

## Chapter 5

### CONCLUSIONS AND RECOMMENDATIONS

The main purpose of this study was to develop guidelines for constructing the local-based curriculum applicable to Islamic private school. Developing a local-based curriculum undertaken by a government body does not widely gain positive responses from Islamic private schools. The decision to develop the guidelines for constructing the local-based curriculum for Islamic private schools is an indication of willingness of Islamic private schools to find out an appropriate way for designing the local-based curriculum which fulfils the real needs of their communities.

To fulfill the above expectation, the researcher had proposed the guidelines to Islamic private schools. This study was divided into three sections.

The first section was a documentary review. Findings showed that the National Education Act of 2542/1999 of Thailand provided wide opportunities for Islamic private schools to develop their own curriculum based on local needs.

The second section dealt with field research. Data were obtained both from teachers and school administrators. Data obtained were used as basic data for designing questionnaires used along with the Delphi technique. Standards of each subject areas in the proposed guidelines were presented to subject specialists before proceeding to experts when the Delphi technique was employed. Some findings of this section showed that nine subject areas of Islamic studies were expected to be incorporated in the curriculum, eight subject areas of religious studies should be incorporated in a separate curriculum with the rest being instituted into the national curriculum. The findings also

showed that several social problems had to be solved through education provided by Islamic private schools. These problems were Drug Addiction, Sexual Acts of Unmarried Students, Imitation of Unislamic Cultures and Gambling. All these social problems need to be solved. Regarding the curriculum, either an integrated or a separate curriculum should be suitable for Islamic private schools. It would be either integrated or not depended upon the needs of each school.

The third section was a field survey. A purposive method was employed to select a panel of educational experts. 23 experts from various bodies were selected to participate in the study. The Delphi technique was used in this section. The purpose of using the Delphi technique was to obtain the most reliable consensus of a group of selected experts upon the proposed guidelines for constructing the local-based curriculum. A series of questionnaires were distributed in four rounds to each expert panelist.

In the first round, the 23 experts who participated in the study were requested to appraise each item deciding whether they wanted to exclude or add items.

In the second round, a questionnaire in the form of rating scales was handed to each expert. Responses from each expert were tabulated and the median as well as the interquartile ranges was calculated.

In the third round, each expert was requested to reconsider his previous answers by comparing with other experts through interquartile ranges shown in the questionnaire. In this round each expert could change or maintain his previous answers. In case he wanted to maintain his answers outside interquartile range, he was requested

to give the reason. When this process was over, mode, median and interquartile range were calculated again.

In the fourth round, the same questionnaire used in round three was distributed to each expert to confirm his answers. In this round each expert was allowed to change his answers. In case his answers were outside interquartile range he had to state the reason. Each expert was allowed to give the same reason as given in the third round.

When the above process was over, Wilcoxon matched-paired signed-ranks test was employed to study whether changes had taken place between rounds 2 and 3, and rounds 3 and 4.

### **Summary of the findings:**

Findings of the study could be concluded as the guidelines for constructing the local-based curriculum as follows;

#### **1. Goals of the local-based curriculum:**

With regard to goals of the local-based curriculum, the findings show goals of new curriculum can be ranked accordingly;

1. Goals have to be flexible but clear.
2. Goals have to be consistent with local needs.
3. Goals have to be consistent with student needs.
4. Goals have to be consistent with student capacities.
5. Goals have to be consistent with the teaching of Islam.

## 2. Benchmarks of curriculum standards

With regard to the benchmarks of curriculum standards, the findings show that the overall benchmarks of standards of the local-based curriculum can be ranked accordingly:

1. Possessing of long visions.
2. Creativity of perception.
3. Good imagination.
4. Intelligent development.
5. Good moral and ethical character in daily life.
6. Self concept.
7. Knowing how to learn.
8. Steady emotion.
9. Able to practice in accordance with Islamic teaching.
10. Responsible.
11. Careful.
12. Having good character.
13. Having interpersonal relation.
14. Patience.
15. Skillful in team work
16. Self reliance.
17. Self confidence.
18. Esthetic.

19. Ready to develop their communities.
20. Proud of own localities.
21. Ready to follow social norms which do not conflict with the teaching of Islam.
22. Possessing characteristics of leadership.
23. Mastery of skills in communication.
24. Mastery of skills in working.

