M.6	6	1.66
Total	360	100.00

Table 32 shows that about 63% of respondents reported that educational tract should be started at M.1, about 30% reported that it should be started at M.4. The remaining 7% reported that it should be started at M.3, M.6 and M.2 respectively. No respondent reported that it should be started at M.5.

Table 33:

Frequency distribution of required number of subject areas

Number of subject areas	Frequency	Percentage
5	72	20.00
6	46	12.78
7	28	7.78
8	20	5.55
More than 8	194	53.89
Total	360	100.00

Table 33 shows that the largest number of respondents or approximately 54% indicated that there should be eight subject areas, 20% indicated that there should be five subject areas, about 13% indicated that there should be six subject areas. About 8% indicated that there should be seven subject areas. The remaining 5.6% indicated that there should be eight.

Table 34:

Frequency distribution of status of religious subject areas

Status of religious subject areas	Frequency	Percentage
-Penetrated in other subject areas suggested in the national curriculum.	103	28.61
-Separate subject area.	70	19.44
-Some are penetrated in the subject area of Society Religion and Culture while others are separated subject areas.	187	51.94
Total	360	99.99

Table 34 shows that the largest number of respondents or about 52% indicated that some of religious subject areas should be penetrated in the subject area of Society Religious and Culture and others should be separate subject areas. About 29% indicated that religious subject areas should be penetrated in other subject areas suggested in the national curriculum, the remaining 19% indicated that religious subject area should be separate subject area.

Table 35:

Frequency distribution of required fields of study

Required fields of study	Frequency	Percentage
- Science-Mathematics	200	55.56
- English-Mathematics	142	39.44
- English-Social Studies	55	15.28
- English-Islamic Studies	130	36.11
- Arabic-Islamic Studies	160	44.44

(N 360)

Table 35 shows fields of study. Approximately 56% of respondents indicated that it should be Science-Mathematics, about 46% indicated that it should be Arabic-Islamic Studies, about 39% should be Science-English, about 36% should be English-Islamic Studies, the remaining 15% should be English-Social Studies.

Table 36

Frequency distribution of required place where students should go after their graduation

Student ambition after graduation	Academic field	Vocational field Religious field	Go for work	Others
After M.3	78.05% (280)	13.89% (50)	1.67% (6)	6.39% (23)
After M.6	48.30% (170)	30.40% (106)	00.85 (3)	20.45 (72)
After M.6 and 3 *Thanawi*	31.11% (112)	*42.50% (153)	4.72% (17)	21.67% (78)

* religious field

Table 36 shows that about 78% of respondents indicated that students who finished their M.3 should further their study at M.4, about 14% reported that they should further their study in vocational field, about 2% reported that they should go for work. This table shows also that approximately 48% of respondents indicated that students who finished their M.6 should further their study in academic fields, about 30% reported that they should further their study in vocational field, 0.85% reported that they should go for work. Regarding students who finished both M.6 and *Thanawi* the results showed that approximately 42% of respondents indicated that they should further their study in religious fields, about 31% reported that they should further their study in academic fields, about 5% reported that they should go for work.

Table 37:

Frequency distribution of required portions of academic and religious subjects

Portions of subjects	Frequency	Percentage
Grade 7-9		
25 : 75	29	8.28
30 : 70	82	23.43
50 : 50	59	16.86
60 : 40	180	51.43
Total	360	100.00

Table 37 shows that about 51% of respondents indicated that the portions of academic and religious subjects should be 60:40, about 23.% indicated that they should be 30:70, about 17% indicated that they should be 50:50, while the approximately 8% indicated that they should be 25:75.

Table 38:

Frequency distribution of required portions of academic and religious subjects

Portions of subjects	Frequency	Percentage
Grade 10-12	40	11.11
25 : 75	66	18.33
30 : 70	84	23.33
50 : 50	170	47.22
60 : 40		
Total	360	99.99

Table 38 shows that about 47% of respondents indicated that the portions of academic and religious subjects should be 60:40, about 23.% indicated that they should be 50:50, about 18% indicated that they should be 30:70, while the remaining 11.11% indicated that they should be 25:75.

Table 39:

Frequency distribution of required status of religious subject areas

Status of religious subject areas	All compulsory	All optional	Some compulsory others are optional
Religious subjects should be	31.79% (110)	13.58% (47)	54.62% (189)
Total 346 (missing=14)			

Table 39 shows that the largest percentage of respondents or about 55% indicated that some of religious subjects should be compulsory and others should be optional, approximately 32% indicated that all of them should be compulsory, while the remaining 13.60% indicated that they should be optional subjects.

Table 40:

Frequency distribution of religious subjects required for new curriculum

Religious subjects required	Frequency	Percentage
Al Qur'an	182	55.49
Hadith	126	38.45
Tauhid	105	32.01
Islamic History	70	21.34
Islamic Ethics	210	64.02
Jurisprudence	204	62.20
Arabic Language	56	17.07
Malay Language	33	10.06
Islamic Sociology	11	03.35

N=360

Table 40 shows subjects which should be incorporated in new curriculum. The largest percentage of respondents or about 64% indicated that it should be Islamic Ethics Subject, approximately 62% indicated that it should be Islamic Jurisprudence, about 55% indicated that it should be Al Quran, about 38% indicated that it should be *Hadith*, 32% indicated that it should be *Tauhid,* the rest should be Islamic History, Arabic language, Malay Language and Islamic Sociology respectively.

Table 41:

Ranking of overall mean score of respondents' perception towards social problems

Social problems	1 %	2 %	3 %	4 %	Mean	Ranking
- Drug addiction	-	17.80	31.40	50.80	3.33	1
- Unmarried intercourse	4.40	16.90	49.70	28.90	3.03	2
- Gambling	73.60	19.20	7.20	-	1.34	4
- imitate alliance cultures	21.70	46.10	11.90	20.30	2.31	3

Table 41 shows that the highest rankings were shown by the largest scores. This table shows that the highest ranking was the problem of Drug Addiction whose mean was 3.33, the second highest ranking was the problem of Sexual Acts of Unmarried Students the mean of which was 3.03, while the Imitation of Unislamic Culture possessed the third highest ranking followed by Gambling whose mean was 1.34.

Table 42:

Ranking of overall mean score of respondents' perception towards subject areas

Subject area	1 %	2 %	3 %	4 %	5 %	6 %	7 %	8 %	Mea n	R
-Self Development	5.16	8.60	13.18	10.89	3.44	2.29	4.01	2.43	5.84	1
-Arts	48.70	16.05	14.61	9.74	6.59	1.72	2.58	-	2.25	8
-Society Religion & Culture	6.30	19.48	17.48	9.46	24.07	12.89	6.02	4.30	4.10	6
-Thai Language	4.58	10.60	13.75	14.90	16.05	10.02	24.07	6.02	4.84	4
-Mathematics	1.15	2.87	8.60	10.87	19.20	24.34	16.62	16.33	5.65	2
-Science	7.20	3.17	10.66	10.37	12.97	18.73	24.50	12.40	5.35	3
-Vocation & Technology	12.61	28.08	7.16	13.18	10.60	15.47	10.60	2.29	3.81	7
-Foreign Languages	13.87	10.98	1.74	20.52	7.51	14.74	11.85	5.78	4.17	5

Table 42 shows that the highest rankings were shown by the largest scores. This table shows that the highest ranking was Self Development whose mean was 5.84, the second highest ranking was Mathematics the mean of which was 5.65 while Science occupied the third highest ranking the mean of which was 5.35, the fourth highest ranking was Thai Language followed by Foreign Language, Society Religion and Culture, Vocation and Arts respectively.

Table 43:

Frequency distribution of required ways of studying foreign languages

Ways of studying foreign languages	Frequency	Percentage
- only one subject very deeply	32	9.10
- only few subjects deeply	255	72.20
- several subjects generally	61	17.30
- Other	5	1.40
Total (missing 7)	353	100.00

Table 43 shows that about 72% of respondents indicated that only few subjects should be studied deeply, about 17% indicated that several subjects should be studied generally, while approximately 9% indicated that only one subject should be studied deeply.

Table 44:

Ranking of overall mean score of respondents' perception towards Vocational and Technology subjects.

Vocational subj	1 %	2 %	3 %	4 %	5 %	6 %	7 %	8 %	Mean	R
- Carpenter	13.87	10.98	14.74	18.73	12.10	8.65	2.59	2.59	3.51	7
- Computer	-	0.87	2.87	1.72	1.72	3.44	16.33	73.07	7.45	1
- Accounting	-	8.60	5.73	8.02	8.02	13.47	51.86	4.30	5.85	2
- Sewing	-	8.02	39.83	13.75	9.74	12.32	9.74	6.59	4.34	5
- Home economic	-	15.47	20.06	35.24	12.32	10.32	6.59	-	4.02	6
- Engine mechanic	.05	10.60	12.03	10.03	15.76	42.41	6.02	2.58	4.94	3
- Agriculture	1.72	15.47	4.87	10.60	39.83	9.46	6.88	11.67	4.83	4
- Others	20.85	62.54	16.34	0.28	-	-	-	-	1.96	8

Table 44 shows that the highest rankings were shown by the largest scores. This table shows that the highest ranking was Computer whose mean was 7.45, the second highest ranking was accounting the mean of which was 5.85, while Engine Mechanic occupied the third highest ranking the mean of which was 4.94, the fourth highest ranking was Agriculture followed by Sewing, Home Economic and Carpenter respectively.

Table 45:

Frequency distribution of ways of studying Vocational and Technology subject

Ways of studying Vocational subjects	Frequency	Percentage
- only one subject very deeply	74	20.80
- few subjects deeply		62.50
- several subjects roughly	222	16.80
- others	58	.30
	1	
Total	360	100

Table 45 shows that about 62% of respondents indicated that only few subjects should be studied deeply, and approximately 21% indicated that only one subject should be studied deeply while approximately 17% indicated that several subjects should be studied generally.

The third section: Delphi

The purpose of this section was to answer the research question number 4. *"What were the responses of experts towards the guidelines for constructing the local-based curriculum?"*.

The findings of the third section were achieved by applying Delphi technique. In this section descriptive statistic, median, mode, and interquartile range were used simultaneously to obtain the results. Wilcoxon matched-pairs signed-ranks test was also employed to compare the results between rounds 2 and 3, and rounds 3 and 4. Responses from four rounds of questionnaire were administered to a panel of experts. Then they were analyzed and interpreted in order to achieve the experts' consensus upon the guidelines for constructing the local-based curriculum. A computer program was used to determine the consistency of the experts' opinion.

Differences between median and mode were analyzed to determine the consistency of expert's opinions and differences between quartiles 3 and 1 were to determine to what extend the experts' consensus was achieved while Wilcoxon matched-pairs signed-ranks test was used to determine the consistency of expert opinions between rounds. Analysis of data included the following topics:

1. Description of the expert panelist.
2. Round one.
3. Round two.
4. Round three.
5. Round four.
6. Interpretation of the findings.

Description of the expert panelist:

Several criteria were used as basic requirements for selecting the expert panelists. To ensure the diversity of subjective opinion and experiences, the following topics were considered as criteria for selecting the expert panelists.

1. Age of expert.
2. Educational background, including degree, majoring subject, and place of study and graduation.
3. Educational function, including experiences both in general experiences and experiences in curriculum development or the likes.

In selecting of expert panelists, purposive method was utilized since the criteria for selecting the experts were expertise rather than randomness. Due to the determined criteria, 23 experts were invited to participate in the study. 100 percent accepted the invitation. Details had been shown in the following tables:

Round one

In this round, expert panelists were requested to assess the open-ended questionnaire. Each expert was able to add or delete any items considered important or unimportant. The results showed that ten items were added and six items were deleted.

