INSTRUCTIONAL DESIGN FOR THE TEACHING OF ARABIC AT ELEMENTARY SCHOOLS IN CARAGA REGION, PHILIPPINES:
A NATURALISTIC STUDY

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ABSTRACT

Arabic language considered as one of the necessities and top priorities of a young Muslims to learn. This research seeks to discover and to explore the naturalistic study on Instructional Design for the teaching of Arabic at Elementary Schools in CARAGA Region, Philippines. More specifically, this research seeks to answer the following questions, namely: 1. what are the goals of instructions in teaching Arabic at Elementary Schools in CARAGA Region, Philippines?; 2. what are the instructional strategies used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines?; 3. what are the instructional materials used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines? and 4. how does teaching Arabic evaluated at Elementary Schools in CARAGA Region, Philippines? This study aimed to define the end goal of instruction in teaching Arabic; to find out the instructional strategies used in teaching Arabic; to determine the instructional materials used in teaching Arabic and to maximize the effectiveness, efficiency and appeal of instruction used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines.

Based on the obtained information, the data were analyzed. It was found that the Instructional end goal of teaching Arabic Language at Elementary School concerned with developing competence in the listening, speaking, reading and writing skills of the Muslim Learners. In addition, Asatidz in Arabic Language may use any teaching strategies as long as they are appropriate for the content of the lesson, and they accomplish the purposes set for the strategies. There is no specific order or unified law on Instructional Strategies in the Philippine Education prescribing or limiting the Asatidz to use in teaching Arabic Language. Moreover, the types of instructional materials used in teaching Arabic Language in Elementary School were teacher’s designed instructional materials and commercial text book. The Madrasah Textbooks were donated by UNICEF and World Islamic Call Society (WICS), a Libyan-based International Organization. Finally, there are daily, monthly and yearly assessment and evaluation of teaching Arabic Language at Elementary School in CARAGA Region, Philippines.

Keywords: Naturalistic Study, Instructional Design, and Teaching Arabic Language.
1. INTRODUCTION

The Muslims in the Philippines consist of thirteen ethno-linguistics groups, namely: Iranun, Magindanaon, Maranao, Tao-Sug, Sama, Yakan, Jama Mapun, Kalilagan, Kalibugan, Sangil, Molbog, Palawani and Badjao. There are also Muslims among the other indigenous peoples of Mindanao like the Teduray, Manobo, Bla-an, Higaonon, Subanen, T'boli, and others. In recent years, significant number of people from Luzon and Visayas and migrant communities in Mindanao converted to Islam. (Lingga, 2004)

The Muslims who traditionally inhabited Mindanao – the islands of Basilan, Palawan, Sulu and Tawi-Tawi archipelago in the south of the Philippines identify themselves as Bangsamoro. The name Moro was given by the Spanish colonizers to the Muslims in Mindanao whom they found to have the same religion and way of life with the Muslims of North Africa who ruled the Iberian Peninsula for centuries. The Malay word bangsa, which means nation, was prefixed to suggest distinct nationhood. The term has find place in official documents of the Organization of Islamic Conference (2001) and agreements between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF). (Ibid.) Some of the Muslim Minorities in the Philippines are the following, namely:

- Meranao means "people of the lake." Their homeland is called Lanao or "lake." They have braved much of the attempts to conquer and subdue them. They are also known for their artistry in carving, boat making and creation of malongs; (Ibid.)
• Maguindanao originally means "people of flooded plain." The name Maguindanao was also named after the Sultanate or dynasty that ruled the area for several years; *(Ibid.)*

• Tausug derives from tau meaning "man" and sug meaning "current" and translates into "people of the current." Another argument made on the meaning of the name states that the name in fact translates to "brave people"; *(Ibid.)*

• Ilanon or Iranun are said by many to have been the origin of the ethnic groups within the Lanao Del Sur to the Maguindanao areas. The Iranun language is in fact seen in the Maranao and Maguindanao languages; *(Ibid.)*

• Sama are considered boat-people, spending most of their time in constant movement throughout the islands in the area or living on the water. The Sama are also considered the sea-gypsies of the Philippines; *(Ibid.)*

• Yakan is the majority Muslim group in Basilan. The Yakan have generally two spheres of belief integrating Islamic principles and traditional beliefs into what is referred to as "folk Islam"; *(Ibid.)*