### 3. Subject areas:

Pertaining to number of subject areas, the findings show that the priority of these subject areas can be ranked accordingly:

1. The Holy Qur'an (al Qur'an).
2. Prophetic Traditions (*Hadith*).
3. Unity (*Tauhid*).
4. Islamic Jurisprudence (*Fiqh*).
5. Islamic Ethics (*Akhlaq*).
6. Islamic History (*Sira*).
7. Arabic Language.
8. Malay Language.

### 4. Standards of each subject areas

#### 4.1 Al Qur'an subject area:

With regard to al Qur'an subject area, the findings show that the standards of Qur'anic subject areas can be ranked accordingly:

- 4.1.1. Skillful in reciting the Holy Qur'an.
- 4.1.2. Able to memorize the Qur'anic verses.
- 4.1.3. Able to apply verses in performing daily *ibada* (daily obligations).
- 4.1.4. Possess good ethics in reciting the Holy verses, love to recite and listen to the Holy Qur'an.
- 4.1.5. Hold the Qur'an as guidelines for the way of life both in practice and solving problems.
- 4.1.6. Able to connect the knowledge of the Holy Qur'an with other knowledge and disciplines.
- 4.1.7. Know kinds of verses, reasons and goals of their revelation.

#### 4.2 *Hadith* subject area:

With regard to Prophet Tradition subject area, the findings show that the proposed standards of Prophet Tradition subject area can be ranked accordingly:

- 4.2.1. Know the prophetic traditions and love to practice accordingly.
- 4.2.2. Able to analyze the meaning of *Hadith*.
- 4.2.3. Holding the *Hadith* as guidelines for the way of life both in practice and solving problems.
- 4.2.4. Able to apply *Hadith* to explain the holy verses.
- 4.2.5. Able to differentiate between sunnah and bid'ah.

4.2.6. Able to memorize some *Hadiths*.

4.2.7. Able to connect knowledge of the *Hadith* with other knowledge and disciplines.

4.2.8. Know kinds of *Hadith* and their reporters.

#### 4.3 *Tauhid* subject area:

With regard to *Tauhid* subject area, the findings show that the standards of *Tauhid* subject area can be ranked accordingly:

4.3.1. Understand and faith in pure *Aqida* reasonably with full of *Iman*.

This faith is based on both *Aqli* and *Naqli* reasons.

4.3.2. Able to analyze the causes which destroy the conditions of being Muslim and causes to erode belief.

4.3.3. Understand and able to explain the practice of *Shirk*.

4.3.4. Apply pure *Aqida* for good attitudes towards *Ibada*.

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

#### 4.4 Islamic Jurisprudence (*Fiqh*) subject area:

With regard to Islamic Jurisprudence subject area, the findings show that the standards of Islamic Jurisprudence (*Fiqh*) subject area can be ranked accordingly:

4.4.1. Know the background of Islamic Jurisprudence.

4.4.2. Understand the Islamic Jurisprudence and use it in *Ibada* properly and correctly.

4.4.3. Able to practice according to Islamic Jurisprudence in daily life.

4.4.4. Able to analyze Islamic Jurisprudence.

4.4.5 Know the schools of Islamic Jurisprudence.

4.4.6. Be aware of the importance of Islamic Jurisprudence.

#### 4.5 Islamic History subject area:

With regard to Islamic History subject area, the findings show that the standards of Islamic History subject area can be ranked accordingly:

4.5.1 Understand the history of the Arabs before Islam and the history of Islam.

4.5.2 Understand the principles of Islamic Da'wa and the reasons of the expansion of Muslim empire as well as be proud of Islamic civilization.

4.5.3 Know the prophetic characteristic and apply them in daily life.

4.5.4 Able to analyze and criticize the history and apply it in daily life.

4.5.5 See the connection of history with other knowledge and disciplines.

#### 4.6 *Akhlaq* subject area:

With regard to *Akhlaq* subject area, the findings show that the standards of *Akhlaq* subject area can be ranked accordingly:

4.6.1 Understand the Islamic ethics and apply them in daily life till they become as part of the daily life.

4.6.2 Apply the knowledge of Islamic ethics in solving the current problems being faced by the community.

4.6.3 Be aware of the importance of Islamic ethics.

#### 4.7 Arabic Language subject area:

With regard to Arabic Language subject area, the findings show that the standards of Arabic Language subject area can be ranked accordingly:

4.7.1 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.

