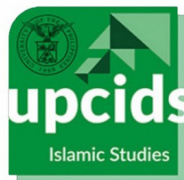




UNIVERSITY OF THE PHILIPPINES  
**CENTER FOR  
INTEGRATIVE AND  
DEVELOPMENT  
STUDIES**



# **Proceedings of the Training of Trainers and Enhancing Madāris Teachers' Support System in the Municipality of Jolo, Sulu**

**March 15-16 and 18-19, 2021**







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PROCEEDINGS

are published by the

UNIVERSITY OF THE PHILIPPINES

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ISSN 2718-9295 (print)

ISSN 2718-9309 (online)

Cover photo provided by Islamic Studies Program



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## Background of the Project

Global Community Engagement and Resilience Fund (GCERF) is an international nongovernment organization based in Switzerland and works closely with the Department of Interior and Local Government (DILG) as its implementing agency in the Philippines. GCERF aims to identify and address drivers of violent extremism through four pathways to change: social cohesion, community agency, equal access to opportunities, and a sense of purpose. Its business model recognizes that local communities are critical in preventing violent extremism. Its security and development program complements and provides alternatives to traditional approaches to counterterrorism by focusing on the drivers of violent extremism and engagement in local communities. By strengthening community resilience, it promotes peaceful and inclusive societies and enables sustainable country-ownership, context relevance, sustainability, gender responsiveness, accountability, and learning.

Through a partnership with the Institute of Autonomy and Governance (IAG), Associate Professor Macrina Morados developed a project proposal on the training of trainers (TOT). It aims to prevent and counter violent extremism. The proposal, “Enhancing Madāris Teachers’ Support System in the Municipality of Jolo, Sulu” has a theme, “Exploring Best Practices in Madāris as [a] Peace Catalyst in Countering the Narratives of Violent Extremism and Strengthening the Asatidh Support System.” The proposal was approved by GCERF in September 2020 in partnership with the Research Association of Islamic Social Sciences, Inc. (RAIS) of the UP Institute of Islamic Studies (UPIIS) and the Islamic Studies Program (ISP) of the University of the Philippines Center for Integrative and Development Studies (UP CIDS-ISP) as a subgrantee of IAG.

## Objectives

This is a documentation report of the TOT, which was held from 15 to 16, and 18 to 19, March 2021 in Jolo, Sulu, Philippines. *Madāris* (plural of madrasah in Arabic) teachers and volunteers took part. The TOT aims to achieve the following:

- 1.) To gather experts who will share best practices on Madrasah teaching by incorporating peace concepts derived from the Qur'ān, Prophetic Traditions (including hadith, sayings attributed to the Propeht Muhammad) and peace-related cultural values and practices of the Tausug.
- 2.) To conduct workshops that can provide assessments on gaps and areas for development on Madrasah pedagogies, curriculum, teachers' support system, as well as on resources on books and textbooks;
- 3.) To plan future activities and areas for further collaboration to enhance the quality of madrasah education in Jolo, Sulu; and
- 4.) To enhance linkages and sharing of experiences among *asatidz* (teachers) and local partners and accessing the support system provided by local government units and the Department of Education.

The training sessions were transcribed and documented by Camille Lucille A. Bello. All photos of, and during the, sessions were provided by the staff of the Islamic Studies Program.

## Module Writers

In the first phase of the project, the organizers gathered experts to write and develop modules on Madrasah teaching strategies which incorporated concepts related to peace from the Qu'rān, Prophetic Traditions, and Tausug cultural values and practices. The writers were composed of faculty members of the UP Institute of Islamic Studies and Philippine Normal University (PNU).

Dr. Carmen A. Abubakar

*Professorial Lecturer &  
Former Dean, UP Institute of  
Islamic Studies (IIS)*



Dr. Carmen A. Abubakar has served the academe most of her life, believing that teaching is a profession that fulfills her because it allows her to nurture young minds. Abubakar knows that the core of the Bangsamoro problem is rooted in the need for knowledge. She is the first Muslim woman to be appointed Dean in the prestigious University of the Philippines (UP), heading the UP IIS for three three-year terms. Born in Jolo, Abubakar has Bachelor of Education degree from Notre Dame of Jolo College. She started teaching at her alma mater before going to UP Diliman to finish a graduate degree in education. She then taught English at the high school department of UP Baguio before heading back to Diliman to earn a PhD in Philippine Studies. Abubakar says that the educational situation in Muslim communities is very poor, as shown in the low level

