



**MAY 19 2011**

DepEd ORDER  
No. **40**, s. 2011

**AMENDMENT TO DEPED ORDER NO. 51, S. 2004  
(Standard Curriculum for Elementary Public Schools and Private Madaris)**

To: Undersecretaries  
Assistant Secretaries  
Regional Secretary, ARMM  
Regional Directors  
Schools Division/City Superintendents  
Head, Private Madaris  
Heads, Public Elementary Schools

1. Starting School Year (SY) 2011-2012, all public schools with substantial number of Muslim enrollees and private Madaris adopting the Standard Madrasah Curriculum are enjoined to implement the **Refined Elementary Madrasah Curriculum (REMC)** as amendment to DepEd Order No. 51, s. 2004 entitled "*Standard Curriculum for Elementary Public Schools and Private Madaris.*"

2. The said DepEd Order has been adopted by DepEd Administrative Region for Muslim Mindanao (ARMM) under Executive Order (EO) No. 13-A of the ARMM Regional Governor. This has been monitored closely and evaluated by Basic Education Assistance for Mindanao-Australian Agency for International Development (BEAM-AusAID) with the recommendation to undertake a thorough review and refinement of the curriculum, including the textbooks, teachers' manual, and other learning materials. The review and refinement of the said curriculum were undertaken in 2010 by the SEAMEO-INNOTECH as service provider, together with Muslim experts in Arabic Language and Islamic Studies, and curriculum experts of the Bureau of Elementary Education (BEE). The reviewed curriculum was submitted for further evaluation by another set of Muslim experts in Arabic Language and Islamic Studies including local stakeholders.


3. The outcome of the review is the Refined Elementary Madrasah Curriculum (REMC) with two (2) models:

- a. the REMC for Public Schools coined as Arabic Language and Islamic Values Education (ALIVE); and
- b. the Refined Standard Madrasah Curriculum (RSMC) for Private *Madaris*.

Both models contain learning area expectations for Grades I-VI.



4. The REMC aims to:
  - a. establish a smooth transfer of Muslim pupils from recipient private Madrasah to public schools with ALIVE Program or vice versa;
  - b. unify the long history of dichotomy of education among Muslims; and
  - c. promote the Filipino national identity at the same time preserve the Filipino Muslims' cultural heritage.
5. All elementary public schools with at least fifteen (15) Muslim pupils and recipient private *Madaris* are enjoined to implement the REMC contained in the enclosure.
6. Provisions in previous DepEd issuances inconsistent with this Order and its enclosure are hereby modified accordingly.
7. For more information, please contact Ms. Joselita Gulata, Office of the Madrasah Education located at Room E-215, Bonifacio Bldg., DepEd Central Office, Meralco Avenue, Pasig City at telephone nos.: (02) 666-2720 or (02) 666-2632.
8. Immediate dissemination of and compliance with this Order is directed.

  
**BR. ARMIN A. LUISTRO FSC**  
Secretary 

Encl.:  
As stated

Reference:  
DepEd Order: (No. 51, s. 2004)

To be indicated in the Perpetual Index  
under the following subjects:

AMENDMENT  
CHANGE  
CURRICULUM  
POLICY  
SCHOOLS

(Enclosure to DepEd Order No. 40, s. 2011)

**GUIDELINES ON THE IMPLEMENTATION OF THE  
REFINED ELEMENTARY MADRASAH CURRICULUM (2011)**

1. The Refined Elementary Madrasah Curriculum (REMC) which follows DepEd Order No. 26, s. 2005 where Character Education / Edukasyong Pagpapakatao is taught as a separate subject also includes Arabic Language and Islamic Values.
2. The two models of the Refined Elementary Madrasah Curriculum with the specific time allotment by grade / by learning area are shown below:

**A. REFINED ELEMENTARY CURRICULUM  
FOR PUBLIC SCHOOLS**

<b>Learning Areas</b>	<b>Gr. I</b>	<b>Gr. II</b>	<b>Gr. III</b>	<b>Gr. IV</b>	<b>Gr. V</b>	<b>Gr. VI</b>	<b>Frequency</b>
English	90	90	90	60	60	60	Daily
Filipino	70	70	70	60	60	60	Daily
Science and Health			40	60	60	60	Daily
Mathematics	70	70	70	60	60	60	Daily
Makabayan							
SK	60	60	60				Daily
HKS				40	40	40	Daily
EPP				40	40	40	Daily
MSEP (Integrated in Sibika at Kultura)				40	40	40	Daily
Char. Educ./EP	30	30	30	20	20	20	Daily
Arabic Language	40	40	40	40	40	40	3x a wk
Islamic Values Educ.							2x a wk
<b>Total (daily)</b>	<b>360</b>	<b>360</b>	<b>400</b>	<b>420</b>	<b>420</b>	<b>420</b>	