The results from the first round questionnaire were summarized in the form of rating scales. These scales, based on Likert scales, were scored 1-5. Details of each scale were identified clearly in the questionnaire.

The summary of data analysis of round one:

1. What capacities should the learners possess after completing their M.3?
   1.1 Able to further their study in academic fields.
   1.2 Able to further their study in vocational fields.
   1.3 Able to go for work (added).

2. What capacities should the learners possess after completing their M.6?
   2.1 Able to go for work.
   2.2 Able to further their study at the tertiary level.
   2.3 Able to further their study in vocational fields (deleted).

3. What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?
   3.1 Able to go for work.
   3.2 Able to further their study at the tertiary level.
   3.3 Able to further their study in religious fields.
   3.4 Able to further their study in vocational fields (deleted).

4. The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separate curriculum.

5. We should incorporate local-based contents in the subject areas suggested by the national curriculum.

Experts' attitudes towards the local-based curriculum (curriculum of religious studies).

6. The subject areas of Religious Studies (local- based curriculum) should be as follows;
   6.1 The Holy Qur'an (al Qur'an).

6.2 Prophetic Traditions (*Hadith*).
6.3 Unity (*Tauhid*).
6.4 Islamic Jurisprudence (*Fiqh*).
6.5 Islamic History (*Sira*).
6.6 Islamic Ethics (*Akhlaq*).
6.7 Malay Language.
6.8 Arabic Language.
6.9 Islamic Sociology (deleted).

7. The Islamic Sociology subject should be incorporated in the subject area of Society Religions and Cultures suggested by the national curriculum.

8. The *Qur'anic* subject area should aim to achieve the following standards:
   8.1 Skillful in reciting the Holy *Qur'an*.
   8.2 Able to memorize the *Qur'anic* verses.
   8.3 Able to apply verses in performing daily *Ibada* (daily obligations).
   8.4 Possess good ethics in reciting the Holy verses, love to recite and listen to the Holy *Qur'an*.
   8.5 Know kinds of verses, reasons and goals of their revelation.
   8.6 Hold the *Qur'an* as guidelines for the way of life both in practice and solving problems.
   8.7 Able to connect the knowledge of the holy Qur'an with other knowledge and disciplines (added).

9. The Prophetic Tradition subject area should aim to achieve the following standards:
   9.1 Know the prophetic traditions and love to practice accordingly.
   9.2 Able to memorize some *Hadiths*.
   9.3 Know kinds of *Hadith* and their reporters.
   9.4 Able to analyze the meaning of *Hadith*.
   9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems.
   9.6 Able to apply Hadith to explain the Holy verses (added).
   9.7 Able to differentiate between sunnah and bid'ah (added).
   9.8 Able to connect the knowledge of the Hadith with other knowledge and disciplines (added).

10. The *Tauhid* subject area should aim to achieve the following standards:
    10.1 Understand and faith in the pure *Aqida* reasonably with full of *Iman. This faith is based on both Aqli and Naqli reasons. (Added).*
    10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.
    10.3 Understand and able to explain the practice of Shirk.
    10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.

10.5 Be aware of the importance of *Aqida* and practice accordingly.

11. The Islamic Jurisprudence subject area should aim to achieve the following standards:
    11.1 Know the background of Islamic Jurisprudence.
    11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.
    11.3 Able to practice in accordance with Islamic Jurisprudence in daily life.
    11.4 Able to analyze Islamic Jurisprudence.
    11.5 Know the schools of Islamic Jurisprudence.
    11.6 Be aware of the importance of Islamic Jurisprudence.

12. The Islamic History subject area should aim to achieve the following standards
    12.1 Understand the history of the Arabs before Islam and the history of Islam.
    12.2 Understand the principles of Islamic Da'wa and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.
    12.3 Able to analyze and criticize the history and apply it in daily life.
    12.4 See the connection of history with other knowledge and disciplines.
    12.5 Know the prophetic characteristics and apply them in daily life (Added).

13. The *Akhlaq* subject area should aim to achieve the following standards:
    13.1 Understand Islamic ethics and apply them in daily life till they become integrated into daily life.
    13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the community.
    13.3 Be aware of the importance of Islamic ethics.

14. The Arabic subject area should aim to achieve the following standards:
    14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.
    14.2 Use the process of writing to write compositions, stories, and reports effectively.
    14.3 Understand the nature of Arabic Language.
    14.4 Able to use Arabic language in seeking Islamic knowledge and other disciplines.
    14.5 Be aware of the importance of Arabic language, love and be proud of using Arabic in listening, reading and writing.
    14.6 choose to listen, speak and to expose ideas creatively (Added).

15. The Malay Language subject should aim to achieve the following standards:
    15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.
    15.2 Use the process of writing to write compositions, stories, and reports effectively.
    15.3 Understand the nature of Malay Language.

15.4 Able to use Malay language in seeking Islamic knowledge and other disciplines.
15.5 Be aware of the importance of Malay language, love and be proud of using Malay language in listening, reading and writing.
15.6 Choose to listen, speak and to expose ideas creatively (Added).

The portions of Religious Studies subject areas

16. The portions of Religious Studies subject areas should be as follows:

16.1 Subject area of Islamic ethics	15 %.
16.2 Subject area of *Fiqh*	15 %.
16.3 Subject area of al Qur'an	15 %.
16.4 Subject area of Arabic Language	15 %.
16.5 Subject area of Islamic History	10 %.
16.6 Subject area of *Hadith*	10 %.
16.7 Subject area of *Aqida*	10 %.
16.8 Subject area of Malay Language	10 %.

17. Incorporating local-based contents in the subject areas suggested by the national curriculum should be as follows:
    17.1 The subject area of Mathematics and Science should be in accordance with the national curriculum.
    17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.
    17.3 The Subject area of Arts should be as follows:
        17.3.1 Penetrate the Islamic arts in this subject area.
        17.3.2 The music subject should be taught only at the primary school.
        17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam.
        17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.
    17.4 The Subject area of Vocational Education and Technology should be as follows:
        17.4.1 Contents should be consistent with local needs.
        17.4.2 Manipulate the local wisdom.
        17.4.3 The content concerning technology should be as suggested by the national curriculum.
    17.5 The subject area of Physical Education should be in accordance with the national curriculum but in not conflict with the teaching of Islam.
    17.6 The Subject area of Society , Religion and Culture should be as follows:
        17.4.4 Instill in this subject area the social studies in Islamic perspectives.
        17.4.5 Instill in this subject area the Islamic Economic subject.
        17.4.6 Select contents that are consistent with local needs.
        17.4.7 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.

18. Propose activities in accordance with the teaching of Islam to develop the learners

19.1 Experts' perception towards educational standards of the curriculum of basic education grade 7-12
  19.1.1 Goals are flexible but clear.
  19.1.2 Goals are consistent with local needs.
  19.1.3 Goals are consistent t with student needs.
  19.1.4 Goals are consistent with student capacities.
  19.1.5 Goals are consistent with the teaching of Islam (Added).
19.2 Educational standards of the local-based curriculum, proposed for Islamic private schools, should aim to provide the following attributes;
  19.2.1 Possessing long vision.
  19.2.2 Creative of perception.
  19.2.3. Good imagination.
  19.2.4. Intelligent development.
  19.2.5. Self reliance.
  19.2.6. Moral and ethical character in daily life.
  19.2.7. Self confidence.
  19.2.8. Knowing how to learn.
  19.2.9. Esthetic.
  19.2.10. Steady emotion.
  19.2.11. Able to practice in accordance with Islamic principles.
  19.2.12. Responsible.
  19.2.13. Self concept (Deleted).
  19.2.14. Carefulness.
  19.2.15. Having good character.
  19.2.16. Having interpersonal relation.
  19.2.17. Patience.
  19.2.18. Ready to develop their community.
  19.2.19. Proud of own locality.
  19.2.20. Emotional well-being (Deleted).
  19.2.21. Ready to follow social norms.
  19.2.22. Possessing the characteristics of leadership.
  19.2.23. Skillful in team work.
  19.2.24. Mastery of skills in communication.
  19.2.25. Mastery of skills in working.
  19.2.26.Mastery in management (Deleted).

The results of the first round questionnaire showed that there were ten items added and six items were deleted by expert's panelists.

Round two

Each expert was requested to answer the questionnaire presented in rating scales form. Each scale was scored 5-1. 5 score was the highest which meant that the respondent agreed very highly with the item, 4 meant highly agreed, 3 moderately agreed, 2 disagreed, and 1 very disagreed. No statistical summary was shown in this round. Each expert could answer the questionnaire according to his own perception.

Table 46:

The summary of data analysis of round two

Items	5	4	3	2	1
1. What capacities should the learners possess after completing their M.3?					
1.1 Able to go for work.		⊿	⊿		
1.2 Able to further their study in academic fields.	⊿				
1.3 Able to further their study in vocational fields.		⊿	⊿		
2. What capacities should the learners possess after completing their M.6?					
2.1 Able to go for work.		⊿			
2.2 Able to further their study at the tertiary level.	⊿				
3. What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?					
3.1 Able to go for work.	⊿				
3.2 Able to further their study at the tertiary level.	⊿				
3.3 Able to further their study in religious fields.	△				
4. The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separate curriculum.	⊿				

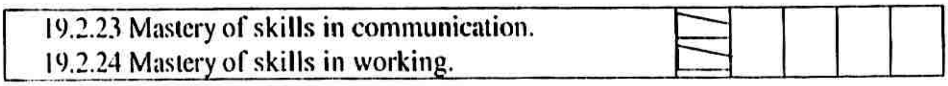
5. We should incorporate local-based contents in subject areas suggested by the national curriculum.					
Experts' attitudes towards the local-based curriculum (curriculum of religious studies)					
6. The subject areas of Religious Studies (local-based curriculum) should be as follows:					
6.1 The Holy Qur'an (al Qur'an).	△				
6.2 Prophetic Traditions (*Hadith*).	△				
6.3 Unity (*Tauhid*).	△				
6.4 Islamic Jurisprudence (*Fiqh*).	△				
6.5 Islamic History (*Sira*).					
6.6 Islamic Ethics (*Akhlaq*).					
6.7 Malay Language.					
6.8 Arabic Language.	△				
7. The Islamic Sociology should be incorporated in the subject area of Society Religion and Culture suggested by the national curriculum.	△				
8. The Qur'anic Subject area should aim to achieve the following standards:					
8.1 Skillful in reciting the Holy Qur'an.	△				
8.2 Able to memorize Qur'anic verses					
8.3 Able to apply verses in performing daily *Ibada* (daily obligations).					
8.4 Possess good ethics in reciting the Holy verses, love to recite and listen to the Holy Qur'an.					
8.5 Know kinds of verses, reasons and goals of their revelation.					
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	△				
8.7 Able to connect the knowledge of the holy Qur'an with other knowledge and disciplines.					
9. The Prophetic Tradition subject area should aim to achieve the following standards:					
9.1 Know prophet traditions and love to practice accordingly.					
9.2 Able to memorize some *Hadiths*.					
9.3 Know kinds of *Hadith* and their reporters.					
9.4 Able to analyze the meaning of *Hadith*.					
9.5 To hold the *Hadith* as guidelines for the way of life both in practice and solving problems	△				

9.6 Able to apply *Hadith* to explain the Holy verses. 9.7 Able to differentiate between *sunnah* and bid'ah. 9.8 Able to connect the knowledge of *Hadith* with other knowledge and disciplines.					
10. The *Tauhid* subject area should aim to achieve the following standards: 10.1 Understand and faith in pure *Aqida* reasonably with full of Iman. This faith is based on both Aqli and Naqli reasons. 10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief. 10.3 Understand and able to explain the practice of Shirk. 10.4 Apply pure *Aqida* for good attitudes towards *Ibada*. 10.5 Be aware of the importance of *Aqida* and practice accordingly.	△				
11. The Islamic Jurisprudence subject area should aim to achieve the following standards: 11.1 Know the background of Islamic Jurisprudence. 11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly. 11.3 Able to practice in accordance with the Islamic Jurisprudence in daily life. 11.4 Able to analyze Islamic Jurisprudence. 11.5 Know the schools of Islamic Jurisprudence. 11.6 Be aware of the importance of Islamic Jurisprudence.					
12. The Islamic History subject area should aim to achieve the following standards: 12.1 Understand the history of the Arabs before Islam and the history of Islam. 12.2 Understand the principles of Islamic Da'wa and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization. 12.3 Know prophetic characteristics and apply them in daily life. 12.4 Able to analyze and criticize the history and apply it in daily life.					