of literacy in the [former] Autonomous Region of Muslim Mindanao (ARMM). According to her, this implies that the number of people who make enlightened and informed decisions is also very low. Stressing education as the fuel for development, Abubakar said that education has to be made more accessible to the people, especially in rural areas, and thus must be addressed by the government. She says that quality education is impossible to attain if there is an absence of infrastructural support. She is a sought-after professor of History and Society of Filipino Muslims in the Philippines, particularly on gender issues, both here and abroad. Abubakar cowrote a book, “The Convention on the Rights of the Child and Islamic Law, Convergences and Divergences: The Philippine Case (2007),” which was published by the United Nations Children’s Fund (UNICEF). Dr. Abubakar is also the current President of the Research Association of Islamic Social Science, Inc. (RAIS), a nonstock, nonprofit and nonpartisan research, evaluation, advisory, and data-based organization duly registered in 2008 under Philippine laws. RAIS focuses on the concerns, needs, and conditions of Filipino Muslims, and other matters affecting the contemporary Muslim world. RAIS is composed of Muslim academicians and a pool of experts principally based at the University of the Philippines in Diliman, Quezon City. They specialize on Islamic culture, history, political thought, philosophy, law, administration, arts, economic development, contemporary events, and research and policy formulation methodology.



**Dr. Nefertari A. Arsad**

*Faculty & College Secretary, UP  
Institute of Islamic Studies*

Dr. Nefertari A. Arsad obtained her Bachelor of Arts in Islamic Studies and Master of Arts in Education, specializing in Curriculum Studies at the University of the Philippines Diliman in 1991 and 2007, respectively. She earned her Doctoral Degree



in Critical Policy Research at the Center for Policy Research and International Studies, Universiti Sains Malaysia in 2018. Her expertise includes materials and methods in Islamic Studies and Special Problems, Islam in Southeast Asia, Islamic revivalist movements, halāl lifestyles, Islamic education, literary traditions and social and political institutions of Muslims in the Philippines, social structure and institutions of Islam, principles, and processes of curriculum development, including the online platform of UP Open University. She is the College Secretary and a tenured faculty member of the UP IIS.

### Dr. Arlyne Marasigan

*Faculty, Philippine Normal University  
(PNU)- Manila*

*Director, Graduate Research Office*

Dr. Arlyne C. Marasigan is a member of the faculty of PNU with an academic rank of assistant professor. She has several international collaboration initiatives, and her expertise includes chemistry, science education, teacher education, curriculum studies, and comparative education. Dr. Marasigan earned a PhD in Educational Leadership and Policy, majoring in Comparative Education, from Beijing Normal University under a Chinese Government Scholarship (CGS). Her research interest is mainly in the area of education for sustainability such as Sustainable Development (SD), Environmental Sustainability and Development (ESD), Global Citizenship Education (GCE), Rural Education, Green Chemistry, and Science Teaching material development.





Assoc. Prof. Macrina A. Morados

*Faculty and Dean*

*UP Institute of Islamic Studies*

Associate Professor Macrina A. Morados obtained her Bachelor of Arts in Islamic Studies and Bachelor of Laws from Mindanao State University in 1991 and 2001, respectively. She earned her Master's degree in Islamic Studies at the UP Institute of Islamic Studies in 2003 and is presently pursuing her PhD in Philippine Studies at the Tri-College in UP Diliman, majoring in Philippine Culture and Society. She passed the Shari'ah Bar Examinations and was granted

a license to practice by the Supreme Court on 7 November 2006. Her field of expertise includes Muslim Personal and Family Relations (in the Code of Muslim Personal Laws, via Presidential Decree No. 1083 of 1976), Muslim women and children's rights in Islam, interfaith relations, Islamic civilization, and the history of the Muslims in the Philippines. She is coauthor, with Dr. Carmen A. Abubakar, of "The Convention on the Rights of the Child and Islamic Law, Convergences and Divergences: The Philippine Case (2007)." In 2008, she was a recipient of a cultural exchange program grant by the US Department of State and Purdue University. Her recent published articles include topics on theocentricism and pluralism. She was Shari'ah Bar Examiner in 2008 and 2013 for Islamic Inheritance Law and Persons and Family Relations, respectively. Recently, she joined the Philippine Commission on Women (PCW) as a lecturer on Islam for the National Gender and Development (GAD) orientation seminar. This was organized by the Commission on Higher Education (CHED) and the Philippine National Police (PNP) and was held in various divisions in Cagayan de Oro City, Davao City, Cebu City, and Quezon City. She was also a member of the Transitional Justice and Reconciliation Commission (TJRC) under the Historical Injustice Study Group in 2015.

**Atty. Mehol K. Sadain***Professorial Lecturer**UP Institute of Islamic Studies*

Atty. Mehol K. Sadain of Jolo is a graduate of the UP College of Law, Class of 1986. A Muslim Tausug reform and peace advocate, Atty. Sadain served as Commissioner of the Commission on Elections (COMELEC) and was Secretary of the National Commission on Muslim Filipinos (NCMF), where he served as a concurrent member of the government peace panel in the negotiations with the Moro Islamic Liberation Front (MILF). He is a senior professorial lecturer at the UP Institute of Islamic Studies (UP IIS). He is a lawyer and a Shari'ah counselor. He is currently convener of the Philippine Center for Islam and Democracy (PCID).