**B. REFINED STANDARD MADRASAH CURRICULUM ( SMC)  
FOR PRIVATE MADARIS**

<b>Learning Areas</b>	<b>Gr. I</b>	<b>Gr. II</b>	<b>Gr. III</b>	<b>Gr. IV</b>	<b>Gr. V</b>	<b>Gr. VI</b>	<b>Frequency</b>
English	90	90	90	60	60	60	Daily
Filipino	70	70	70	60	60	60	Daily
Science and Health			40	60	60	60	Daily
Mathematics	70	70	70	60	60	60	Daily
Makabayan							
SK	60	60	60				Daily
HKS				40	40	40	Daily
EPP				40	40	40	Daily
MSEP Kultura)			(Integrated in Sibika at	40	40	40	Daily
Char. Educ./EP	30	30	30	20	20	20	Daily
Arabic Language	40	40	40	40	40	40	Daily
Qur'ān	30	30	30	30	30	30	Daily
Sīrah and Hādith*	40	40	40	40	40	40	3x a wk
Āqīdah and Fiqh*							2x a wk
<b>Total (daily)</b>	<b>430</b>	<b>430</b>	<b>470</b>	<b>490</b>	<b>490</b>	<b>490</b>	

*\*For a 200-day school year, the total contact time for Sīrah and Hādith is 4,000 minutes. This will also apply for Āqīdah and Fiqh subject. Sīrah and Hādith will be taught alternately with Āqīdah and Fiqh.*

C. Below are the list of expectations for Elementary Education Curriculum and Islamic Studies and Arabic Language (ISAL).

## **ELEMENTARY EDUCATION CURRICULUM**

### **English**

**GOAL:** *Access varied information and creatively use them in spoken and written forms; communicate fluently and accurately orally and in writing, for a variety of purposes and different social and academic contexts at their level while carrying out activities in everyday life.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to listen critically; communicate one's feeling and ideas orally and in writing with a high level of proficiency; and read various text types materials to serve one's own learning needs in meeting a wide range of life's purposes.

At the end of **Grade V**, the learner is expected to listen critically to different text types; express ideas logically in oral and written forms; and demonstrate interest in reading to meet one's various needs.

At the end of **Grade IV**, the learner is expected to listen critically to news reports, radio broadcasts and express ideas accurately in oral and in written form; demonstrate more independence in the use of language to meet everyday needs; and read independently for pleasure and get information from various text types.

At the end of **Grade III**, the learner is expected to listen critically to get information from text heard; demonstrate independence in using the basic language structure in oral and written communication; and read with comprehension.

At the end of **Grade II**, the learner is expected to listen critically to 1-2 paragraphs; use appropriate expressions in varied situations and about places and topics of interest; read critically and fluently in correct thought units, texts for information and entertainment and respond properly to environmental prints like signs, posters, commands and requests; and write legibly simple sentences and messages in cursive form.

At the end of **Grade I**, the learner is expected to recognize differences in speech sounds, word stress, intonation patterns in sentences heard; speak clearly and use appropriate expressions in talking about oneself and the immediate environment; read with ease and understanding beginners' books in English; and write legibly information about oneself, common words and simple sentences in manuscript form.

## **Filipino**

**MITHIIN:** *Nagagamit ang Filipino sa mabisang pagtanggap ng mga impormasyon sa pakikinig at pagbasa, naipamamalas ang kahusayan sa pagpapahayag ng sarili sa pagsasalita at pagsulat upang makaangkop sa pang-araw-araw na sitwasyon ng pamumuhay at mabilis na pagbabagong nagaganap sa daigdig*

### **INAASAHANG BUNGA:**

Pagkatapos ng **IKAANIM na BAITANG**, ang mga mag-aaral ay nakauunawa sa mga napakinggang teksto at naililipat ang impormasyon tungo sa iba pang anyo ng pagpapahayag. Nagagamit ang iba't-ibang pangungusap sa pagpapaliwanag, nakapagbibigay ng solusyon sa mga suliranin batay sa karanasan at mga natutuhang kaalaman sa anumang sitwasyon, nagagamit nang wasto ang mga sangguniang-aklat at iba pa. Nakasusulat ng talatang nagsasalaysay, naglalarawan, naglalahad, at nangangatwiran ayon sa mga isyu o paksang napapanahon, pictorial essay sa tulong ng mga ideya/talang binuo ng klase.

Pagkatapos ng **IKALIMANG BAITANG**, ang mag-aaral ay nakapagbibigay ng sariling reaksiyon, palagay o hinuha sa binasang teksto at nakapagbubuod ng napakinggan o binasang teksto. Nagagamit ang iba't ibang bahagi ng pananalita, mga pangungusap, pahayag o usapan at sitwasyon. Nakagagamit ng diksyunaryo, thesaurus' at iba pang sanggunian sa paghahanap ng impormasyon at nakasusulat ng balita, biro, anekdota, patalastas, poster at sulatin na may 15-20 pangungusap.

Pagkatapos ng **IKAAPAT na BAITANG**, ang mag-aaral ay nakapagpapahayag ng sariling ideya at kaisipan tungkol sa mga impormasyon/kuwentong narinig, nakapagbibigay ng reaksiyon at nakalalahok sa iba't-ibang talakayan, gumagamit ng matalinghagang salita at mga ekspresyong tuwiran at di-tuwiran. Napagsusunod-sunod ang mga ideya at sitwasyon, natutukoy ang mga pangyayaring nag-uugnay ng sanhi at bunga. Nagagamit ang mga bahagi ng pananalita sa pangungusap, pahayag, usapan at sitwasyon.