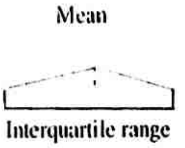
12.5 See the connection of history with other knowledge and disciplines.					
13. The *Akhlaq* subject area should aim to achieve the following standards: 13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life. 13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the community. 13.3 Be aware of the importance of Islamic ethics.	△				
14. The Arabic subject should aim to achieve the following standards: 14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read. 14.2 Use the process of writing to write compositions, stories, and reports effectively. 14.3 Choose to listen, speak and to expose ideas creatively. 14.4 Understand the nature of Arabic Language. 14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines. 14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.					
15. The Malay Language subject should aim to achieve the following standards: 15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read. 15.2 Use the process of writing to write compositions, stories, and reports effectively. 15.3 Choose to listen, speak and to expose ideas creatively. 15.4 Understand the nature of Malay Language. 15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines. 15.6 Be aware of the importance of Malay language, love and be proud of using Malay language in listening, reading and writing.	△				

The portions of Religious Studies subject areas					
16. The portions of Religious Studies subject areas should be as follow:					
16.1 Subject area of Islamic ethics 15 %					
16.2 Subject area of *Fiqh* 15 %	△				
16.3 Subject area of al Qur'an 15 %					
16.4 Subject area of Arabic Language 15 %					
16.5 Subject area of Islamic History 10 %					
16.6 Subject area of *Hadith* 10 %					
16.7 Subject area of *Aqida* 10 %					
16.8 Subject area of Malay Language 10 %					
17. Incorporating local-based contents in subject areas suggested by the national curriculum should be as follows:					
17.1 The subject area of Mathematics and Science should in accordance with the national curriculum.					
17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.	△				
17.3 The Subject area of Arts should be as follows:					
17.3.1 Penetrate the Islamic arts in this subject area.					
17.3.2 The music subject should be taught only at the primary school.					
17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam.					
17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.	△				
17.4 The subject area of Vocational Education and Technology should be as follows:					
17.4.1 Contents should be consistent with local needs.	△				
17.4.2 Manipulate the local wisdom.	△				
17.4.3 The content concerning technology should be as suggested by the national curriculum.					
17.5 The subject area of Psychical Education should be in accordance with the national curriculum but in not conflict with the teaching of Islam.	△				
17.6 The Subject area of Society, Religion and Culture should be as follows:					

17.6.1 Instill in this subject area the social studies in Islamic perspectives.	/				
17.6.2 Instill in this subject area the Islamic Economic subject.	/				
17.6.3 Select contents that are consistent with local needs.	/				
17.6.4 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.	/				
18. Propose activities in accordance with the teaching of Islam to develop the learners.	△				
19.1 Experts' perception towards educational standards of the curriculum of basic education grade 7-12					
19.1.1 Goals are flexible but clear.	△				
19.1.2 Goals are consistent with local needs.	/				
19.1.3 Goals are consistent with student needs.	/				
19.1.4 Goals are consistent with student capacities.	/				
19.1.5 Goals are consistent with the teaching of Islam.	/				
19.2 Educational standards of the local-based curriculum should aim to provide the following attributes:					
19.2.1 Possessing long vision.	△				
19.2.2 Creativity of perception.	△				
19.2.3 Good imagination.	/				
19.2.4 Intelligent development.	△				
19.2.5 Self reliance.	/				
19.2.6 Moral and ethical character in daily life.	△				
19.2.7 Self confidence.	/				
19.2.8 Self concept.	△				
19.2.9 Knowing how to learn.	△				
19.2.10 Esthetic.	/				
19.2.11 Steady emotion.	/				
19.2.12 Able to practice in accordance with Islamic teaching.	△				
19.2.13 Responsible.	△				
19.2.14 Carefulness.	/				
19.2.15 Having good character.	△				
19.2.16 Having interpersonal relation.	△				
19.2.17 Patience.	△				
19.2.18 Ready to develop their community.	/				
19.2.19 Proud of own locality.	/				
19.2.20 Ready to follow social norms.	/				
19.2.21 Possessing the characteristics of leadership.	/				
19.2.22 Skillful in team work.	△				



19.2.23 Mastery of skills in communication.					
19.2.24 Mastery of skills in working.					



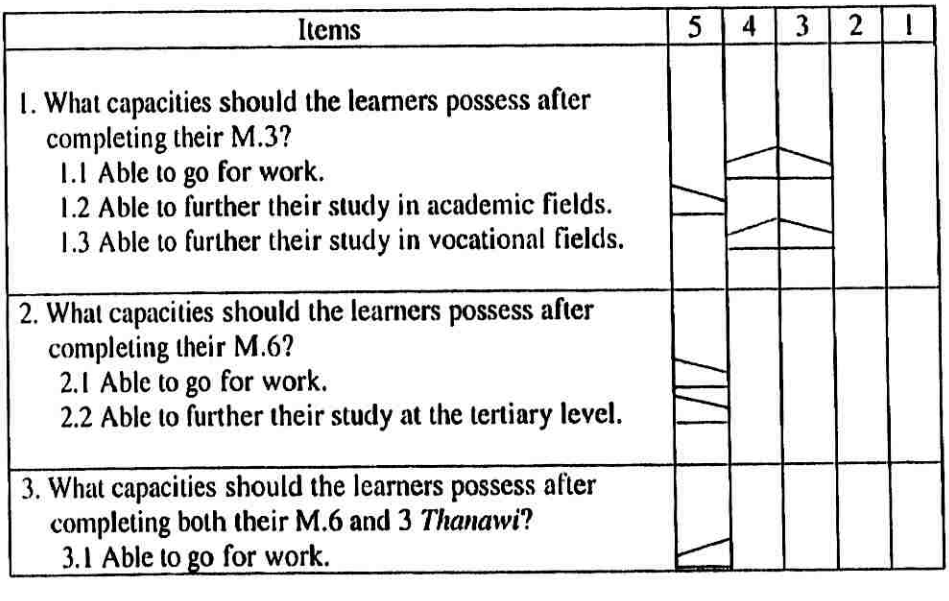
Δ = Q1 = 5
Q3 = 5

Round three

In this round questionnaire, statistical summary of the second round was presented, median and interquartile range were shown to each expert so that he was able to change or maintained his answers either in or outside the interquartile range. In addition, this round questionnaire showed to each expert items which consensus were not achieved.

Table 47:

The summary of data analysis of round three



Items	5	4	3	2	1
1. What capacities should the learners possess after completing their M.3?					
1.1 Able to go for work.					
1.2 Able to further their study in academic fields.					
1.3 Able to further their study in vocational fields.					
2. What capacities should the learners possess after completing their M.6?					
2.1 Able to go for work.					
2.2 Able to further their study at the tertiary level.					
3. What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?					
3.1 Able to go for work.					

3.2Able to further their study at the tertiary level.					
3.3 Able to further their study in religious fields.					
4. The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separate curriculum.					
5. We should incorporate local-based contents in subject areas suggested by the national curriculum.					
Experts' attitudes towards the local-based curriculum (curriculum of religious studies).					
6. The subject areas of Religious Studies (local-based curriculum) should be as follows:					
6.1 The Holy Qur'an (al Qur'an).	△				
6.2 Prophetic Traditions (*Hadith*).	△				
6.3 Unity (*Tauhid*).	△				
6.4 Islamic Jurisprudence (*Fiqh*).	△				
6.5 Islamic History (*Sira*).					
6.6 Islamic Ethics (*Akhlaq*).					
6.7 Malay Language.					
6.8 Arabic Language.	△				
7. The Islamic Sociology should be incorporated in subject area of Society Religion and Culture suggested by the national curriculum.	△				
8. The Qur'anic subject area should aim to achieve the following standards:					
8.1 Skillful in reciting the Holy Qur'an.	△				
8.2 Able to memorize Qur'anic verses.					
8.3 Able to apply verses in performing daily *Ibada* (daily obligations).	△				
8.4 Possess good ethics in reciting the Holy verses, love to recite and listen to the Holy Qur'an.					
8.5 Know kinds of verses, reasons and goals of their revelation.					
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	△				
8.7 Able to connect the knowledge of the holy Qur'an with other knowledge and disciplines.					
9. The Prophetic Tradition subject area should aim to					

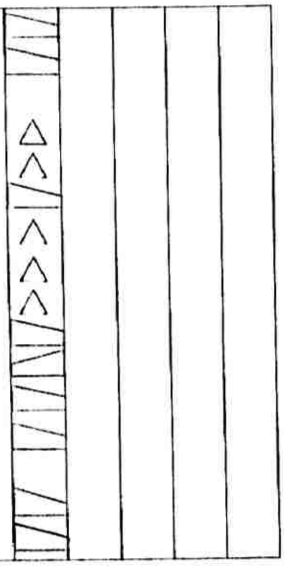
achieve the following standards:					
9.1 Know prophet traditions and love to practice accordingly.	△				
9.2 Able to memorize some *Hadiths*.	✓				
9.3 Know kinds of *Hadith* and their reporters.	✓	✓			
9.4 Able to analyze the meaning of *Hadith*.	✓				
9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems	△				
9.6 Able to apply *Hadith* to explain the Holy verses.	✓				
9.7 Able to differentiate between sunnah and bid'ah.	△				
9.8 Able to connect the knowledge of *Hadith* with other knowledge and disciplines.	✓				
10. The *Tauhid* subject area should aim to achieve the following standards:					
10.1 Understand and faith in pure *Aqida* reasonably with full of Iman. This faith is based on both *Aqli* and *Naqli* reasons.	△				
10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.	✓				
10.3 Understand and able to explain the practice of Shirk.	✓				
10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.	✓				
10.5 Be aware of the importance of *Aqida* and practice accordingly.	✓				
11. The Islamic Jurisprudence subject area should aim to achieve the following standards:					
11.1 Know the background of Islamic Jurisprudence.	✓				
11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.	✓				
11.3 Able to practice in accordance with the Islamic Jurisprudence in daily life.	✓				
11.4 Able to analyze Islamic Jurisprudence.	✓				
11.5 Know the schools of Islamic Jurisprudence.	✓	✓			
11.6 Be aware of the importance of Islamic Jurisprudence.	✓				
12. The Islamic History subject area should aim to achieve the following standards:					