He is also a board member and vice-chairman of First Asia Financial & Productivity, Inc., where he drafted "An Act Providing for the Issuance of Securities by the Regional Autonomous Government in Muslim Mindanao," which was submitted to the office of the regional governor of ARMM in 2008. He has written several books and essays on Islam in the Philippine context and is also a published poet. He has been dean of the UP IIS and chairman of the Special Shari'ah Bar Examination Committee of the Supreme Court. He has been a professorial lecturer at the UP College of Law and lectures at the Philippine Judicial Academy of the Supreme Court of the Philippines. He graduated valedictorian, is a Gerry Roxas Leadership award recipient, and an Insular Life awardee from the Ateneo de Zamboanga High School in 1972. He finished his Bachelor of Arts in Islamic Studies under a scholarship grant from the UP IIS in 1978. He passed the Philippine Bar in 1987 after finished 16th in his class. He completed the Shari'ah training course at UP which was sponsored by the Office of Muslim Affairs (OMA).



# Lectures and Sessions

## A. Preliminaries

The Training of Trainers (TOT) started at exactly 9:00 in the morning. Assistant Professor Darwin J. Absari, a faculty member of the UP Institute of Islamic Studies (UP IIS) and project coordinator of the TOT, served as the facilitator. He formally opened the event by greeting the participants. This was followed by an audiovisual presentation of the national anthem and an opening *do'a* (prayer) led by Adzlan Hajan of the Kapatut Bangsa Sug (KBS). Asst. Prof. Absari introduced the Dean of the UP IIS and project manager of the TOT, Assoc. Prof. Macrina A. Morados, who gave the welcome remarks.



Dean Morados expressed her gratitude to the TOT participants. She explained the rationale of the TOT by highlighting the commitment of the University of the Philippines through its president, Atty. Danilo Concepcion and its chancellor, Fidel Nemenzo, to serve the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) through initiatives like the TOT. This project was made possible by partnering with the Institute of Autonomy and Governance

(IAG) and Global Community Engagement and Resilience Fund (GCERF). Dean Morados further explained why the organizers had chosen Jolo and its nearby municipalities as the target locale because of its rich Tausug culture and of its madāris education system. Moreover, through this project, the team also aims to correct the misconception that the *madrasah* (school, literally “place of studying” in Arabic) is a breeding ground of violent extremist ideologies. Dean Morados stressed that madrasah education is one of the most important institutions that can help the Philippine government promote peace.

For this reason, the UP IIS-RAIS crafted five modules that highlight the Tausug ideology of peace and moderation. Throughout the TOT, the team hoped to reclaim the beauty of the teachings of Islam through the help of the madāris (plural of madrasah in Arabic) teachers. According to the Dean, the participants, who are madāris teachers and volunteers, play a vital role in achieving the project’s goals. She concluded her message by explaining the process of the re-echo activity and expectations from the participants.

### Message from Ustadz Sadikal Tating



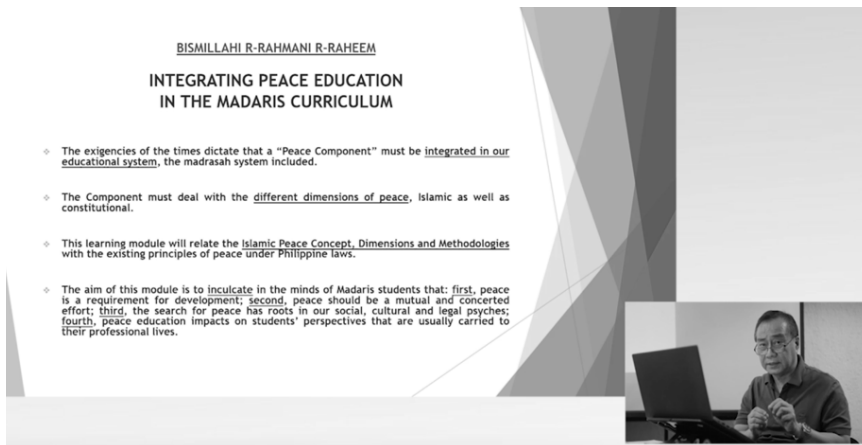
On behalf of Sheikh Mufti Sharif Jul Asiri, Ustadz Sadikal Tating gave the keynote speech. He started by expressing his gratitude to Dean Macrina A. Morados and the UP IIS-RAIS team for the invitation to be a part of the program. He discussed indigenous peace education as described in the Qur’ān and the teaching of Prophet Muhammad in his *Sunnah* (his behavior, actions, etc.). According to Ustadz Tating (“ustadz” is a word meaning “teacher”), nations