Pagkatapos ng **IKATLONG BAITANG**, ang mag-aaral ay nakauunawa at nasasagot ang mga tanong tungkol sa pinakinggang balita/ulat, naibibigay ang sariling palagay tungkol sa binasang teksto, naipaliliwanag ang kahulugan ng mga hiram na salita, mga babala at patalastas; nasasabi ang pagkakaiba ng opinyon at katotohanan. Nagagamit ang mga bahagi ng pananalita sa pangungusap, usapan at sitwasyon. Naisusulat ang mga idiniktang patalastas, anunsiyo, poster, liham at iba pang teksto.

Pagkatapos ng **IKALAWANG BAITANG**, ang mag-aaral ay nakapagsasabi ng pangunahing diwa ng kuwento o saknong ng tula. Nakababasa ng may wastong paglilipon ng salita. Nakapaglalarawan ng mga tao, bagay o pook. nagagamit ang mga salitang-kilos sa mga pahayag at nakabubuo ng mga pangungusap ayon sa gamit. Nakasusulat nang kabit-kabit na mga titik na gumagamit ng wastong bantas.

Pagkatapos ng **UNANG BAITANG**, ang mag-aaral ay inaasahang nabibigkas ang tunog ng mga titik ng alpabeto at mga simpleng salita. Nagagamit ang magagalang na pananalita at nakasusunod sa maikling panuto/direksyon. Nakababasa ng bagong salita, payak na pangungusap at maikling babasahin.

Naisusulat ang sariling pangalan at mga payak na pangungusap nang maayos at may wastong bantas.

### **Science and Health**

**GOAL:** *Construct knowledge and understanding of science and health concepts, develop the skill for scientific inquiry, solving problems, communicating scientific ideas and results and for making informed decisions and develop attitudes and values that would benefit themselves, society and the environment.*

#### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to develop functional understanding and application of science and health concepts, basic and integrated process skills and acquire values, attitudes and practices related to body systems (circulatory and nervous), ecosystem, changes in matter, energy forms and transformation energy conservation, friction, structure and characteristics of the Earth, occurrence of natural disasters: earthquake, tsunami, volcanic eruption, stars and constellation.

At the end of **Grade V**, the learner is expected to develop functional understanding and application of science and health concepts, basic and integrated process skills, and acquire values, attitudes and practices related to body systems (reproductive, respiratory and urinary), taking care of the systems, photosynthesis, classifying plants and animals, plant and animal adaptation, endangered animals, materials and their characteristics, mixture, electrical circuit, electromagnet, simple machines, rocks, unequal heating of the Earth's surface, weather systems, typhoon, solar system and recent inventions and discoveries about the solar system.

At the end of **Grade IV**, the learner is expected to develop functional understanding and application of science and health concepts, basic and integrated process/life skills, and acquire values, attitudes, and practices related to body systems (skeletal, muscular and digestive), taking care of the systems, concern towards differently-abled persons, animal and plant reproduction, dangers posed by animals, materials and their uses, methods of heat transfer, soil erosion, weather condition, movement of earth and moon around the sun.

At the end of **Grade III**, the learner is expected to develop functional understanding and application of science and health concepts, basic process/life skills, and acquire values, attitude and practices related to one's sense organs, growth and development, ways of protecting oneself, characteristics of plants and animals, caring for plants and animals, characteristics of solids, liquid and gases, light and sound, force, earth resources and their conservation, weather and the Sun as a source of heat and light.

## **Elementary Mathematics**

**GOAL:** *Demonstrate understanding and skills in computing with considerable speed and accuracy, estimating, communicating, thinking analytically and critically, and in solving problems in daily life using appropriate technology.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the child is expected to have mastered the concepts and operations of whole numbers; demonstrate understanding of concepts and perform skills on decimals, fractions, ratio and proportion, percent, geometry, measurement, and graphs; understood concept of probability and simple algebra; exact and estimated computation of the four fundamental operations involving decimals, money, fractions and measurement, and apply the concepts learned in solving problems.

At the end of **Grade V**, the child is expected to have mastered the concepts and operations of whole numbers; demonstrate understanding of concepts and perform skills on fractions, decimals including money, ratio, percent, geometry, measurement and graphs; exact and estimated computation of the four fundamental operations on rational numbers including money and measurement and apply the concepts

At the end of **Grade IV**, the child is expected to demonstrate understanding of concepts and perform skills of whole numbers up to millions and billions including money, decimals, fractions, geometry and graphs; exact and estimated computation, perform the four fundamental operations; and apply the concepts learned to solve problems.

At the end of **Grade III**, the child is expected to demonstrate understanding of concepts and skills on whole numbers up to one hundred thousand, fractions, geometry, measurement and graph, perform the four fundamental operations of whole numbers and measurement; and apply the concepts learned in solving problems.

At the end of **Grade II**, the child is expected to demonstrate understanding of concepts and skills on whole numbers up to one thousand including basics of geometry; perform addition and subtraction of 3 to 4-digit numbers, understand basic facts of multiplication and division; and apply the concepts learned to solve problems.