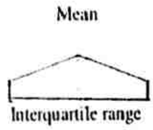
12.1 Understand the history of the Arabs before Islam and the history of Islam.	✓				
12.2 Understand the principles of Islamic Da'wa and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.	✓				
12.3 Know prophetic characteristics and apply them in daily life.	✓				
12.4 Able to analyze and criticize the history and apply it in daily life.	✓				
12.5 See the connection of history with other knowledge and disciplines.	✓				
13. The *Akhlaq* subject area should aim to achieve the following standards:					
13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life.	△				
13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the community.	✓				
13.3 Be aware of the importance of Islamic ethics.	✓				
14. The Arabic subject should aim to achieve the following standards:					
14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	✓				
14.2 Use the process of writing to write compositions, stories, and reports effectively.	✓				
14.3 Choose to listen, speak and to expose ideas creatively.	✓				
14.4 Understand the nature of Arabic Language.	✓				
14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines.	✓				
14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.	✓				
15. The Malay Language subject should aim to achieve the following standards:					
15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the	✓				

habit of loving to read. 15.2 Use the process of writing to write compositions, stories, and reports effectively. 15.3 Choose to listen, speak and to expose ideas creatively. 15.4 Understand the nature of Malay Language. 15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines. 15.6 Be aware of the importance of Malay language, love and be proud of using Malay language in listening, reading and writing.	△				
The portions of Religious Studies subject areas 16. The portions of Religious Studies subject areas should be as follow: 16.1 Subject area of Islamic ethics 15 %. 16..2 Subject area of *Fiqh* 15 %. 16.3 Subject area of al Qur'an 15 %. 16.4 Subject area of Arabic Language 15 %. 16.5 Subject area of Islamic History 10 %. 16.6 Subject area of *Hadith* 10 %. 16.7 Subject area of *Aqida* 10 %. 16.8 Subject area of Malay Language 10 %.	△				
17. Incorporating local-based contents in subject areas suggested by the national curriculum should be as follows: 17.1 The subject area of Mathematics and Science should in accordance with the national curriculum. 17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam. 17.3 The Subject area of Arts should be as follows: 17.3.1 Penetrate the Islamic arts in this subject area. 17.3.2 The music subject should be taught only at the primary school. 17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam. 17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam. 17.4 The subject area of Vocational Education and	△ △				

Technology should be as follows:					
17.4.1 Contents should be consistent with local needs.	△				
17.4.2 Manipulate the local wisdom.	△				
17.4.3 The content concerning technology should be as suggested by the national curriculum.	/				
17.5 The subject area of Psychical Education should be in accordance with the national curriculum but in not conflict with the teaching of Islam.	∧				
17.6 The Subject area of Society , Religion and Culture should be as follows:					
17.6.1 Instill in this subject area the social studies in Islamic perspectives.	/				
17.6.2 Instill in this subject area the Islamic Economic subject.	/				
17.6.3 Select contents that are consistent with local needs.	/				
17.6.4 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.	/				
18. Propose activities in accordance with the teaching of Islam to develop the learners.	△				
19.1 Experts' perception towards educational standards of the curriculum of basic education grade 7-12.					
19.1.1 Goals are flexible but clear.	△				
19.1.2 Goals are consistent with local needs.	/				
19.1.3 Goals are consistent with student needs.	/				
19.1.4 Goals are consistent with student capacities.	/				
19.1.5 Goals are consistent with the teaching of Islam.	/				
19.2 Educational standards of the local-based curriculum should aim to provide the following attributes:					
19.2.1 Possessing long vision.	△				
19.2.2 Creativity of perception.	△				
19.2.3 Good imagination.	/				
19.2.4 Intelligent development.	△				
19.2.5 Self reliance.	/				
19.2.6 Moral and ethical character in daily life.	△				
19.2.7 Self confidence.	/				
19.2.8 Self concept.	△				
19.2.9 Knowing how to learn.	△				

19.2.10 Esthetic.
19.2.11 Steady emotion.
19.2.12 Able to practice in accordance with Islamic teaching.
19.2.13 Responsible.
19.2.14 Carefulness.
19.2.15 Having good character.
19.2.16 Having interpersonal relation.
19.2.17 Patience.
19.2.18 Ready to develop their community.
19.2.19 Proud of own locality.
19.2.20 Ready to follow social norms.
19.2.21 Possessing the characteristic of leadership.
19.2.22 Skillful in team work.
19.2.23 Mastery of skills in communication.
19.2.24 Mastery of skills in working.





Δ = Q1 = 5
Q3 = 5

Round four

Questionnaire of this round was the same with that of the third round. This questionnaire was offered to each expert to reconsider his previous answers.

After the analysis of responses of fourth round questionnaires, Wilcoxon matched-pairs signed-ranks test was used to compare the results between rounds 2 and 3, and rounds 3 and 4. The use of Wilcoxon matched-pairs signed-ranks test was to find out whether statistically significant changes took place in expert opinion between rounds 2 and 3, and rounds 3 and 4. The level of significance was at .05.

Table 48:

The summary of data analysis of round four

Items	5	4	3	2	1
1. What capacities should the learners possess after completing their M.3?					
1.1 Able to go for work.	◺				
1.2 Able to further their study in academic fields.	◺				
1.3 Able to further their study in vocational fields.		◿	◺		
2. What capacities should the learners possess after completing their M.6?					
2.1 Able to go for work.	◺				
2.2 Able to further their study at the tertiary level.	◺				
3. What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?					
3.1 Able to go for work.	◿				
3.2Able to further their study at the tertiary level.	◺				
3.3 Able to further their study in religious fields.	△				
4. The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separate curriculum.	◺				
5. We should incorporate local-based contents in subject areas suggested by the national curriculum.	◿				
Experts' attitudes towards the local-based curriculum (curriculum of religious studies)					
6. The subject areas of Religious Studies (local-based curriculum) should be as follows:					
6.1 The Holy Qur'an (al Qur'an).	△				
6.2 Prophetic Traditions (*Hadith*).	△				
6.3 Unity (*Tauhid*).	△				
6.4 Islamic Jurisprudence (*Fiqh*).	△				
6.5 Islamic History (*Sira*).	◺				

6.6 Islamic Ethics (Akhla).					
6.7 Malay Language.					
6.8 Arabic Language.	△				
7. The Islamic Sociology should be incorporated in subject area of Society Religion and Culture suggested by the national curriculum.	△				
8. The Qur'anic subject area should aim to achieve the following standards:					
8.1 Skillful in reciting the Holy Qur'an	△				
8.2 Able to memorize Qur'anic verses.					
8.3 Able to apply verses in performing daily *Ibada* (daily obligations).	△				
8.4 Possess good ethics in reciting the Holy verses, love to recite and listen to the Holy Qur'an.					
8.5 Know kinds of verses, reasons and goals of their revelation.					
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	△				
8.7 Able to connect the knowledge of the holy Qur'an with other knowledge and disciplines.					
9. The Prophetic Tradition subject area should aim to achieve the following standards:					
9.1 Know prophet traditions and love to practice accordingly.	△				
9.2 Able to memorize some *Hadiths*.					
9.3 Know kinds of *Hadith* and their reporters.					
9.4 Able to analyze the meaning of *Hadith*.					
9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems.	△				
9.6 Able to apply *Hadith* to explain the Holy verses.					
9.7 Able to differentiate between sunnah and bid'ah.	△				
9.8 Able to connect the knowledge of *Hadith* with other knowledge and disciplines.					
10. The *Tauhid* subject area should aim to achieve the following standards;					
10.1 Understand and faith in pure *Aqida* reasonably with full of Iman. This faith is based on both *Aqli* and *Naqli* reasons.	△				

10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.	✓				
10.3 Understand and able to explain the practice of Shirk.	✓				
10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.	✓				
10.5 Be aware of the importance of *Aqida* and practice accordingly.	✓				
11. The Islamic Jurisprudence subject area should aim to achieve the following standards:					
11.1 Know the background of Islamic Jurisprudence.	✓				
11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.	✓				
11.3 Able to practice in accordance with the Islamic Jurisprudence in daily life.	✓				
11.4 Able to analyze Islamic Jurisprudence.	✓				
11.5 Know the schools of Islamic Jurisprudence.	✓	✓			
11.6 Be aware of the importance of Islamic Jurisprudence.	✓				
12. The Islamic History subject area should aim to achieve the following standards:					
12.1 Understand the history of the Arabs before Islam and the history of Islam.	✓				
12.2 Understand the principles of Islamic Da'wa and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.	✓				
12.3 Know prophetic characteristics and apply them in daily life.	✓				
12.4 Able to analyze and criticize the history and apply it in daily life.	✓				
12.5 See the connection of history with other knowledge and disciplines.	✓				
13. The *Akhlaq* subject area should aim to achieve the following standards:					
13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life.	△				
13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the	✓				

community.					
13.3 Be aware of the importance of Islamic ethics.	✓				
14. The Arabic subject should aim to achieve the following standards:					
14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	✓				
14.2 Use the process of writing to write compositions, stories, and reports effectively.	✓				
14.3 Choose to listen, speak and to expose ideas creatively.	✓				
14.4 Understand the nature of Arabic Language.	✓				
14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines.	✓				
14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.	✓				
15. The Malay Language subject should aim to achieve the following standards:					
15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	✓				
15.2 Use the process of writing to write compositions, stories, and reports effectively.	✓				
15.3 Choose to listen, speak and to expose ideas creatively.	✓				
15.4 Understand the nature of Malay Language.	✓				
15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines.	△				
15.6 Be aware of the importance of Malay language, love and be proud of using Malay language in listening, reading and writing.	✓				
The portions of Religious Studies subject areas 16. The portions of Religious Studies subject areas should be as follow:					
16.1 Subject area of Islamic ethics 15 %.	✓				
16.2 Subject area of *Fiqh* 15 %.	△				
16.3 Subject area of al Qur'an 15 %.	✓				
16.4 Subject area of Arabic Language 15 %.	✓				

16.5 Subject area of Islamic History 10 %.	✓				
16.6 Subject area of *Hadith* 10 %.	✓				
16.7 Subject area of *Aqida* 10 %.	✓				
16.8 Subject area of Malay Language 10 %.	✓				
17. Incorporating local-based contents in subject areas suggested by the national curriculum should be as follows:					
17.1 The subject area of Mathematics and Science should in accordance with the national curriculum.	✓				
17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.	△				
17.3 The Subject area of Arts should be as follows:					
17.3.1 Penetrate the Islamic arts in this subject area.	✓				
17.3.2 The music subject should be taught only at the primary school.	✓				
17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam.	✓				
17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.	△				
17.4 The subject area of Vocational Education and Technology should be as follows:					
17.4.1 Contents should be consistent with local needs.	△				
17.4.2 Manipulate the local wisdom.	△				
17.4.3 The content concerning technology should be as suggested by the national curriculum.	✓				
17.5 The subject area of Psychical Education should be in accordance with the national curriculum but in not conflict with the teaching of Islam.	△				
17.6 The Subject area of Society , Religion and Culture should be as follows:					
17.6.1 Instill in this subject area the social studies in Islamic perspectives.	✓				
17.6.2 Instill in this subject area the Islamic Economic subject.	✓				
17.6.3 Select contents that are consistent with local needs.	✓				
17.6.4 General contents should be as suggested by the national curriculum but not conflict					

with the teaching of Islam.					
18. Propose activities in accordance with the teaching of Islam to develop the learners.	Δ				
19.1 Experts' perception towards educational standards of the curriculum of basic education grade 7-12					
19.1.1 Goals are flexible but clear.	Δ				
19.1.2 Goals are consistent with local needs.					
19.1.3 Goals are consistent with student needs.					
19.1.4 Goals are consistent with student capacities.					
19.1.5 Goals are consistent with the teaching of Islam.					
19.2 Educational standards of the local-based curriculum should aim to provide the following attributes:					
19.2.1 Possessing long vision.	Δ				
19.2.2 Creativity perception.	Δ				
19.2.3 Good imagination.					
19.2.4 Intelligent development.	Δ				
19.2.5 Self reliance.					
19.2.6 Moral and ethical character in daily life.	Δ				
19.2.7 Self confidence.					
19.2.8 Self concept.	Δ				
19.2.9 Knowing how to learn.	Δ				
19.2.10 Esthetic.					
19.2.11 Steady emotion.					
19.2.12 Able to practice in accordance with Islamic teaching.	Δ				
19.2.13 Responsible.	Δ				
19.2.14 Carefulness.					
19.2.15 Having good character.	Δ				
19.2.16 Having interpersonal relation.	Δ				
19.2.17 Patience.	Δ				
19.2.18 Ready to develop their community.	Δ				
19.2.19 Proud of own locality.					
19.2.20 Ready to follow social norms.					
19.2.21 Possessing the characteristic of leadership.					
19.2.22 Skillful in team work.					
19.2.23 Mastery of skills in communication.					
19.2.24 Mastery of skills in working.					