• Molebugan or Molbog - The word molbog originated from the word "malubog" which means "murky or turbid water". Their language and practices share close affinity to the Orang Tidung (Sabah), Sama and the Tausugs; *(Ibid.)*

• Kolibugan means "half-breeds." Originally from the Subanon tribes, these people are called such because their culture has been said to be half breed, having come into Islam through intermarriage with Muslim communities; *(Ibid.) and
- Sangil are said to have come from Sanghe (islands in Indonesia between the Celebes), the origin of the name Sangil. They are people who were already Muslims before they came to Philippine shores. *(Ibid.)*

The madrasah or Islamic education in the Philippines is believed to coincide with the growth and coming of Islam, which was brought by Arab missionaries and Malay adventurers who settled in Sulu and western Mindanao. Based on the Sulu Genealogy, in the 13th century, a certain Tuan Mashaika arrived in Sulu and introduced Islam to the inhabitants. *(Abubakar, 1983)*

A later missionary by the name of Karim-ul-Makhdum arrived during the second half of the 14th century, and his religious activities reinforced the growing Islamic community in Sulu *(Abubakar, 1983)*. Makhdum was followed a decade or so later by a Sumatran Muslim nobleman, Rajah Baguinda, who intuited himself into the local Sulu leadership and also furthered the spread of the teachings of Islam. *(Hassoubah, cited in Alonto, 1986)*

In the beginning of 15th century, another Arab missionary, Sayyid Abū Bakr also known as Sharif-ul Hashim, landed in Jolo island. Abu Bakr consolidated political power by introducing the sultanate as a political system with himself becoming the first sultan. His 30-year reign saw the construction of mosques and the establishment of madaris. *(Abubakar, 1983)*
Madrasah education was mostly done in the house of the pandita or guro, a Sanskrit word for “teacher.” Sometimes classes were also done in the masjid or mosque. Lessons were confined to the reading and writing of the Arabic language as the means of reading the Qur'an. *(Alonto, 1986)*

Today, madaris are scattered nationwide, with the majority found in Central and Western Mindanao. It is estimated that there are between 600 and 1,000 madaris in Mindanao with a total student population of between 60,000 and 100,000. Provinces with over 100 madaris each are Lanao Del Sur, Basilan and Maguindano. *(History of ALIVE Program, see “http://depedaliveprogram.weebly.com/history.html”, retrieved on February 5, 2015, 1:05 am)*

Department of Education Undersecretary for Muslim Affairs, *Dr. Manaros B. Boransing*, gives definition and the types of madrasah in the Philippines. According to him, there are three general descriptive types of madrasah in the Philippines, namely: Traditional or Weekend Madrasah, Developmental or Formal Madrasah and Standard Private Madrasah. **Traditional or Weekend Madrasah** is considered as non – formal education due to its characteristics: (a) classes are held Saturdays and Sundays only or days agreed upon by the teacher and the students/ pupils; (b) It does not have a formal curriculum; (c) it is non – graded and may have multi – age grouping; and (d) it only requires its teachers to be graduates of a madrasah or to be an Imam (Muslim Religious Leader). **Developmental or Formal Madrasah** offers a hierarchically structured education and sequential learning generally attune with formal education system. It operates like a regular school where students go through madrasah ebtida and e’dadi (pre – school) to madrasah sanawî (high school). The teachings concentrate on Islamic religious and cultural subjects and include some mathematics and sciences courses with Arabic as the medium of
instruction. This type is not recognized and not accredited by the Department of Education in the Philippines because it does not implement the standard curriculum of DepEd. **Standard Private Madrasah** has been harmonized, upgraded and modified to become a component of the Philippines education system through the issuance of DepEd order No. 51, s.2004, prescribing the standard curriculum to obtain government recognition and accreditation. In public schools, the enriched curriculum is likewise prescribed mandating the offering of Arabic language and Islamic values for Muslim students throughout the country in areas where there is a Muslim Population. *(Ibid.)*

Aside from the madaris, the Department of Education (DepEd) has 459 public schools nationwide implementing madrasah. This number does not include the Autonomous Region in Muslim Mindanao (ARMM) with its own regional DepEd which is technically independent of the national DepEd. *(Ibid.)*

The Philippine government through the DepEd has developed the Road Map for Upgrading Muslim Basic Education, a comprehensive program for the educational development of Filipino Muslims. *(Ibid.)*

The Road map espouses the following principles:

- That Muslims, like all other Filipino citizens, shall have intellectual and educational capacity to participate actively in the social, economic and political endeavors of the country. A progressive Muslim will be a peace-loving and patriotic Filipino citizen who is able to compete in the job market locally and globally to upgrade his/her quality of life; *(Ibid.)*
• That Muslims as Filipino citizens shall advance their educational status, from which the Philippine nation shall obtain political and economic gains and benefits that will ensure a steady flow of investment, not only in Mindanao but in the whole country; (Ibid.)