At the end of **Grade I**, the child is expected to demonstrate understanding of basic concepts and skills on whole numbers up to one hundred including money, fraction and measurement; perform addition and subtraction of 1 to 2-digit numbers; and apply the concepts learned to solve problems.

## **Sibika at Kultura 1-3**

**MITHIIN:** *Nagpapakita ng pagmamahal sa Diyos at sa kapwa; may pagmamalaki sa mga pambansang pagkakakilanlan; nagtatamasa ng mga karapatan at gumaganap ng mga tungkulin bilang Pilipino; may positibong saloobin tungo sa paggawa; may kakayahan sa pangangalaga sa kapaligiran; at may kasanayang makatugon sa mga hamon ng pagbabago sa daigdig.*



### **INAASAHANG BUNGA:**

Pagkatapos ng **IKATLONG BAITANG**, nakapagpapakita ng pagpapahalaga sa mga yaman ng bansa, sa mga karapatang tinatamasa at mga tungkulin dapat gampanan at may positibong saloobin sa paggawa na nakakatulong sa pag-unlad ng pamumuhay.

Pagkatapos ng **IKALAWANG BAITANG**, nakikilala ang sarili at mga katangian at sagisag na nagpapakilala sa mga Pilipino at sa bansa, may mga karapatan at tungkulin sa paglinang ng kakayahan upang makalahok sa mga gawain sa pamayanan.

Pagkatapos ng **UNANG BAITANG**, nagkakaroon ng kamalayan bilang Pilipino na may paniniwala sa Diyos; may pagpapahalaga sa kalikasan; at may pagpapahalaga sa mga karapatang tinatamasa at mga tungkuling dapat gampanan bilang kasapi ng mag-anak, pamayanan at bansa.

### **Heograpiya, Kasayasan at Sibika ( HKS) 4-5**

**MITHIN:** *Nagpapakita ng pagmamahal sa Diyos at sa kapwa; may pagmamalaki sa mga pambansang pagkakakilanlan; nagtatamasa ng mga karapatan at gumaganap ng mga tungkulin bilang Pilipino; may positibong saloobin tungo sa paggawa; may kakayahan sa pangangalaga sa kapaligiran; at may kasanayang makatugon sa mga hamon ng pagbabago sa daigdig.*

### **INAASAHANG BUNGA:**

Pagkatapos ng **IKAANIM na BAITANG**, nakapagpapakita ng pagmamalaki bilang mamamayang Pilipino na may pagmamahal sa bayan, pagmamalasakit sa yamang bansa at nakatutugon sa hamon ng globalisasyon.

Pagkatapos ng **IKALIMANG BAITANG**, nakapagpapakita ng pagpapahalaga sa mga pangyayaring naganap at nagaganap sa pamumuhay ng mga Pilipino sa iba't ibang panahon ng nakatutulong sa pagbuo ng bayan, nasyon at estado.

Pagkatapos ng **IKAAPAT na BAITANG**, nakapagpapakita ng pagmamalaki at pagpapahalaga sa mga katangiang pangheograpiya, mga yaman at industriya at sa mga pagsisikap ng bawat rehiyon na mapaunlad ang Pilipinas at kulturang nagpapakilala sa ating pagka-Pilipino.

### **ISLAMIC STUDIES AND ARABIC LANGUAGE (ISAL)**

#### **Arabic Language**

**GOAL:** *Develop functional literacy in the Arabic Language to enable learners to read and understand the Holy Qur'ān and Ahādīth as well as equip them with communication skills needed to achieve the vision for elementary education graduates in preparation for secondary education.*

## **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to demonstrate effective communication skills with comprehension; retell short stories heard; infer about possible ending of stories heard or read; write about oneself and the immediate environment applying rules on grammar properly; and write simple composition comprised of 2 or more paragraphs.

At the end of **Grade V**, the learner is expected to demonstrate effective communication skills with comprehension; use simple sentences; identify main ideas of short stories heard; make inferences out of stories heard, write about immediate environment, and apply rules on grammar properly.

At the end of **Grade IV**, the learner is expected to demonstrate the four basic skills: listening, speaking, reading and writing with comprehension of at least 3 to 4-word sentences; communicate using 3 to 4-word sentences, construct at least 2-3 sentences out of stories heard with 2-3 short paragraphs and apply grammar rules properly and correctly.

At the end of **Grade III**, the learner is expected to demonstrate the four basic skills: listening, speaking, reading and writing with comprehension of 3 to 4 word sentences; give meanings of new words learned through context clues; use learned vocabularies in simple sentences; and apply spelling and grammar rules correctly and properly.

At the end of **Grade II**, the learner is expected to listen, speak, write and read with comprehension 4 to 6 syllable words, use polite greetings for appropriate situations; use vocabularies learned in simple conversation; and note details in stories heard with 2-3 sentences and with at least 2-3 words per sentence.

At the end of **Grade I**, the learner is expected to demonstrate oral fluency knowledge on Arabic phonemes, phonetics and alphabet; read 2 to 3 syllable words and understand their meaning and show desirable values by using polite greetings in everyday life.