Mean

Interquartile range

Δ = Q1 = 5
Q3 = 5

Analysis of experts' consensus by studying median and interquartile range

Table 49:

Analysis of experts' consensus with regards to student's capacities after completing their study

Student's capacities after M.3	Median	Mode	D	Interquartile range
1.What capacities should the learners possess after completing their M.3?				
1.1 Able to go for work.	4	4	0	1
1.2 Able to further their study in academic fields.	5	5	0	1
1.3 Able to further their study in vocational fields.	3	3	0	2
2.What capacities should the learners possess after completing their M.6?				
2.1 Able to go for work.	5	5	0	1
2.2 Able to further their study at the tertiary level.	5	5	0	1
3.What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?				
3.1 Able to go for work.	4	4	0	1
3.2 Able to further their study at the tertiary level.	5	5	0	1
3.3 Able to further their study in religious fields.	5	5	0	0

Table 49 shows that the median and mode of the items number1.2, 2.1-2.2 and 3.2-3.3 were 5. The differences between median and mode of the above items were 0 and interquartile range was 1 except item number 1.3 and 3.3 whose interquartile range was 2 and 0 respectively. This table showed that there were very high consistency of experts' opinion in the item 3.3 and no consistencies in the item number 1.3 and high consistencies in other items which showed that all of the above items had achieved expert's consensus except the item 1.3. This table showed also that expert panelists agreed very highly with the above items and highly agreed with the items 1.1 and moderately agree with the item 1.3.

Table 50:

Analysis of experts' consensus with regards to the design of integrated and separated curriculum and the installment of local based contents in the curriculum

The installment of local based contents	Median	Mode	D	Interquartile range
4.The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separated curriculum.	5	5	0	1
5.We should incorporate local-based contents in the subject areas suggested by the national curriculum.	4	5	1	1

Table 50 shows that the median and mode of the item number 4 were 5. The difference between median and mode of the above item was 0 and interquartile range was 1 while item number 5 showed that its median was 4 and its mode was 5. The differences between median and mode of the item number 5 was 1, its interquartile range was 1 showing that there were high consistencies of experts' opinion in both items which showed that all of the above items had achieved expert's consensus. This table showed also that expert panelists very highly agreed with the item number 4 and highly agreed with the item number 5.

Table 51:

Analysis of experts' consensus with regards to subject areas of religious study

Religious subject areas	Median	Mode	D	Interquartile range
Experts' attitudes towards the local-based curriculum (curriculum of religious studies)				
6. The subject areas of Religious Studies (local- based curriculum) should be as follows:				
6.1 The Holy Qur'an (al Qur'an).	5	5	0	0
6.2 Prophetic Traditions (*Hadith*).	5	5	0	0
6.3 Unity (*Tauhid*).	5	5	0	0
6.4 Islamic Jurisprudence (*Fiqh*).	5	5	0	0
6.5 Islamic History (*Sira*).	5	5	0	1
6.6 Islamic Ethics (*Akhlaq*).	4	4	0	1
6.7 Malay Language.	5	5	0	1
6.8 Arabic Language.	5	5	0	0

Table 51 shows that the median and mode of the item numbers 6.1-6.5 and item number 6.7-6.8 were 5. The differences between median and mode of the above items were 0 and interquartile range of items number 6.1-6.4 and item number 6.8 were 0 while interquartile ranges of items 6.5-6.7 were 1 ;therefore, table 53 shows that there were very high consistencies of experts' opinion in the items number 6.1-6.4 and 6.8 and high consistencies in other items which showed that all of the above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items and highly agreed with the item number 6.6.

Table 52:

Analysis of experts' consensus with regards to the installment of Islamic sociology subject

The installment of Islamic sociology subject	Median	Mode	D	Interquartile range
7. The Islamic Sociology should be incorporated in the subject area of Society Religion and Culture suggested by the national curriculum.	5	5	0	0

Table 52 shows that the median and mode of the item number 7 were 5. The difference between median and mode of the above item was 0 and its interquartile range was 0, showing that there were very high consistencies of experts' opinion in the above item which showed that the above item had achieved expert's consensus. This table showed also that expert panelists very highly agreed with the above item.

Table 53:

Analysis of experts' consensus with regards to the standards of the Qur'anic subject area

Standards of the Qur'anic subject	Median	Mode	D	Interquartile range
8. The Qur'anic subject area should aim to achieve the following standards:				
8.1 Skillful in reciting the Holy Qur'an.	5	5	0	0
8.2 Able to memorize Qur'anic verses.	5	5	0	1
8.3 Able to apply verses in performing the daily *Ibada* (daily obligations).	5	5	0	0
8.4 Possess good ethics in reciting the holy verses, love to recite and listen to the Holy Qur'an.	5	5	0	1
8.5 Know kinds of verses, reasons and goals of their revelation.	4	5	1	1
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	5	5	0	0
8.7 Able to connect the knowledge of the Holy Qur'an with other knowledge and disciplines.	5	5	0	1

Table 53 shows that the median and mode of the above items except the item number 8.5 were 4, but the mode and median of item number 8.5 was 4. The differences between median and mode of the above items, except the item 8.5, were 0, while th differences of mode and median of the item 8.5 was 1. The interquartile ranges of th above items were 1 except the item 8.1, 8.3 and 8.6, their interquartile range was (;therefore, this table shows that there were very high consistencies of experts' opinio in the item number 8.1, 8.3 and 8.6 and high consistencies in other items which showe that all of the above items had achieved expert's consensus. This table showed also th expert panelists agreed very highly with the above items and highly agreed with the item number 8.5.

Table 54:

Analysis of experts' consensus with regards to the standards of the Prophetic Tradition subject area

Standards of *Hadith* subject	Median	Mode	D	Interquartile range
9. The Prophetic Tradition subject area should aim to achieve the following standards:				
9.1 Know prophet traditions and love to practice accordingly.	5	5	0	0
9.2 Able to memorize some *Hadiths*.	4	4	0	1
9.3 Know kinds of *Hadith* and their reporters.	4	4	0	2
9.4 Able to analyze the meaning of *Hadith*.	5	5	0	1
9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems.	5	5	0	0
9.6 Able to apply *Hadith* to explain the Holy verses.	5	5	0	1
9.7 Able to differentiate between sunnah and bid'ah.	5	5	0	0
9.8 Able to connect knowledge of the *Hadith* with other knowledge and disciplines.	4	4	0	1

Table 54 shows that the median and mode of the items 9.1, 9.4,-9.7 were 5 but the mode and median of item numbers 9.2, 9.3, and 9.8 were 4. The differences between median and mode of all of the above items were 0, the interquartile range of the items 9.1, 9.5 and 9.7 were 0 while the interquartile range of items 9.2 and 9.4, 9.6 and 9.8 were 1 except the item 9.3 whose interquartile range was 2; therefore, table 56 shows that there were very high consistencies of experts' opinion in the items number 9.1, 9.5

and 9.7 and high consistencies in other items except the item number 9.3 which showed that there was no consistency of experts' opinion in this item. On the words, it was showed that all of the above items, except items 9.3, had achieved expert's consensus This table shows also that expert panelists agreed very highly with the above items and highly agreed with items number 9.2, 9.3 and 9.8.

Table 55:

Analysis of experts' consensus with regards to the standards of the Tauhid subject area

Standards of the *Tauhid* subject	Median	Mode	D	Interquartile range
10. The *Tauhid* subject area should aim to achieve the following standards:				
10.1 Understand and faith in pure *Aqida* reasonably with full of iman. This faith is based on both *Aqli* and *Naqli* reasons.	5	5	0	0
10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.	5	5	0	1
10.3 Understand and able to explain the practice of Shirk.	5	5	0	1
10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.	5	5	0	1
10.5 Be aware of the importance of *Aqida* and practice accordingly.	5	5	0	1

Table 55 shows that the median and mode of the above items were 5. Th differences between median and mode of the above items were 0. The interquartil ranges of the above items were 1 except item 10.1 whose interquartile range was (therefore, this show that there were very high consistencies of experts' opinion in tl item number 10.1 and high consistencies in other items which showed that all of tl above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items.

Table 56:

Analysis of experts' consensus with regards to the standards of the Islamic Jurisprudence subject area

Standards of *Fiqh* subject	Median	Mode	D	Interquartile range
11. The Islamic Jurisprudence subject area should aim to achieve the following standards;				
11.1 Know the background of the Islamic Jurisprudence.	5	5	0	1
11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.	5	5	0	1
11.3 Able to practice in accordance to Islamic Jurisprudence in daily life.	5	5	0	1
11.4 Able to analyze Islamic Jurisprudence.	4	4	0	1
11.5 Know the schools of Islamic Jurisprudence.	4	4	0	2
11.6 Be aware of the importance of Islamic Jurisprudence.	5	5	0	1

Table 56 shows that the median and mode of the items 11.1-11.3 and 11.6 were 5 but the mode and median of the items 11.4-11.5 were 4. The differences between median and mode of the above items were 0. The interquartile ranges of the above items, except the item 11.5 whose interquartile range was 2, were 1; therefore, this table shows that there were high consistencies of experts' opinion in the above items but there was no consistency of experts' opinions in the item number 11.5 which showed that all of the above items, except the item 11.5, had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items and highly agreed with the items number 11.4 and 11.5.

Table 57:

Analysis of experts' consensus with regards to the standards of the Islamic History subject area

Standards of the Islamic History subject	Median	Mode	D	Interquartile range
12. The Islamic History subject area should aim to achieve the following standards:				
12.1 Understand the history of the Arab before Islam and the history of Islam.	5	5	0	1
12.2 Understand the principles of Islamic Da'wah and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.	5	5	0	1
12.3 Know the prophetic characteristics and apply them in daily life.	5	5	0	1
12.4 Able to analyze and criticize the history and apply it in daily life.	5	5	0	1
12.5 See the connection of history with other knowledge and disciplines.	4	5	0	1

Table 57 shows that the median and mode of the above items were 5. The differences between median and mode of the above items were 0, while the interquartile range of the above items were 1, showing that there were high consistencies of experts opinion in all the above items which showed that all of the above items had achieve expert's consensus. This table shows also that expert panelists agreed very highly with the above item

Table 58:

Analysis of experts' consensus with regards to the standards of the Akhlaq subject area

Standards of the *Akhlaq* subject	Median	Mode	D	Interquartile range
13. The *Akhlaq* subject area should aim to achieve the following standards:				
13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life.	5	5	0	0
13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the community.	5	5	0	1
13.3 Be aware of the importance of Islamic ethics.	5	5	0	1

Table 58 shows that the median and mode of the above items were 5. The differences between median and mode of all of the above items were 0 and the interquartile ranges of the above items were 1, except the item 13.1 whose interquartile range was 0, showing that there were very high consistencies of experts' opinion in the item 13.1 and high consistency in other items which showed that all of the above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items.