• That Muslims as Filipino citizens shall ensure sustained and permanent peace through access to Islamic-friendly educational curriculum and quality basic education comparable to the rest of the Filipino people; (Ibid.)

• That there shall be a strengthening of the present Madrasah educational system as vital component of the national education system; (Ibid.) and

• That the peace process shall be enhanced when Filipino Muslims are educated in Islamic-friendly quality basic education which will contribute to the eradication of separatist sentiments in the minds of present and future generations of Filipino Muslims. (Ibid.)

The Road Map has the following program components: Development and institutionalization of madrasah education; Upgrading quality secular basic education in formal elementary and secondary schools serving Muslim students; Developing and implementing an alternative learning system for Filipino Muslim out-of-school youth; Developing and implementing appropriate livelihood skills education and training for present-day students of private madaris and out-of-school youth; Supporting government efforts to provide quality Early Childhood Care and Development (ECCD) Program for Filipino Muslim preschool children and Creation of a Special Found for Assistance to Muslim Educational (FAME) by an Act of Congress. (Ibid.)

The development and institutionalization of madrasah education as well as the standard curriculum for elementary public schools and private madaris was approved and prescribed by the Department of Education under DepED Order No. 51, s. 2004. The Autonomous Region in Muslim
Mindanao (ARMM) had adopted the national standard curriculum by virtue of ARMM RG Executive Order No. 13-A, s. 2004. With these issuances, the madrasah educational system has now been upgraded as a vital component of the national educational system, similar to the mainstream school system. (Ibid.)

This research is all about the naturalistic study on Instructional Design for the Teaching of Arabic at Elementary Schools in CARAGA Region, Philippines. This research is a naturalistic study because the aim of this study is to find out the condition and the natural setting of the teaching of Arabic language at elementary schools in Caraga region, Philippines. The main focus of this study is determine the instructional goals, instructional strategies, instructional materials in teaching the Arabic language and how does the teaching of Arabic language at elementary schools in Caraga region, Philippines be evaluated.

There is no doubt that, the Arabic Language has an exceptional position in Islam (Hooker, 1999). Allah Ta’ala has chosen the Arabic Language as an effective medium of communication for His message. Arabic is not only a language per se, but a language that has been chosen by Allah Ta’ala to communicate with His servants (Coffman, 1995:4). Allah Ta’ala says in the Quran: Verily, We have sent it down as an Arabic Quran in order that you may understand (Al -Quran 9:61). In fact, Allah Ta’ala is directly telling us that learning the Arabic language is very crucial in understanding His message. Indeed, in order to understand the beauty of Al-Quran, one must put the learning of the Arabic Language as the first priority. The use of the Arabic language in the Philippines is not a strange phenomenon because there are a number of Filipino populations who are Muslims and Arabic language is part of Islamic religion.
Teaching Arabic in an early time of Muslims in the Philippines has no formal grades called for today non-formal education. Madrasah (pl. madaris) generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy. It is a privately – operated school which relies on the support of the local community or foreign donors, particularly from Islamic or Muslim Countries. The Madaris are the oldest educational institution in Mindanao and are recognized to be the single most important factor in the preservation of the Islamic faith and culture in the Philippines (Boransing).

2. RESEARCH METHOD

This research uses Qualitative Research Method. Qualitative research answers questions about the complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participants’ point of view. It seeks a better understanding of complex situations, often exploratory in nature, and may use observations to build from the ground up. (Brett, 2013:3)

Consequently, by using qualitative methods, it is possible to reveal what kind of process the teachers follow while preparing their courses. Therefore, the researcher uses a descriptive Naturalistic study approach to describe the instructional design for teaching Arabic at elementary school in CARAGA Region, Philippines.

This study is conducted at CARAGA Region, Philippines on second semester of academic school year 2015 – 2016. This study is presented and defended after its completion at Graduate School of Department of Educational Management leading to the Degree of Masters in Educational Management at Muhammadiyah University of Surakarta, Indonesia.
The instruments used in conducting the study were documentation and observation. In order to answer the research questions, the researcher collected data and observed the actual teaching of Arabic language; classroom procedure and classroom facilities; learning objectives and the role of instructional materials; the supervisors’ activities on the Arabic language teachers and visitation of the Selected Elementary Schools in CARAGA Region, Philippines.