## **Islamic Studies**

### **Qur'ān**

**GOAL:** *Develop knowledge and skills in reading the Holy Qur'ān, understand the message and apply the values learned in everyday life.*

## **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to memorize four (4) suwar from Sūrah at-Takwīr to Sūrah an-Naba'; apply rules of Mudūd (Madd Wājib, Mad Jāiz, Mad Lāzim, Mad Ewadh, Mad Layn, Mad 'Aridhli-sukūn (rules in Tajwīd)); gain insight from the meaning and lessons learned from the verses; familiarize concepts based on the revelation of the Holy Qur'ān (*Madaniyyah*- chapters revealed in Makkaḥ and *Makkiyah*, chapters revealed in Madinah); and apply the lessons derived from the suwar learned in their daily activities.

At the end of **Grade V**, the learner is expected to memorize four (4) suwar from Sūrah al-Burūj to Sūrah al-Infitār; apply the rules of Mīm As-Sākinah and Nūn As-Sākinah (Iẓhār, Ikhfā, Idghām and Iqlāb (rules in Tajwīd)); define the contextual meaning of the word “Qur’ān”; give the meaning of the selected verses memorized; give the main idea and importance of the suwar read; and practice the lessons derived from the suwar learned in their daily activities.

At the end of **Grade IV**, the learner is expected to memorize seven (7) suwar from Sūrah al-Layl to Sūrah at-Tāriq; apply the rules of Waqf; familiarize with Mīm As-Sākinah and Nūn As-Sākinah (rules of Qur’ān reading); give the contextual meaning and importance of the suwar read; give the meaning of the selected verses read; and practice the lessons derived from the suwar learned in their daily activities.

At the end of **Grade III**, the learner is expected to memorize seven (7) suwar from Sūrah al-Zalzalah to Sūrah ad-Dhuhā; develop sense of understanding thereof; give the literal meaning of the selected verses read; give the importance of the suwar read; demonstrate manner of reading in Tartīl (chant): Qalqalah (rules of vibration in Qur’ān reading: Kubrā & Suḡrā); and internalize the values derived from the suwar learned.

At the end of **Grade II**, the learner is expected to demonstrate proper etiquettes/manners in reading the Holy Qur’ān; memorize eight (8) suwar from Sūrah al-Māūn to Sūrah al-Ādiyāt through Tartīl (chant); recite verses with Lām As-Shamsiyyah wa Lām Al-Qamariyyah and Shaddah letters; give the literal meaning and importance of the selected suwar in their own words; and internalize the values derived from the suwar learned.

At the end of **Grade I**, the learner is expected to understand the concept of Istiādah (seeking refuge in Allāh) and Basmalah (saying Bismillāh before doing anything); listen to the way the Holy Qur’ān is read; memorize and recite Sūrah al-Fātiḥah (The Opening Chapter) and the seven (7) suwar of the last Juz’ of the Holy Qur’ān beginning from Sūrah an-Nās to Sūrah al-Kawthar following the rules of Madd Tabīey; and give the importance of Sūrah al-Fātiḥah.

## **Sīrah and Hādith**

### **Sīrah**

**GOAL:** *Demonstrate understanding of the story of the life of Prophet Muhammad (S.A.W.) from early childhood, to adulthood and propethood and emulate the values learned therein.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to understand and value the life of Prophet Muhammad (S.A.W.) during the first stage of propethood, with emphasis on the traits of Khadijah (R.A.), his first Wahi (the way Qur’ān was revealed to the Prophet (S.A.W.)) through Jibrīl, social sanction, year of mourning, and Laylatul Isrā’ (journey by night from Masjid al-Harām to Masjid al-Aqsā) Wal-Mi’rāj (journey from Masjid al-Aqsā to the heaven); describe his propethood as prophesized; and practice the values derived.

At the end of **Grade V**, the learner is expected to understand Prophet Muhammad's (S.A.W.) life during his post-adolescence years which includes the significant events during his second journey to Shām as a trader, his marriage to Khadijah Bint Khuwaylid (R.A), and his search for truth; discuss the Prophet's (S.A.W) traits (e.g., trustworthiness); and practice the values derived.

At the end of **Grade IV**, the learner is expected to understand the different situations and important roles of Prophet Muhammad (S.A.W.) during his adolescent years such as the event where he had a wrestling exercise with Rokāna and the series of events during the reconstruction of the Ka'bah; discuss the Prophet's (S.A.W) traits, participation and roles from these events; and practice the values derived.

At the end of **Grade III**, the learner is expected to demonstrate understanding about the Prophet's (S.A.W.) life during his early youth from the events of his first journey to Shām (Syria) with Abu Tālib, Harb Al-Fijār (The Sacreligious War) and Hilf Al-Fudhūl (The Goodwill Confederacy); describe his traits, participation and contribution to society; and practice the values derived.

At the end of **Grade II**, the learner is expected to show understanding about the Prophet's (S.A.W.) life and characteristics during his childhood days that is, his first visit to Madinah until his early stay with Abu Tālib; and practice the values derived from these events.

At the end of **Grade I**, the learner is expected to demonstrate knowledge about the childhood of the Prophet Muhammad (S.A.W.) in particular his birth date, birth place, parents and adoptive parents; and retell stories from his birth until his "spiritual surgery".