Table 59:

Analysis of experts' consensus with regards to the standards of the Arabic Language subject area

Standards of the Arabic Language subject	Median	Mode	D	Interquartile range
14. The Arabic subject area should aim to achieve the following standards:				
14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	5	5	0	1
14.2 Use the process of writing to write compositions, stories, and reports effectively.	5	5	0	1
14.3 Choose to listen, speak and to expose ideas creatively.	4	4	0	1
14.4 Understand the nature of Arabic Language.	4	4	0	1
14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines.	5	5	0	1
14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.	4	5	0	1

Table 59 shows that the median and mode of the items 14.1-14.2 and 14.5 wer 5 except the items 14.3-14.4 whose mode and median were 4. The differences betwee median and mode of the above items were 0, while the interquartile ranges of the abov items were 1 showing that there were high consistencies of experts' opinion in all th above items which showed that all of the above items had achieved expert's consensu

This table shows also that expert panelists agreed very highly with the above items and highly agreed with the items number 14.3 and 14.4.

Table 60:

Analysis of experts' consensus with regards to the standards of the Malay Language subject area

Standards of the Malay Language subject	Median	Mode	D	Interquartile range
15. The Malay Language subject area should aim to achieve the following standards:				
15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	5	5	0	1
15.2 Use the process of writing to write compositions, stories, and reports effectively.	5	5	0	1
15.3 Choose to listen, speak and to expose ideas creatively.	5	5	0	1
15.4 Understand the nature of Malay Language.	5	5	0	1
15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines.	5	5	0	0
15.6 Be aware of the importance of Malay language, love and be fraud of using Malay language in listening, reading and writing.	5	5	0	1

Table 60 shows that the median and mode of the above items were 5. Th differences between median and mode of the above items were 0, while the interquartil range of the above items were 1, except the item 15.5 whose interquartile range was (

This table shows that there were very high consistencies of experts' opinion in the item 15.5 and high consistency in other items which showed that all of the above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items.

Table 61:

Analysis of experts' consensus with regards to the portions of religious subject area

Portions of religious subject area	Median	Mode	D	Interquartile range
16. The portions of Religious Studies subject areas should be as follows;				
16.1 Islamic ethics 15 %.	4	4	0	1
16.2 *Fiqh* 15 %.	5	5	0	0
16.3 Al Qur'an 15 %.	5	5	0	1
16.4 Arabic Language 15 %.	5	5	0	1
16.5 Islamic History 10 %.	4	4	0	1
16.6 *Hadith* 10 %.	4	4	0	1
16.7 *Aqida* 10 %.	4	4	0	1
16.8 Malay Language 10 %.	5	5	0	1

Table 61 shows that the median and mode of the items number 16.1, 16.5-16.7 were 4. The differences between median and mode of the above items were 0 while mode and median of items 16.2-16.4 and 16.8 were 5, the differences between median and mode of the above items were 0. The interquartile range of the above items were 1 ,except the item 16.2 whose interquartile range was 0. This table shows that there wer very high consistencies of experts' opinion in the item number 16.2 and hig consistencies in other items which showed that all of the above items had achieve expert's consensus. This table shows also that expert panelists agreed very highly with the above items and highly agreed with the items number 16.1, 16.5, 16.6, and 16.7.

Table 62:

Analysis of experts' consensus with regards to the localizing of general academic subject areas

The localizing of subject areas	Median	Mode	D	Interquartile range
17. Incorporating local-based contents in subject areas suggested by the national curriculum should be as follows:				
17.1The subject area of Mathematics and Science should be in accordance with the national curriculum.	5	5	0	1
17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.	5	5	0	0
17.3The Subject area of Arts should be as follows:				
17.3.1 Penetrate the Islamic arts in this subject area.	5	5	0	1
17.3.2 The music subject should be taught only at the primary school.	4	5	1	3
17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam.	5	5	0	1
17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.	5	5	0	0
17.4 The Subject area of Vocational Education and Technology should be as follows;				
17.4.1 Contents should be consistent with local needs.	5	5	0	0
17.4.2 Manipulate the local wisdom.	5	5	0	0

17.4.3 The content concerning technology should be as suggested by the national curriculum.	5	5	0	1
17.5 The subject area of Physical Education should be in accordance with the national curriculum but not conflict with the teaching of Islam.	5	5	0	0
17.6The Subject area of Society , Religion and Culture should be as follows:				
17.6.1 Instill in this subject area the social studies in Islamic perspectives.	4	4	0	1
17.6.2 Instill in this subject area the Islamic Economic Subject.	5	5	0	1
17.6.3 Select contents that are consistent with local needs	5	5	0	1
17.6.4 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.	4	5	1	1
18. Propose activities in accordance with the teaching of Islam to develop the learners.	5	5	0	0

Table 62 shows that the median and mode of the item number 17.1-17.2, 17.3.1 17.3.3-17.3.4, 17.4-17.5, 17.6.2-17.6.3 and 18 were 5. The differences between media and mode of the above items, except items 17.3.2and 17.6.4, were 0 and th interquartile range of items 17.1, 17.3.1, 17.3.3, 17.4.3, 17.6.1-17.6.4 was 1 whil interquartile range of others items were 0 except item 17.3.2 which showed that i interquartile range was 3. This table shows that there were very high consistencies experts' opinion in the items number 17.2, 17.3.4, 17.4.1-17.4.2, 17.5, 18 and the were high consistencies of experts' opinions in other items but there was no consistency of experts' opinions in item number 17.3.2 which showed that all of the above items except the items 17.3.2 had achieved expert's consensus. This table showed also that expert panelists agreed very highly with the above items and highly agreed with items number 17.3.2 and 17.6.4.

Table 63:

Analysis of experts' consensus with regards to educational standards of basic education

Educational standards	Median	Mode	D	Interquartile range
19.1 Experts' perception towards educational standards of the curriculum of basic education grade 7-12				
19.1.1 Goals are flexible but clear.	5	5	0	0
19.1.2 Goals are consistent with local needs.	5	5	0	1
19.1.3 Goals are consistent t with student needs.	5	5	0	1
19.1.4 Goals are consistent with student capacities.	5	5	0	1
19.1.5 Goals are consistent with the teaching of Islam.	5	5	0	1

Table 63 shows that the median and mode of the above items were 5. Th differences between median and mode of the above items were 0, while the interquartil ranges of the above items were 1 except the item 19.1.1 whose interquartile range wa 0. This table shows that there were very high consistencies of experts' opinion in th item number 19.1.1 and high consistencies of experts' opinions in other items whic showed that all of the above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items.

Table 64:

Analysis of experts' consensus with regards to educational standards of the local based education

Educational standards of the local based curriculum	Median	Mode	D	Interquartile range
19.2 Educational standards of the local-based curriculum should aim to provide the following attributes:				
19.2.1 Possessing long vision.	5	5	0	0
19.2.2 Creativity perception.	5	5	0	0
19.2.3 Good imagination.	4	4	0	1
19.2.4 Intelligent development.	5	5	0	0
19.2.5 Self reliance.	5	5	0	1
19.2.6 Moral and ethical character in daily life.	5	5	0	0
19.2.7 Self confidence.	5	5	0	1
19.2.8 Self concept.	5	5	0	0
19.2.9 Knowing how to learn.	5	5	0	0
19.2.10 Esthetic.	5	5	0	1
19.2.11 Steady emotion.	5	5	0	1
19.2.12 Able to practice in accordance with Islamic teaching.	5	5	0	0
19.2.13 Responsible.	5	5	0	0
19.2.14 Carefulness.	5	5	0	1
19.2.15 Having good character.	5	5	0	0
19.2.16 Having interpersonal relation.	5	5	0	0
19.2.17 Patience.	5	5	0	0
19.2.18 Ready to develop their community.	5	5	0	0
19.2.19 Proud of own locality.	4	4	0	1
19.2.20 Ready to follow social norms.	5	5	0	1
19.2.21 Possessing the characteristics of leadership.	5	5	0	1
19.2.22 Skillful in team work.	5	5	0	1
19.2.23 Mastery of skills in communication.	5	5	0	1
19.2.24 Mastery of skills in working.	5	5	0	1

Table 64 shows that mode and median of the above items were 5 except items 19.2.3 and 19.2.19 whose median and mode were 4 while the differences between mode and median of the above items were 0. The interquartile range of items 19.2.1-19.2.2, 19.2.4, 19.2.6, 19.2.8-19.2.9, 19.2.12, 19.2.13 and 19.2.15-19.2.18 were 0 while the interquartile ranges of remaining items were 1. This table shows that there were very high consistencies of experts' opinion in the items number 19.2.1-19.2.2,19.2.4, 19.2.6, 19.2.8-19.2.9, 19.2.12,19.2.13 and 19.2.15-19.2.18 , and high consistencies of experts' opinions in other items which showed that all of the above items had achieved expert's consensus. This table shows also that expert panelists agreed very highly with the above items.

Wilcoxon matched-pairs signed-ranks test

The use of Wilcoxon was to test the following hypotheses:

Ho1 : There were no significant changes took place in the experts' opinions between rounds 2 and 3.

Ho2 : There were no significant changes took place in the experts' opinions between rounds 2 and 3.

Delphi section: Analysis of Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3

Table 65:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 1

Student's capacities after m.3	N	Z	Sig.	Not sig.
1.What capacities should the learners possess after completing their M.3?				
1.1 Able to go for work.	22	1.000	-	/
1.2 Able to further their study in academic fields.	22	1.000	-	/
1.3 Able to further their study in vocational fields.	22	1.000	-	/

Table 65 shows that there were no statistical significant changes took place in panelist responses with regards to the items 1.1 to 1.3 between rounds 2 and 3.

Table 66:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 2

Student's capacities after M.6	N	Z	Sig.	Not sig.
2.What capacities should the learners possess after completing their M.6?				
2.1 Able to go for work.	21	1.342	-	/
2.2 Able to further their study at the tertiary level	23	0.000	-	/

Table 66 shows that there were no statistical significant changes took place in panelist responses with regards to the items 2.1 and 2.2 between rounds 2 and 3.

Table 67:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 3

Capacities after M.6 and 3 Thanawi	N	Z	Sig.	Not sig.
3.What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?				
3.1 Able to go for work.	22	1.000	-	/
3.2 Able to further their study at the tertiary level.	22	1.000	-	/
3.3 Able to further their study in religious fields.	22	1.000	-	/

Table 67 shows that there were no statistical significant changes took place in panelist responses with regards to the items 3.1-3.3 between rounds 2 and 3.

Table 68:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 4

Installment of local-based contents	N	Z	Sig.	Not sig.
4.The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separated curriculum.	22	1.000	-	/

Table 68 shows that there were no statistical significant changes took place in panelist responses with regards to the item 4 between rounds 2 and 3.

Table 69:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 5

Installment of local-based contents	N	Z	Sig.	Not sig.
5. We should incorporate local-based contents in the subject areas suggested by the national curriculum.	23	0.000	-	/

Table 69 shows that there were no statistical significant changes took place in panelist responses with regards to the item 5 between rounds 2 and 3.

Table 70:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 6

Religious subject areas	N	Z	Sig.	Not sig.
6.1 The Holy Qur'an (al Qur'an).	23	0.000	-	/
6.2 Prophetic Traditions (*Hadith*).	22	1.000	-	/
6.3 Unity (*Tauhid*).	23	0.000	-	/
6.4 Islamic Jurisprudence (*Fiqh*).	23	0.000	-	/
6.5 Islamic History (*Sira*).	23	0.000	-	/
6.6 Islamic Ethics (*Akhlaq*).	20	1.732	-	/
6.7 Malay Language.	22	1.000	-	/
6.8 Arabic Language.	23	0.000	-	/

Table 70 shows that there were no statistical significant changes took place in panelist responses with regards to the items 6.1 - 6.8 between rounds 2 and 3.