Validity is defined as the extent to which differences found with a measuring instrument reflect true differences among those being tested. To assess the validity of the instruments used in this research such as review of related literature and review of related studies content validity established where a recognized experts in the area of study (Thesis adviser, Thesis proposal professors, and other qualified persons) are asked to give their opinion on the validity of the tool. (Kothari, 2004) According to (Dawson, 2002), the research tool or instrument which provides the input into a study defines the validity and reliability of a research. By deductive reasoning we could say that if the research instruments are valid and reliable, then so does the data of the study and the study itself. Feedbacks obtained from the experts were used to strengthen suitability, reliability and validity of the instruments.

The researcher gathers the needed data to answer the research questions given in this study. Specifically, the researcher seeks to discover the data relating to instructional goals, instructional strategies, instructional medium and evaluation used in teaching Arabic at Elementary Schools in CARAGA Region, Philippines.

The researcher uses the following data sources: First, The data sources which are adopted as a binding law such as the 1987 Constitution of the Philippines, the Educational act of 1982, Republic acts pertaining to education, the Department of Education Orders (DepEd Orders), and
the Department of Education Memos (DepEd Memos) either from central, regional or divisional. Second, the data sources which are adopted as a results of study through many literatures such as books, magazines, articles, journals, newspapers, reports and thesis. Third, the data sources which are explanations from the first and the second data sources such as encyclopedia and dictionary.

3. FINDINGS AND DISCUSSIONS

This research was conducted in Caraga region Philippines; the purpose of this research is to find out what is the Instructional Design Used in the Teaching of Arabic Language at elementary schools in Caraga Region Philippines. There were four major focuses of this research that the researcher obtained: First, What are the goals of Instructional in the Teaching of Arabic language at Elementary schools in Caraga region, Philippines. Second, What are the Instructional strategies used in the Teaching of Arabic Language at Elementary schools in Caraga region. Third, What are the instructional materials used in the teaching of Arabic language at elementary schools in Caraga region. Fourth, How does the teaching of Arabic language at elementary schools in Caraga region evaluated.

First, Instructional goals are fairly broad statements reflecting what students should learn. An example of a course goal is “Students will develop a basic speaking knowledge of the Arabic language that will enable them to carry on a simple conversation with other people who can speak Arabic”. Instructional goals express the general focus of the Instruction and help students understand the direction the instruction will take. Instructional objectives are more specific statements that describe expected actions or behaviors, reflecting ways in which students’ behaviors will change and/or things students will be able to do once the teaching process is completed. They take the guesswork out of matching the teacher’s expectations with the
students’ performance. You may devise several instructional objectives, depending on the number of key topics you address in your lesson.

The instructional goals for the teaching of Arabic language at elementary schools in Caraga region is to use Arabic language in effective communication, both oral and written, show proficiency in logical sequencing of different information and messages heard and read. There were sets of Instructional goals for the teaching of Arabic language at elementary schools in Caraga region for each grade level that the teachers of Arabic language should attained at the end of the school year.

In Determining instructional goals, the teacher should consider the following: the needs of the learners, the nature and needs of the society in which the students are presently living and the one(S) in which they will live as adults, and the requirements of the subject matter to be taught. Goals stated in the form of a rationale help teachers to clarify this process and to focus on the essential components of the curriculum. This examination must be ongoing, since the society, the learners and the subject matter are continually changing, as are the needs and the interests of the teacher.

Wes Williams (2004) stated, Instructional goals describe what behavior students will learn or be able to do after instruction and indicate the context in which the behavior is to occur. Once the instructional goals are selected one or more objectives are developed to assess progress towards each goal. The goal and the objectives used to assess progress towards it have the same behavioral outcome. Wes Williams also stated three (3) basic requirements of instructional goals, these are the following:

- Instructional goals should be measurable; that is, describe the behavior the student is to perform in directly observable terms.
• Instructional goals should indicate what the student can reasonably accomplish.
• Instructional goals should specify the context in which the behavior is to occur to make the behavior functional.

Second, Instructional strategies are techniques that teachers use to help students become independent, strategic learners. These strategies become learning strategies when students independently select the appropriate ones and use them effectively to accomplish tasks or meet goals.