## **Hādith**

**GOAL:** *Acquire knowledge of and apply the teaching and practices of Prophet Muhammad (S.A.W.) as contained in the Ahādīth.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to demonstrate knowledge and understanding of prescribed Ahādith on Islam as a way of life:

- Marātibu dīnil Islam (Classes of Islamic Religion )
- Halāl and Harām (lawful and unlawful)
- being sincere, humble, forgiving and kind
- wise use of resources
- being industrious and self-reliant
- producing quality work

through reading, reciting, & giving the meaning of the Ahādith; and internalizing & applying the values learned in his/her daily life.

At the end of **Grade V**, the learner is expected to demonstrate knowledge and understanding of prescribed Ahādīth on importance of knowledge, respect for teachers, good manners and behaviors towards others and the society, and protection of the environment through reading, reciting, and giving the meaning

of the Ahādīth; and internalizing and practicing the values learned in his/her daily life.

At the end of **Grade IV**, the learner is expected to read and recite Ahādīth on proper etiquette towards fellowmen, animals and other creations; internalize and practice them as prescribed in the Ahādīth in his/her daily life; and give the meaning of the Ahādīth.

At the end of **Grade III**, the learner should be able to read and recite Ahādīth on the significance of good manners and right conduct towards parents, brothers and sisters, elders, close relatives and others; practice them as prescribed in the Ahādīth in his/her daily life; and familiarize with Mufradāt (vocabularies) from the Ahādīth.

At the end of **Grade II**, the learner is expected to practice selected Ahādīth/supplcations for different occasions such as:

- How he/she cares for his/her personality
- When travelling such as riding and upon getting off a vehicle
- When seeing good and bad things
- During natural events
- He/She feels unsafe in a certain place or time

At the end of **Grade I**, the learner is expected to recite short Ahādīth/supplcations for each of the following occasions:

- Before sleeping and upon waking up
- Before and after eating and drinking
- Before entering and upon going out of the comfort room
- Before dressing and undressing
- Before going out and in of the house and masjid
- For the morning and evening

## **Āqīdah and Fiqh**

### **Āqīdah**

**GOAL:** *Develop understanding of beliefs associated with the Islamic faith (Āqīdah Islāmiyyah), the fundamentals of Islam (Uṣūl At-thalāthah) and the Oneness (Tawhīd) of Allāh (S.W.T.).*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to show understanding of the concepts of Shirk (polythiesm), Kufr (disbelief), Nifāq (hypocrisy) and their effects.

At the end of **Grade V**, the learner is expected to understand the concepts of ʿĪbādah (worship) and its kinds and Ihsān (perfection of ʿĪbādah); and apply Ihsān in daily activities.

At the end of **Grade IV**, the learner is expected to understand the concepts of the 6 Articles of Faith (Īmān); and recognize them.

At the end of **Grade III**, the learner is expected to understand the concept of Tawhīd (doctrine of Oneness [of God]); and acknowledge the Oneness of Allāh (S.W.T.).

At the end of **Grade II**, the learner is expected to demonstrate knowledge of Islam as a religion and Allāh (S.W.T.) as its source; demonstrate knowledge of Muhammad (S.A.W.) as the Last Messenger; and recite the Shahādatayn.

At the end of **Grade I**, the learner is expected to demonstrate knowledge of Allāh (S.W.T.) as the Creator, as God and as al-Ahad (The One); and show reverence to the power of Allāh (S.W.T.).

## **Fiqh̃**

**GOAL:** *Develop understanding of rules in observance of rituals on the performance of the 5 Pillars of Islam, including rules on Halāl and Harām (lawful and prohibited); enhance right conduct and morals, and love for peace, unity, and harmony.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to demonstrate understanding of Hajj; recognize the benefits and virtues of Hajj; and identify the types of Ghusl (as integrated in Kaifiyyatul-hajj).

At the end of **Grade V**, the learner is expected to demonstrate understanding of Šawm including knowledge of Najāis (as integrated in Mubtilātus Šawm); and recognize the benefits and virtues of Šawm.

At the end of **Grade IV**, the learner is expected to demonstrate knowledge of Zakāh and Šadaqah including knowledge of Halāl and Harām (as integrated in Kaifiyyah Az-Zakāh (ways how to give Zakāh); and give the virtues in giving Zakāh and Šadaqah.

At the end of **Grade III**, the learner is expected to demonstrate knowledge of Mubtilātus Šalāh (invalidations of prayer) and Makrūhātus Šalāh (undesirable acts of prayer); differentiate between obligatory and optional prayers; and give the virtues of Šalāh.

At the end of **Grade II**, the learner is expected to demonstrate knowledge of Šalāh (prayer) by performing the 5 obligatory prayers; and give the importance of Šalāh.

At the end of **Grade I**, the learner is expected to demonstrate knowledge of Tāhārah (purification) by applying the etiquettes; familiarize with the 5 Pillars of Islām; and demonstrate Wudhū' (ablution).