Table 71:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 7

The installment of Islamic sociology	N	Z	Sig.	Not sig.
7. The Islamic Sociology should be incorporated in the subject area of Society Religion and Culture suggested by the national curriculum.	23	0.000	-	/

Table 71 shows that there were no statistical significant changes took place in panelist responses with regards to the item 7 between rounds 2 and 3.

Table 72:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 8

Standards of the Qur'anic subject	N	Z	Sig.	Not sig.
8.1 Skillful in reciting the Holy Qur'an.	23	10000	-	/
8.2 Able to memorize Qur'anic verses.	22	1.000	-	/
8.3 Able to apply verses in performing the daily *Ibada* (daily obligations).	19	1.890	-	/
8.4 Possess good ethics in reciting the holy verses, love to recite and listen to the Holy Qur'an.	22	1.000	-	/
8.5 Know kinds of verses, reasons and goals of their revelation.	20	1.633	-	/
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	18	1.857	-	/

8.7 Able to connect the knowledge of the Holy Qur'an with other knowledge and disciplines.	21	1.342	-	/

Table 72 shows that there were no statistical significant changes took place in panelist responses with regards to the items 8.1-8.7 between rounds 2 and 3.

Table 73:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 9

Standards of the *Hadith* subject	N	Z	Sig.	Not sig.
9.1 Know prophet traditions and love to practice accordingly.	22	1.000	-	/
9.2 Able to memorize some *Hadiths*.	22	1.000	-	/
9.3 Know kinds of *Hadith* and their reporters.	22	1.000	-	/
9.4 Able to analyze the meaning of *Hadith*.	21	1.342	-	/
9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems.	22	1.000	-	/
9.6 Able to apply *Hadith* to explain the Holy verses.	21	1.342	-	/
9.7 Able to differentiate between sunnah and bid'ah.	17	2.333*	/	-
9.8 Able to connect knowledge of the *Hadith* with other know - ledge and disciplines.	21	1.342	-	/

Table 73 shows that there were no statistical significant changes took place in panelist responses with regards to the items 9.1-9.6 and 9.8 between rounds 2 and 3, but there were statistical significant changes took place in the item number 9.7.

Table 74:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 10

Standards of the *Tauhid* subject	N	Z	Sig.	Not sig.
10.1 Understand and faith in pure *Aqida* reasonably with full of iman. This faith is based on both *Aqli* and *Naqli* reasons.	21	1.342	-	/
10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.	22	1.000	-	/
10.3 Understand and able to explain the practice of Shirk.	23	0.000	-	/
10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.	23	0.000	-	/
10.5 Be aware of the importance of *Aqida* and practice accordingly.	23	0.000	-	/

Table 74 shows that there were no statistical significant changes took place in panelist responses with regards to the items 10.1-10.5 between rounds 2 and 3.

Table 75:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 11

Standards of the Fiqh subject	N	Z	Sig.	Not sig.
11.1 Know the background of the Islamic Jurisprudence.	22	1.000	-	/
11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.	23	0.000	-	/

11.3 Able to practice in accordance to Islamic Jurisprudence in daily life.	23	0.890	-	/
11.4 Able to analyze Islamic Jurisprudence.	21	1.414	-	/
11.5 Know the schools of Islamic Jurisprudence.	21	1.414	-	/
11.6 Be aware of the importance of Islamic Jurisprudence.	20	1.633	-	/

Table 75 shows that there were no statistical significant changes took place in panelist responses with regards to the items 11.1-11.7 between rounds 2 and 3.

Table 76:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 12

Standards of the *Tarikh* subject	N	Z	Sig.	Not sig.
12.1 Understand the history of the Arab before Islam and the history of Islam.	22	1.000	-	/
12.2 Understand the principles of Islamic Da'wah and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.	22	1.000	-	/
12.3 Know the prophetic characteristics and apply them in daily life.	21	1.414	-	/
12.4 Able to analyze and criticize the history and apply it in daily life.	22	1.000	-	/
12.5 See the connection of history with other knowledge and disciplines.	19	1.890	-	/

Table 76 shows that there were no statistical significant changes took place in panelist responses with regards to the items 12.1-12.5 between rounds 2 and 3.

Table 77:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 13

Standards of the *Akhlaq* subject	N	Z	Sig.	Not sig.
13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life.	22	1.000	-	/
13.2 Apply the knowledge of Islamic ethics in solving current problems being faced by the community.	23	0.000	-	/
13.3 Be aware of the importance of Islamic ethics.	22	1.000	-	/

Table 77 shows that there were no statistical significant changes took place in panelist responses with regards to the items 13.1-13.3 between rounds 2 and 3.

Table 78:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 14

Standards of the Arabic Language subject	N	Z	Sig.	Not sig.
14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	21	1.342	-	/
14.2 Use the process of writing to write compositions, stories, and				

reports effectively.	20	1.633	-	/
14.3 Choose to listen, speak and to expose ideas creatively.	21	1.414	-	/
14.4 Understand the nature of Arabic Language.	22	1.000	-	/
14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines.	22	1.000	-	/
14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.	22	1.000	-	/

Table 78 shows that there were no statistical significant changes took place in panelist responses with regards to the items 14.1-14.6 between rounds 2 and 3.

Table 79:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 15

Standards of the Malay language subject	N	Z	Sig.	Not sig.
15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	23	0.000	-	/
15.2 Use the process of writing to write compositions, stories, and reports effectively.	21	1.342	-	/
15.3 Choose to listen, speak and to expose ideas creatively.	22	1.000	-	/
15.4 Understand the nature of Malay Language.	21	1.414	-	/
15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines.	22	1.000	-	/
15.6 Be aware of the importance of Malay language, love and be fraud of using Malay language in listening, reading and writing.	23	0.000	-	/

Table 79 shows that there were no statistical significant changes took place in panelist responses with regards to the items 15.1-15.6 between rounds 2 and 3.

Table 80:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 16

Item		N	Z	Sig.	Not sig.
16.1 Islamic ethics	15 %.	20	1.633	-	/
16.2 *Fiqh*	15 %.	23	0.000	-	/
16.3 Al Qur'an	15 %.	22	1.000	-	/
16.4 Arabic Language	15 %.	22	1.000	-	/
16.5 Islamic History	10 %.	23	0.000	-	/
16.6 *Hadith*	10 %.	20	1.732	-	/
16.7 *Aqida*	10 %.	19	1.890	-	/
16.8 Malay Language	10 %	22	1.000	-	/

Table 80 shows that there were no statistical significant changes took place in panelist responses with regards to the items 16.1-16.8 in rounds 2 and 3.

Table 81:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 17

The localizing of academic subjects	N	Z	Sig.	Not sig.
17.1The subject area of Mathematics and Science should be in accordance with the national curriculum.	22	1.000	-	/
17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.	23	0.000	-	/

17.3.1 Penetrate the Islamic arts in this subject area.	20	1.633	-	/
17.3.2 The music subject should be taught only at the primary school.	19	1.890	-	/
17.3.3 Teach Annasheed and other music which do not conflict with the teaching of Islam.	21	1.414	-	/
17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.	22	1.000	-	/
17.4.1 Contents should be consistent with local needs.	22	1.000	-	/
17.4.2 Manipulate the local wisdom.	20	0.577	-	/
17.4.3 The content concerning technology should be as suggested by the national curriculum.	22	1.000	-	/
17.5 The subject area of Physical Education should be in accordance with the national curriculum but not conflict with the teaching of Islam.	22	1.000	-	/
17.6.1 Instill in this subject area the social studies in Islamic perspectives.	19	2.000*	/	-
17.6.2 Instill in this subject area the Islamic Economic Subject.	23	0.000	-	/
17.6.3 Select contents that are consistent with local needs	21	1.414	-	/
17.6.4 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.	20	0.577	-	/

Table 81 shows that there were no statistical significant changes took place in panelist responses with regards to the items 17.1-17.6 between rounds 2 and 3, but there were statistical significant changes took place in the item number 17.6.1.

Table 82:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 18

Proposed activities	N	Z	Sig.	Not sig.
18. Propose activities in accordance with the teaching of Islam to develop the learners.	23	0.000	-	/

Table 82 shows that there were no statistical significant changes took place in panelist response with regards to the item 18 between round 2 and 3.

Table 83:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 19

Educational standards of basic education	N	Z	Sig.	Not sig.
19.1.1 Goals are flexible but clear.	22	1.000	-	/
19.1.2 Goals are consistent with local needs.	21	1.414	-	/
19.1.3 Goals are consistent t with student needs.	23	0.000	-	/
19.1.4 Goals are consistent with student capacities.	21	1.414	-	/
19.1.5 Goals are consistent with the teaching of Islam.	22	1.000	-	/

Table 83 shows that there were no statistical significant changes took place in panelist responses with regards to the items 19.1.1-19.1.5 between rounds 2 and 3.

Table 84:

Wilcoxon matched-pairs signed-ranks test between rounds 2 and 3 of the item 19.2

Educational standards of the local-based curriculum	N	Z	Sig.	Not sig.
19.2.1 Possessing long vision.	21	1.414	-	/
19.2.2 Creativity perception.	21	1.414	-	/
19.2.3 Good imagination.	22	1.000	-	/
19.2.4 Intelligent development.	20	1.732	-	/
19.2.5 Self reliance.	22	1.000	-	/
19.2.6 Moral and ethical character in daily life.	23	0.000	-	/
19.2.7 Self confidence.	23	0.000	-	/
19.2.8 Self concept.	21	1.414	-	/
19.2.9 Knowing how to learn.	21	1.414	-	/
19.2.10 Esthetic.	21	1.414	-	/
19.2.11 Steady emotion.	23	0.000	-	/
19.2.12 Able to practice in accordance with Islamic teaching.	23	0.000	-	/
19.2.13 Responsible.	23	0.000	-	/
19.2.14 Carefulness.	23	0.000	-	/
19.2.15 Having good character.	20	1.732	-	/
19.2.16 Having interpersonal relation.	21	1.414	-	/
19.2.17 Patience.	21	1.414	-	/
19.2.18 Ready to develop their community.	23	0.000	-	/
19.2.19 Proud of own locality.	22	1.000	-	/
19.2.20 Ready to follow social norms.	19	0.368	-	/
19.2.21 Possessing the characteristics of leadership.	21	1.414	-	/
19.2.22 Skillful in team work.	22	1.000	-	/
19.2.23 Mastery of skills in communication.	22	1.000	-	/
19.2.24 Mastery of skills in working.	23	0.000	-	/

Table 84 shows that there were no statistical significant changes took place in panelist responses with regards to the items 19.2.1 19.2.25 between rounds 2 and 3.

All of the above tables show that the results from comparison from the same scales but different rounds displayed that the null hypothesis was not rejected, showing that no statistical significant changes took place in experts' responses in rounds 2 and 3. Only items number 9.7 and 17.6.1 displayed that the null hypothesis was rejected, showing that significant changes took place in experts' responses with regards to the mentioned items in rounds 2 and 3.

The results of Wilcoxon matched-pairs signed-ranks test rounds two and three showed that there were no statistical significant changes took place in the experts' opinions in rounds 2 and 3. However, only items number 9.7 and 17.6.1 showed that null hypotheses were rejected which meant that there were statistical significant changes took place in these items.