Effective instructional and learning strategies can be used across grade levels and subject areas, and can accommodate a range of student differences.

There is no specific order or unified law on Instructional strategies in the Philippine Education prescribing or limiting the teachers of Arabic language to use in the teaching of Arabic language. Teachers in Arabic language may use any teaching strategies as long as they are appropriate for the content of the lesson, and they accomplish the purposes set for the strategies. Besides, each teacher of Arabic Language are required to prepare a Lesson plan for every lessons the teacher about to teach, the lesson plan will serve also as the teacher’s guide for every lessons, A lesson plan is the teacher’s road map of what students need to learn and how it will be done effectively during the class time. Before the Teacher plan his/her lesson, he/she will first need to identify the learning objectives for the class meeting. Then, he/she can design appropriate learning activities and develop strategies to obtain feedback on student learning. These are the five key components used in making a lesson plan for the teaching of Arabic Language at Elementary schools in CARAGA Region: Objectives, Subject Matter, Procedure, Evaluation and Assignment.
In teaching and learning process, most activities can be categorized as one of for instructional methods: Practice and drill, questioning, lecture and problem solving or experiential. No one approach, whether teacher-centered or student centered is inherently good or bad. How you teach is dictated by who and what you teach. The method of practice and drill has applications for teaching skill and processes. Questioning is used as part of many different types of lessons: types of questions include low level and high level, convergent and divergent and valuing. Lecturing is one of the oldest instructional methods. Different types of teacher talk can be effective with different students, but in general the length, complexity and frequency of teacher talk should be reduced for younger and slower students. An Experiential and Problem-solving approach helps students actively take responsibility for their own learning. Such approaches, which are inductive in nature, help students discover knowledge, not just assimilate teacher-identified content, and help them retain information better and longer.

Third, The use of instructional materials provides the teacher with interesting and compelling platforms for conveying information since they motivate learners to learn more. Ezegbe (1994) classified them into two as visual materials, made up of reading and non-reading materials and audiovisual materials comprising electrically operated and non-electrically operated materials.

The purpose of instructional materials is to promote efficiency of education by improving the quality of teaching and learning. Incorporating these tools and materials present, support and reinforces teaching. According to Aduwa-Ogiegbaen and Imogie (2005) these materials and resources including audio tape recorders, video tape recorders, slide projectors, opaque projectors, overhead projectors, still pictures, programmed instruction, filmstrips, maps, chart,
graphs and many more offer a variety of learning experiences individually or in combination to meet different teaching and learning experiences.

In this research, it has been revealed that the types of instructional materials used in teaching Arabic Language in Elementary School were teacher’s designed instructional materials. The teachers are using the Arabic language textbook provided by the Philippine Department of Education as primary references for the teaching of Arabic language. Aside from the textbooks, the other teaching aids is depends on what Instructional Materials could be appropriate for each lessons, these are the common Instructional Materials used in teaching Arabic language at Elementary schools in Caraga Region: Textbooks, Graphics/Charts, Pictures, Real Objects, Television and LCD Projector. Teachers’ are the one who will select what Instructional Materials could be appropriate for their lessons and make sure that with the use of such instructional material the teaching process will be effective.

Allan C.O. and Thomas J.L,II (2004) For each subject and grade level, you need basic instructional materials to implement successful teaching and learning. Teachers, both beginning and experienced, should become familiar with the curriculum bulletin and guides for their subjects and grade levels. Such bulletins list necessary, recommended and supplementary materials. Teachers should be familiar with the materials available in their school by discussing them with experienced colleagues or supervisors. Teachers must also find out how to construct supplementary materials in order to address areas of weakness in prescribed textbooks and materials used by a school district.

Fourth, Assessment and evaluation are essential components of teaching and learning in Arabic Language as well as the other subjects. Without an effective evaluation program it is
impossible to know whether students have learned, whether teaching has been effective, or how best to address student learning needs. The quality of the assessment and evaluation in the educational process has a profound and well-established link to student performance. This Research find out that regular monitoring and feedback are essential to improving student learning. What is assessed and evaluated, how it is assessed and evaluated, and how results are communicated results send clear messages to students and others about what is really valued—what is worth learning, how it should be learned, what elements of quality are most important, and how well students are expected to perform.