## **Islamic Values Education**

**GOAL:** *Acquire the desired Islamic values that would guide learners to be maka-Diyos, Makabayan, Makakalikasan at Makatao; thereby making them agents in advocating and promoting brotherhood, peace and unity, and justice and equality.*

### **LEARNING EXPECTATIONS:**

At the end of **Grade VI**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on different Ahādīth, four (4) suwar (from Sūrah at-Takwīr to Sūrah an-Naba'), concept of Hajj (pilgrimage to Makkaḥ, 5th Pillar of Islam), life story of Prophet Muhammad (S.A.W.) during the early stage of his being a prophet in relation with:

- one's self and Allāh (S.W.T.)
- elders
- people in the community (women and children)
- in one's surroundings
- in the community; and
- show obedience by avoiding Shirk (polytheism), Kufr (disbelief) and Nifāq (hypocrisy); live out a Halāl (lawful) lifestyle; and practice good deeds.

At the end of **Grade V**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on different Ahādīth, four (4) suwar (from Sūrah al-Burūj to Sūrah al-Infītār), concept of ʿĪbādah (worship) and Ihsān (perfection/ worshipping Allāh as if you see Him), concept of Ṣawm (fasting, 4th Pillar of Islam), life story of Prophet Muhammad (S.A.W.) when he was a trader (2nd travel to Shām (Syria)) in relation with:

- one's self and Allāh (S.W.T.)
- friends
- people in the community
- animals and other creations
- in the school and community; practice ʿĪbādah & apply Ihsān; and practice good deeds.

At the end of **Grade IV**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on different Ahādīth, seven (7) suwar (from Sūrah al-Layl to Sūrah at-Ṭāriq), concept of the Zakāḥ (obligatory alms giving, 3rd Pillar of Islam) and Ṣadaqah (giving charity), the 6 Articles of Faith, life story of Prophet Muhammad (S.A.W.) during the time of rebuilding of the Ka'bah in relation with:

- one's self and Allāh (S.W.T.)
- family support staff
- neighbors
- friends
- people in the community
- animals and other creations
- in the school and community; and practice good deeds.

At the end of **Grade III**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on different Ahādith (Prophet Muhammad's (S.A.W.) traditions (maxims)), seven (7) suwar (from Sūrah az-Zalzalah to Sūrah ad-Dhuhā), concept of the Oneness of Allāh (S.W.T.), life story of Prophet Muhammad (S.A.W.) from his early youth (1st travel to Shām with Abu Tālib, Harbul Fujār (The Sacreligious War), and Hilful Fudhūl (Confederacy of Goodwill - the legal treaty) in relation with:

- one's self and Allāh (S.W.T.)
- family members
- teachers/elders
- people in the community
- in one's surroundings
- in the community (public areas); and able to perform Šalāh; and practice good deeds.

At the end of **Grade II**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on supplications, eight (8) suwar (from Sūrah al-Māūn to Sūrah al-Āldiyāt), belief in Allāh (S.W.T.) as the bestower of Islam, concept of Šalāh (prayer), life story of Prophet Muhammad (S.A.W.) from his early childhood days (when he became an orphan) in relation with:

- one's self and Allāh (S.W.T.)
- classmates and other persons in the school
- immediate environment; and able to perform Šalāh.

At the end of **Grade I**, the learner is expected to demonstrate values of maka-Diyos, makatao, makabayan and makakalikasan based on supplications, seven (7) suwar (from the last Juz' from Sūrah an-Nās to Sūrah al-Kawthar) and Sūrah al-Fātiḥah, concept of Tāhārah (purification) & Wudhū' (ablution), life story of Prophet Muhammad (S.A.W.) from his early childhood days in relation with:

- one's self and Allāh (S.W.T.)
- parents
- siblings
- close relatives; and able to practice Tāhārah and Wudhū'.



### COMMENTS AND SUGGESTIONS FROM THE REGIONS

REGIONS	DepEd Order re: Amendment to DepEd Order No. 51, s. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris)
I	<ul style="list-style-type: none"> <li>• Recommended its APPROVAL</li> </ul>
II	<ul style="list-style-type: none"> <li>• Recommended its APPROVAL</li> </ul>
III	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>• The curriculum is age appropriate, developmentally appropriate and culturally relevant.</li> <li>• The needs of the Muslim children are clearly addressed specifically in the study of Islamic Studies and Arabic Language.</li> </ul> <p>SUGGESTIONS:</p> <ul style="list-style-type: none"> <li>• An orientation is set before the implementation to aid all involved not only in understanding the curriculum but in the guidelines and implementation.</li> <li>• Trainings and seminars to be conducted to train Asatidz as most do not have enough pedagogical skills which are needed in the successful implementation of the said curriculum.</li> </ul>
IV-A	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>• Islamic Values Education is allotted 40 minutes per session twice a week while Arabic Language is also allotted 40 minutes per session three times a week. There is a deficit of 40 minutes allotted time for Islamic Values Education.</li> </ul> <p>SUGGESTION:</p> <ul style="list-style-type: none"> <li>• Considering the importance of Islamic Values Education and Arabic Language in Madrasah Education, it is suggested that both be given equal time per week.</li> </ul>
IV-B	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>• Paragraph 2, sentence no. 2 – since it is a general truth, would it be proper to say <b>This has</b> been monitored; sentence 2 and 3 are lengthy.</li> <li>• Paragraph 4, objective letter a – could objective <b>a</b> be accurately measured once the REMC is implemented?</li> <li>• Paragraph 4, objective letter b – how can objective <b>b</b> be measured as to the degree of accomplishment as well as objective <b>c</b>?</li> <li>• Paragraph 4, objective letter c – change <b>identify</b> to <b>identity</b>.</li> </ul> <p>SUGGESTIONS:</p> <ul style="list-style-type: none"> <li>• Copies of REMC be sent to every region, allocate funding for reproduction so that field people have clear directions in the implementation of the program.</li> <li>• Add another paragraph stating that <b>provisions in previous DepEd issuances inconsistent with this Order and its enclosures are hereby modified accordingly.</b></li> </ul>