Analysis of Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4

Table 85:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 1

Student's capacities after M.3	N	Z	Sig.	Not sig.
1.What capacities should the learners possess after completing their M.3?				
1.1 Able to go for work.	23	0.000	-	/
1.2 Able to further their study in academic fields.	23	0.000	-	/
1.3 Able to further their study in vocational fields.	23	0.000	-	/

Table 85 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 86:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 2

Student's capacities after M.6	N	Z	Sig.	Not sig.
2.What capacities should the learners possess after completing their M.6?				
2.1 Able to go for work.	21	1.342	-	/
2.2 Able to further their study at the tertiary level	23	0.000	-	/

Table 86 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 87:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 3

Capacities after M.6 and 3 *Thanawi*	N	Z	Sig.	Not sig.
3.What capacities should the learners possess after completing both their M.6 and 3 *Thanawi*?				
3.1 Able to go for work.	23	0.000	-	/
3.2 Able to further their study at the tertiary level.	23	0.000	-	/
3.3 Able to further their study in religious fields.	23	0.000	-	/

Table 87 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 88:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 4

The installment of local-based contents	N	Z	Sig.	Not sig.
4.The guidelines for constructing the local-based curriculum in accordance with the National Education Act of 2542/1999 should be designed for both integrated and separated curriculum.	23	0.000	-	/

Table 88 shows that there were no statistical significant changes took place in panelist responses with regards to the above item.

Table 89:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 5

The installment of local-based contents	N	Z	Sig.	Not sig.
5.We should incorporate local-based contents in the subject areas suggested by the national curriculum.	23	0.000	-	/

Table 89 shows that there were no statistical significant changes took place in panelist responses with regards to the above item.

Table 90:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 6

Religious subject areas	N	Z	Sig.	Not sig.
6.1 The Holy Qur'an (al Qur'an).	23	0.000	-	/
6.2 Prophetic Traditions (*Hadith*).	22	1.000	-	/
6.3 Unity (*Tauhid*).	23	0.000	-	/
6.4 Islamic Jurisprudence (*Fiqh*).	23	0.000	-	/
6.5 Islamic History (*Sira*).	23	0.000	-	/
6.6 Islamic Ethics (*Akhlaq*).	23	0.000	-	/
6.7 Malay Language.	22	1.000	-	/
6.8 Arabic Language.	23	0.000	-	/

Table 90 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 91:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 7

The installment of Islamic sociology subject	N	Z	Sig.	Not sig.
7.The Islamic Sociology should be incorporated in the subject area of Society Religion and Culture suggested by the national curriculum.	23	0.000	-	/

Table 91 shows that there were no statistical significant changes took place in panelist responses with regards to the above item.

Table 92:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 8

Standards of the Qur'anic subject	N	Z	Sig.	Not sig.
8.1 Skillful in reciting the Holy Qur'an.	23	0.000	-	/
8.2 Able to memorize Qur'anic verses.	23	0.000	-	/
8.3 Able to apply verses in performing the daily *Ibada* (daily obligations).	22	1.000	-	/
8.4 Possess good ethics in reciting the holy verses, love to recite and listen to the Holy Qur'an.	23	0.000	-	/
8.5 Know kinds of verses, reasons and goals of their revelation.	23	0.000	-	/
8.6 Hold the Qur'an as guidelines for the way of life both in practice and solving problems.	22	1.000	-	/
8.7 Able to connect the knowledge of the Holy Qur'an with other knowledge and disciplines.	22	1.000	-	/

Table 92 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 93:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 9

Standards of the *Hadith* subject	N	Z	Sig.	Not sig.
9.1 Know prophet traditions and love to practice accordingly.	23	0.000	-	/
9.2 Able to memorize some *Hadiths*.	23	0.000	-	/
9.3 Know kinds of *Hadith* and				

their reporters.	22	1.000	-	/
9.4 Able to analyze the meaning of *Hadith*.	23	0.000	-	/
9.5 Hold the *Hadith* as guidelines for the way of life both in practice and solving problems.	22	1.000	-	/
9.6 Able to apply *Hadith* to explain the Holy verses.	23	0.000	-	/
9.7 Able to differentiate between sunnah and bid'ah.	23	0.000	-	/
9.8 Able to connect knowledge of the *Hadith* with other knowledge and disciplines.	22	1.000	-	/

Table 93 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 94:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 10

Standards of the *Tauhid* subject	N	Z	Sig.	Not sig.
10.1 Understand and faith in pure *Aqida* reasonably with full of iman. This faith is based on both *Aqli* and *Naqli* reasons.	23	0.000	-	/
10.2 Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.	23	0.000	-	/
10.3 Understand and able to explain the practice of Shirk.	23	0.000	-	/
10.4 Apply pure *Aqida* for good attitudes towards *Ibada*.	23	0.000	-	/
10.5 Be aware of the importance of *Aqida* and practice accordingly.	23	0.000	-	/

Table 94 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 95:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 11

Standards of the *Fiqh* subject	N	Z	Sig.	Not sig.
11.1 Know the background of the Islamic Jurisprudence.	22	1.000	-	/
11.2 Understand Islamic Jurisprudence and use it in *Ibada* properly and correctly.	23	0.000	-	/
11.3 Able to practice in accordance to Islamic Jurisprudence in daily life.	23	0.000	-	/
11.4 Able to analyze Islamic Jurisprudence.	23	0.000	-	/
11.5 Know the schools of Islamic Jurisprudence.	23	0.000	-	/
11.6 Be aware of the importance of Islamic Jurisprudence.	22	1.000	-	/

Table 95 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 96:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 12

Standards of the Islamic History subject	N	Z	Sig.	Not sig.
12.1 Understand the history of the Arab before Islam and the history of Islam.	22	1.000	-	/
12.2 Understand the principles of Islamic Da'wah and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.	22	1.000	-	/
12.3 Know the prophetic characteristics and apply them in daily life.	23	0.000	-	/
12.4 Able to analyze and criticize the history and apply it in daily life.	22	1.000	-	/
12.5 See the connection of history with other knowledge and disciplines.	23	0.000	-	/

Table 96 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 97:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 13

Standards of the *Akhlaq* subject	N	Z	Sig.	Not sig.
13.1 Understand Islamic ethics and apply them in daily life till they become integrated in daily life.	23	0.000	-	/
13.2 Apply the knowledge of Islamic ethics in solving				

current problems being faced by the community.	23	0.000	-	/
13.3 Be aware of the importance of Islamic ethics.	23	0.000	-	/

Table 97 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 98:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 14

Standards of the Arabic Language subject	N	Z	Sig.	Not sig.
14.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	23	0.000	-	/
14.2 Use the process of writing to write compositions, stories, and reports effectively.	23	0.000	-	/
14.3 Choose to listen, speak and to expose ideas creatively.	22	1.000	-	/
14.4 Understand the nature of Arabic Language.	22	1.000	-	/
14.5 Able to use Arabic language in seeking Islamic knowledge and other disciplines.	23	0.000	-	/
14.6 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.	23	0.000	-	/

Table 98 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 99:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 15

Standards of the Malay Language subject	N	Z	Sig.	Not sig.
15.1 Use the process of reading to inculcate knowledge and develop the learners' intelligence for their daily life and instill the habit of loving to read.	23	0.000	-	/
15.2 Use the process of writing to write compositions, stories, and reports effectively.	22	1.000	-	/
15.3 Choose to listen, speak and to expose ideas creatively.	22	1.000	-	/
15.4 Understand the nature of Malay Language.	22	1.000	-	/
15.5 Able to use Malay language in seeking Islamic knowledge and other disciplines.	23	0.000	-	/
15.6 Be aware of the importance of Malay language, love and be fraud of using Malay language in listening, reading and writing.	23	0.000	-	/

Table 99 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 100:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 16

Portions of religious subject areas		N	Z	Sig.	Not sig.
16.1 Islamic ethics	15 %.	23	0.000	-	/
16.2 *Fiqh*	15 %.	23	0.000	-	/
16.3 Al Qur'an	15 %.	23	0.000	-	/
16.4 Arabic Language	15 %.	23	0.000	-	/
16.5 Islamic History	10 %.	23	0.000	-	/
16.6 *Hadith*	10 %.	23	0.000	-	/
16.7 *Aqida*	10 %.	23	0.000	-	/
16.8 Malay Language	10 %	23	0.000	-	/

Table 10 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 101:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 17

The localizing of academic subjects	N	Z	Sig.	Not sig.
17.1The subject area of Mathematics and Science should be in accordance with the national curriculum.	23	0.000	-	/
17.2 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not conflict with the teaching of Islam.	23	0.000	-	/
17.3.1 Penetrate the Islamic arts in this subject area.	23	0.000	-	/
17.3.2 The music subject should be taught only at the primary school.	23	0.000	-	/
17.3.3 Teach Annasheed and				

other music which do not conflict with the teaching of Islam.	23	0.000	-	/
17.3.4 Dancing subject should be excluded since it conflicts with the teaching of Islam.	22	1.000	-	/
17.4.1 Contents should be consistent with local needs.	23	0.000	-	/
17.4.2 Manipulate the local wisdom.	23	0.000	-	/
17.4.3 The content concerning technology should be as suggested by the national curriculum.	23	0.000	-	/
17.5 The subject area of Physical Education should be in accordance with the national curriculum but not conflict with the teaching of Islam.	23	0.000	-	/
17.6.5 Instill in this subject area the social studies in Islamic perspectives.	22	1.000	-	/
17.6.6 Instill in this subject area the Islamic Economic Subject.	23	0.000	-	/
17.6.7 Select contents that are consistent with local needs	23	0.000	-	/
17.6.8 General contents should be as suggested by the national curriculum but not conflict with the teaching of Islam.	21	1.414	-	/

Table 101 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 102:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 18

Proposed activities	N	Z	Sig.	Not sig.
18. Propose activities in accordance with the teaching of Islam to develop the learners.	23	0.000	-	/

Table 102 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 103:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 19.1

Educational standards of basic education	N	Z	Sig.	Not sig.
19.1.1 Goals are flexible but clear.	23	0.000	-	/
19.1.2 Goals are consistent with local needs.	23	0.000	-	/
19.1.3 Goals are consistent t with student needs.	23	0.000	-	/
19.1.4 Goals are consistent with student capacities.	21	1.414	-	/
19.1.5Goals are consistent with the teaching of Islam.	23	0.000	-	/

Table 103 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

Table 104:

Wilcoxon matched-pairs signed-ranks test between rounds 3 and 4 of the item 19.2

Educational standards of local-based curriculum	N	Z	Sig.	Not sig.
19.2.1 Possessing long vision.	23	0.000	-	/
19.2.2 Creativity perception.	23	0.000	-	/
19.2.3 Good imagination.	22	1.000	-	/
19.2.4 Intelligent development.	23	0.000	-	/
19.2.5 Self reliance.	23	0.000	-	/
19.2.6 Moral and ethical character in daily life.	23	0.000	-	/
19.2.7 Self confidence.	23	0.000	-	/
19.2.8 Self concept.	23	0.000	-	/
19.2.9 Knowing how to learn.	23	0.000	-	/
19.2.10 Esthetic.	22	1.000	-	/
19.2.11 Steady emotion.	23	0.000	-	/
19.2.12 Able to practice in accordance with Islamic teaching.	23	0.000	-	/
19.2.13 Responsible.	23	0.000	-	/
19.2.14 Carefulness.	23	0.000	-	/
19.2.15 Having good character.	23	0.000	-	/
19.2.16 Having interpersonal relation.	23	0.000	-	/
19.2.17 Patience.	23	0.000	-	/
19.2.18 Ready to develop their community.	23	0.000	-	/
19.2.19 Proud of own locality.	23	0.000	-	/
19.2.20 Ready to follow social norms.	23	0.000	-	/
19.2.21 Possessing the characteristics of leadership.	23	0.000	-	/
19.2.22 Skillful in team work.	23	0.000	-	/
19.2.23 Mastery of skills in communication.	23	0.000	-	/
19.2.24 Mastery of skills in working.	23	0.000	-	/

Table 104 shows that there were no statistical significant changes took place in panelist responses with regards to the above items.

All of the above tables showed that the results from comparison from the same scales but different rounds displayed that the null hypothesis was not rejected, showing that no statistical significant changes took place in experts' responses in rounds 3 and 4.