The Assessment and Evaluation for the teaching of Arabic Language in Caraga Region is highly recommended for the Administrators and for the teachers, the Administrators are required to conduct regular monitoring and evaluation for The Implementation of the Arabic Language and Islamic Values Education Program to ensure that the problems, issues and challenges in terms of program implementation are properly addressed and Division Office and Financial Plan are properly implemented.

Every teacher is expected to conduct an evaluation at the end of each lesson, it is either a written or an oral evaluation, and it serves as the summative assessment of student’s learning at the end of the lesson. It is signed by the teacher and checked by the school principal. Among the assessment and evaluation are as follows: graded recitation, quiz, and demonstration and among others. The assessment and evaluation tests can be found in the teacher’s lesson plan for each lesson.

For the Assessment of the students’ performance in Arabic Language there were prescribed assessment criteria for some specific students’ performances such as: Periodic Test, Quizzes, Class Participation, Assignments, Projects and Other Performance outputs. Each of the
said criterions has its own suggested rubrics to refer from regarding the interpretation of the students’ score.

Allan C.O. and Thomas J.L,Il (2004) as teachers you are expected to assess your students and to give them a grade. You need to temper you judgement with balance and humanness. Give your students the benefit of the doubt and try to reduce the anxiety and stress that often accompany the testing and grading process.

4. CONCLUSION

Based on the obtained information regarding the ethnographic study on the teaching of Arabic language at elementary schools in Caraga region, Philippines, the data were analyzed and it leads the researcher to a number of conclusions pertaining to the sub-focuses of the study. Specifically, the sub-focuses of this study are the following (1) The Instructional goals for the teaching of Arabic language; (2) The instructional strategies used in teaching the Arabic language; (3) The instructional materials used in the teaching of Arabic language; and (4) How does the teaching of Arabic language evaluated at elementary schools in Caraga region, Philippines.

It was found that the Instructional end goal of teaching Arabic Language at Elementary School concerned with developing competence in the listening, speaking, reading and writing skills of the Muslim learners. based on the finding regarding the instructional goals for the teaching of Arabic language at elementary schools in the said region, the researcher conclude that the intended goals for each grade level at the end of every school year were adequate basis to attain the main goals which is to develop the learners’ competency in the listening, speaking, reading and writing skills in Arabic language.
In addition, the teachers of Arabic Language may use any teaching strategies as long as they are appropriate for the content of the lesson, and they accomplish the purposes set for the strategies. There is no specific order or unified law on Instructional Strategies in the Philippine Education prescribing or limiting the teachers to use in teaching Arabic Language. Based on the actual classroom observation for the teaching of Arabic language at some selected elementary schools in Caraga region, the researcher conclude that enriching teaching strategies are very important for every teachers. Because, the learning outcome depends on the efficiency of the teaching strategies the teachers are using.

Moreover, the types of instructional materials used in teaching Arabic Language in Elementary School were teacher’s designed instructional materials and commercial text book. The Madrasah Textbooks were donated by UNICEF and World Islamic Call Society (WICS), a Libyan-based International Organization. Aside from the textbooks provided by the Department of Education, there are plenty of instructional materials or instructional aids that the teachers are can use in the teaching of Arabic language for as long as they are appropriate on the lesson, the commonly used instructional materials that the teachers are using or being used are: chalkboard, graphic/charts, pictures, real object (realia), television and LCD projector, but unfortunately not all of the teachers of Arabic language in the said region are capable on using the LCD projector, because not all of them are computer literate.

Finally, there are daily, monthly and yearly assessment and evaluation of teaching Arabic Language at Elementary School in CARAGA Region, Philippines. Every teacher is expected to conduct an evaluation at the end of each lesson, it is either a written or an oral evaluation, and it serves as the summative assessment of student’s learning at the end of the lesson. Among the
assessment and evaluation are as follows: graded recitation, quiz, and demonstration and among others. The assessment and evaluation tests can be found in the teacher’s lesson plan, and for assessing of students performance in Arabic Language the teachers have assessment criteria such as: Periodic Test, Quizzes, Class Participation, Assignments, Projects and Other Performance outputs. Each of the said criterions has its own suggested rubrics to refer from regarding the interpretation of the students’ score. The researcher concludes that the evaluation of teaching is very important. Through evaluation the teacher will see if teaching process is effective and find out the results of the students’ achievements. It reveal the specific points of strength and weakness in teaching and learning process that may lead the teacher to see which part of the teaching and learning process need to be improved to make the learning and teaching process more effective and efficient towards the learners and helps teachers to discover the needs of the students.
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