4.7.2 Use the process of writing to write compositions, stories and reports effectively.

4.7.3 Able to employ the Arabic language in seeking Islamic knowledge and other disciplines.

4.7.4 Be aware of the importance of the Arabic language, love and be proud of using Arabic in listening, reading and writing.

4.7.5 Choose to listen, speak and to expose ideas creatively.

4.7.6 Understand the nature of Arabic Language.

#### 4.8 Malay Language subject area:

With regard to Malay Language subject area, the findings show that the standards of Malay Language subject area can be ranked accordingly:

- 4.8.1 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.
- 4.8.2 Use the process of writing to write composition, story and report effectively.
- 4.8.3 Choose to listen, speak and to expose ideas creatively.
- 4.8.4 Understand the nature of Malay Language.
- 4.8.5 Able to employ Malay language in seeking Islamic knowledge and other disciplines.
- 4.8.6 Be aware of the importance of Malay language, love and be proud of using Malay language in listening, reading and writing.

##### 5. The portions of each subject area:

With regard to the portions of each subject area, the findings show that the portions of each subject area can be ranked accordingly:

Subject area of <i>Fiqh</i>	15 %.
Subject area of al Qur'an	15 %.
Subject area of Arabic Language	15 %.
Subject area of Islamic ethics	15 %.
Subject area of Malay Language	10 %.
Subject area of Islamic History	10 %.
Subject area of <i>Hadith</i>	10 %.

Subject area of *Aqida* 10 %.

Besides the subject area of religious studies, the findings show that other subject areas stated in the national curriculum should be organized to suit the local needs. Since Islamic private schools hold Islamic philosophy of education, all subjects suggested in the national curriculum must not contradict the teachings of Islam. On the other hand, some subject contents of religious studies which are not incorporated directly in the subject area of religious studies should be included into the subject area of Society Religion and Culture offered in the national curriculum.

#### 6. Additional guidelines:

6.1 The learners should possess the following capacities after completing their M.3

6.1.1 Able to go for work.

6.1.2 Able to further their studies in academic fields.

6.1.3 Able to further their studies in vocational fields.

6.2 The learners should possess the following capacities after completing their M.6 and

3 *Thanawi*.

6.2.1 Able to go for work.

6.2.2 Able to further their study in the academic fields.

6.2.3 Able to further their study in religious fields.

6.3 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.

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

6.5 The subject area of Mathematics and Science should be in accordance with the national curriculum.

6.6 The subject area of Thai and Foreign Languages should be in accordance with the national curriculum but not in conflict with the teachings of Islam.

6.7 The subject area of Arts should be as follows:

6.7.1 Penetrate Islamic arts in this subject area.

6.7.2 The music subject should be taught only at the primary school or excluded.

6.7.3 Teach Annasheed in stead of teaching music.

6.7.4 Dancing subject must be excluded.

6.8 The Subject area of Vocational Education and Technology should be as follows:

6.8.1 Contents should be consistent with local needs.

6.8.2 Manipulate the local wisdom.

6.8.3 Contents concerning technology should be as suggested by the national curriculum.

6.9. The subject area of Physical Education should be in accordance with the national curriculum but not in conflict with the teaching of Islam.

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

## Conclusions

The following are the conclusions derived from the data obtained through the study.

1. 118 statements achieved expert's consensus on guidelines for constructing the local-based curriculum.
2. There were only four statements which did not achieve consensus, namely, item numbers 1.3, 9.3, 11.5 and 17.3.2.
3. A majority of statements on guidelines for constructing the local-based curriculum had been achieved experts' consensus even in round 2.
4. There were no statistical significant changes took place in 116 Statements between round 2 and 3. There were statistical significant changes took place only in two items, namely, item numbers 9.7 and 17.6.1. However, there were no statistical significant changes took place in all items between round 3 and 4.

## Recommendations

Based on the review of literature and findings of the study several recommendations were made for future research as well as recommendations for Islamic private schools.

### Recommendations for future research

1. This study aimed to answer the first key question of Tyler's model of curriculum planing which was to determine what educational purposes the school should seek to achieve. For future research, researches to answer the other three questions of Tyler's model of curriculum planning are very significant in order to select, organize and evaluate learning experiences.
2. In order to implement the proposed guidelines, each school may wish to conduct needs assessment at the school level to compile additional data which would help make the proposed guidelines more concrete.
3. The Delphi techniques could be employed as a method to predict future events that concern the area of curriculum planing for Islamic private schools.
4. For future studies, each standard of religious subject areas should be studied to ensure that they are consistent with students' abilities, interests and needs.