REGIONS	DepEd Order re: Amendment to DepEd Order No. 51, s. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris)
V	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>No problems with the REMC, except that the additional 40 minute-Arabic subject would mean an additional 40 minutes stay of elementary pupils and teachers in the school every day. This may not be possible to school holding emergency classes due to lack of classrooms.</li> </ul>
VI	<ul style="list-style-type: none"> <li>Ok for approval.</li> </ul>
VII	<p>SUGGESTIONS:</p> <ul style="list-style-type: none"> <li>Include a unified performance-based assessment of the Muslim pupils which will be included in their individual Progress report.</li> <li>Budget of work to be revised accordingly.</li> </ul>
VIII	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>Islamic Values Education is a duplication of EP. These 2 subjects should be taught as one so as not to over-burden the students and give them more time to reflect on the virtues and to facilitate a child-friendly curriculum.</li> <li>These 2 subjects should not be taught separately in order to bridge the gap between Christians and Muslims since over arching objective of this curriculum is to promote unconditional peace and harmony.</li> <li>Teachers who will be teaching this subject should be properly trained and well-versed so that s/he can unify the concept of UNITY OF FAITH, and would not create disadvantage to any of these 2 beliefs and that teachers must be versatile to promote oneness and openness between religious beliefs and orientations.</li> <li>The REMC should serve as a venue for understanding other beliefs by not restricting the focus of learning and confining to only one religious orientation in the context of Education for all.</li> </ul>
IX	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>Curriculum should suit the level of the learners especially on the Arabic Language.</li> </ul>
X	<p>COMMENTS:</p> <p>A. <i>Refined Elementary Curriculum for Public Schools</i></p> <ul style="list-style-type: none"> <li>Agrees on the time allotment which is 40 minutes, 3x a week for Arabic Language and 40 minutes, 2x a week for the Islamic Values Education.</li> <li>The refined curriculum addresses the situation in the field that Muslim students need more time to stay in the schools for the ALIVE classes with 60 minutes Arabic Language and 40 minutes Islamic Values Education. Hence, the refinement that lessens the time allotment is worth pursuing.</li> </ul>

REGIONS	DepEd Order re: Amendment to DepEd Order No. 51, s. 2004 (Standard Curriculum for Elementary Public Schools and Private Madaris)
X	<p>COMMENTS:</p> <p><i>B. Refined Standard Madrasah Curriculum for Private Madaris</i></p> <ul style="list-style-type: none"> <li>• There was no negative reaction from the operators of Private Madaris since they implemented the Standard Madrasah Curriculum. Therefore, the idea of integrating the five core subjects as well as the identified Islamic Education is a welcome curriculum for the operators including the time allotment.</li> <li>• DepEd Order No. 51, s. 2004 was immediately implemented in the public schools while most of the Private Madaris implemented the curriculum just recently, in some of the regions in the country. In as much as there is no complaint from the Private School Operators regarding time allotment in Standard Madrasah Curriculum for Private Madaris, there is no need for the refinement of the curriculum.</li> <li>• DepEd Order No. 51, s. 2004 was implemented in 2005 but there was feedback from the field that ALIVE Program could hardly be accommodated due to the numerous activities in public schools. Therefore, decreasing the time allotment in the public school will make the program more acceptable and attractive to the Muslim pupils. However, the change in time allotment of ALIVE Program in public schools should not be automatically applied in the Private Madaris.</li> <li>• If Arabic Language is considered a mother tongue to Muslim Filipinos, SMC for Private Madaris should allot more time for Arabic Language compared to Filipino and English.</li> </ul>
XI	<p>COMMENTS:</p> <ul style="list-style-type: none"> <li>• The integration of ALIVE subjects in the BEC is one intervention that can increase the participation and completion rates.</li> <li>• It's a language doctrine conflict and language barriers.</li> <li>• The integration of ALIVE subjects in the BEC does not distract, shorten or affect the time allotment of the BEC subjects. However, time scheduling could be a problem during the three-day period for the ISAL. It's an additional burden for Muslim pupils receiving too much academic input/learning experiences in a day.</li> <li>• The daily time allotment of 490 minutes or eight (8) hours and 10 minutes is too long for pupils in Grade IV to VI to stay focused on their lessons.</li> </ul> <p>SUGGESTIONS:</p> <ul style="list-style-type: none"> <li>• Provision of qualified ALIVE teachers to handle ALIVE classes.</li> <li>• Strengthened the immersion of school heads to make them more knowledgeable on the REMC.</li> <li>• Provision of adequate and appropriate teaching aids and devices.</li> </ul>