### Recommendations for Islamic private school

Previously, the design of a local-based curriculum for Islamic private school was focused on religious subject areas without including academic subjects. However, the findings of this study, which were regarded as guidelines for constructing the local-based curriculum, had covered both religious and academic subject areas despite primarily focusing on religious subject areas.

Based on the review of the literature and findings of the study three curriculum models are recommended. These three models are based on findings which were achieved by adapting the Tyler model of curriculum planing, especially, to answer the first key question of his model, what educational purposes should the school seek to attain?. These models are as follows;

Figure 16, Model one

Subject areas	Grade 7-9	Grade 10-12
1. Thai Language. 2. Mathematics. 3. Science. 4. Society Religion and Culture. 4.1 Islamic Sociology. 4.2 Islamic Economic. 5. Arts. 6. Vocational Education and Technology. 7. Physical Education. 8. Foreign Languages. 8.1 English. 8.2 Arabic. 8.3 Malay.		
Activities.		
Total.	At least 1200 h/y	At least 1200 h/y

The first model can be designed by modifying the national curriculum. Islamic subject area will be included in the subject area of Society, Religion and Culture. Other subject areas will be islamized reflecting the local needs. The standards of each religious subject area must be consistent with the findings of the study.

Figure 17, Model two

Subject areas	Grade 7-9	Grade 10-12
1. Thai Language. 2. Mathematics. 3. Science. 4. Society Religion and Culture. 4.1 Islamic Sociology. 4.2 Islamic Economics 5. Arts. 6. Vocation and Technology. 7. Physical Education. 8. Foreign Languages. 8.1 English. 8.2 Arabic. 8.3 Malay. 9. Religious Studies. 9.1 The Holy Qur'an (al Qur'an). 9.2 Prophetic traditions ( <i>Hadith</i> ). 9.3 Unity ( <i>Tauhid</i> ). 9.4 Islamic jurisprudence ( <i>Fiqh</i> ). 9.5 Islamic History ( <i>Sira</i> ). 9.6 Islamic ethics ( <i>Akhlaq</i> ).		
Activities.		
Total.	At least 1200 h/y	At least 1200 h/y

The second model can be constructed as an integrated curriculum. In such a curriculum, Islamic subjects will be a separate subject area, besides the eight subject

areas proposed in the national curriculum. Accordingly, there will be nine subject areas in such a curriculum, namely, (1) Thai Language; (2) Science; (3) Mathematics; (4) Society, Religion and Culture; (5) Physical Education; (6) Arts; (7) Vocational Education and Technology; (8) Foreign Languages; and (9) Religious Studies.

Figure 18, Model three  
The National curriculum

Subject areas	Grade 7-9	Grade 10-12	
1. Thai Language. 2. Mathematics. 3. Science. 4. Society Religion and Culture. 4.1 Islamic Sociology. 5. Arts. 6. Vocation and technology. 7. Physical Education. 8. Foreign Languages.			
Activities.			
Total (At least)	1,200 hours /year	1,200 hours /year	

The local-based curriculum.

Subject areas	Grade 7-9	Grade 10-12
Religious Studies 1. The Holy Qur'an (al Qur'an). 2. Prophet Traditions ( <i>Hadith</i> ). 3. Unity ( <i>Tauhid</i> ). 4. ( <i>Fiqh</i> ) Islamic jurisprudence. 5. Islamic History ( <i>Sira</i> ). 6. Islamic Ethics ( <i>Akhlaq</i> ). 7. Malay Language. 8. Arabic Language.		
Activities		
Total	500-600 hours/ year	500-600 h/ year

The third model shows that the local-based curriculum can be separately designed. Nearly all Islamic subject areas will not be incorporated in the national curriculum. Only few subjects will be included in the subject area of Society, Religion and Culture suggested by the national curriculum. Designing such a curriculum means that there will be two curricula implemented in Islamic private schools simultaneously. Graduates will be awarded two certificates, namely, the Certificate of Religious Studies and the Certificate of Academic Studies.

Besides the above models, the following guidelines are recommended;

1. Findings of the study showed that the formulating purposes of academic subject areas had to be consistent with the teachings of Islam otherwise those purposes will not be widely accepted by Islamic private schools.
2. The proposed guidelines, based on data obtained through the study, can be applied for both integrated and separated curricula. However, benchmarks of curriculum standards, items number 1-24, must be achieved after completing the curriculum.