and people suffer from the complications brought about by terrorism and violent extremism, especially in areas like Sulu. These complications occur because of the absence of justice or the ignorance of the people of certain contexts of the Qur'ān. They also take place because of exposure to corruption, and lack of synergism for good deeds. Although there are many reasons for these problems, he stressed the importance of returning to the guidance and teaching of the Creator sent to the Prophet Muhammad through the angel Jibrīl (*alayhi as-Salām*, "Peace be Upon Him") [Jibrīl is Gabriel in the Hebrew and Christian traditions] These must then be applied to, and by, oneself. This will help the people achieve genuine peace and tranquillity. He explained that Allāh made the Prophet Muhammad an example to all humankind; he cited a verse from the Qur'ān. "Indeed on the Messenger of Allāh (Muhammad) you have a good example to follow for him who hopes in (the meeting with) Allāh and the last day and remembers Allāh much" (Qur'ān 33:21) [The first number refers to the chapter, the second one to the verse].

Ustadz Tating also mentioned that the salutation of Muslims, *salām*, means "peace." Therefore, Muslims are obliged to express their prayer for peace to every Muslim they meet. As Muslims pray thus and extend such greetings, they are compelled to translate it into their lives and must live in peace with their fellowmen and within themselves. They must cultivate a healthy spirituality to achieve a peaceful life. He concluded his speech by reminding the participants to always remember that the "Muslim community is the abode and residence of peace. Everyone in the community is required to do his best to attain peace, harmony, and tranquility for all the members of the community."

## B. Presentation of Modules



A slide from Atty. Sadain's presentation.

### MODULE 1: Teaching Peace in the Madaris

*Atty. Mehol K. Sadain*

Atty. Mehol K. Sadain presented his module through an audiovisual presentation. He started by emphasizing that exigencies of the times dictate that a "peace component" must be integrated into the education system, including that of the madrasah. This integration deals with the different dimensions of peace, including Islamic and constitutional. He explained that his learning module would relate the concept of Islamic peace, its dimensions, and its methodologies with the existing principles of peace under Philippine laws. His module aims to inculcate in the madāris students' minds that peace is a requirement for development; that it should be a mutual and concerted effort; that the search for peace has roots in the social, cultural psyche; and that peace education affects students' perspectives.

Atty. Sadain went on to discuss the dimensions of peace on three different levels: the Islamic element in the Qur'ān, the national element in the Philippine constitution, and the local dimension in the community and individual.

In the first dimension, Atty. Sadain explained the Islamic concept of peace through the Arabic words, *salām* and *as-salām* which mean “peace.” Peace means not just the absence of war or violence but also the blessings of social justice, good governance, economic prosperity and sufficiency, emotional contentment, educational access, and democratic freedom, which are also contained in the Philippine Constitution. He went on to discuss Qur’anic verses on peace and the greeting of peace. He then included the constitutional provisions on peace, and cited the Presidential Decree No. 1083 (Code of Muslim Personal Laws), specifically Article 73. It states that “every parent and every person exercising parental authority shall see to it that the rights of the children are respected . . . and shall particularly, by precept and example, imbue them with religious and civic consciousness, love of country . . . and attachment to the ideal of permanent world peace.”

Atty. Sadain proceeded to discuss various approaches to achieve peace, such as dialogue, negotiation, mediation, and arbitration. Dialogue refers to conversation among parties to reach an understanding. Negotiation is a strategic discussion among parties to reach an agreement, while mediation is an intervention by a third and neutral party to resolve a dispute. Arbitration in law refers to a procedure in which a dispute is submitted by agreement to a third person or party who will then make a binding decision. He went on to discuss peace and conflict in the Holy Qur’ān, emphasizing that the basic objective of Islam is to establish and sustain peace. He further explained that *jihād* (an Arabic word that literally means “striving”) does not entail violent extremism. This he did by citing verses from the Qur’ān and narrating its teachings on unjustified killing, on man and his community, and on peace in the individual and community.

Atty. Sadain concluded by highlighting that peace is manifested at different levels. For the Muslims, it begins with the Noble Qur’ān and the pertinent verses therein. In the Philippine context, it also manifests at the level of the constitution and local statutes before it goes down to the affected communities and the

individual. Moreover, the dimensions of peace cover the universal and the local and the individual. As peace affects everybody and everything, and its spiritual version is the elevation of *salām* to *sakīnah* (Wikipedia defines the latter as “Spirit of Tranquility, or Peace of Reassurance”). He said that “when a Muslim is able to internalize these different dimensions of peace, he becomes an instrument of peace. He wholeheartedly enters the path of Islam and peace, as *Sūrah* 2, *Āyāt* (verse) 208 states, and it can be said that ‘peace has begun with him.’”

## MODULE 2: Tausug Culture and Experiences that Imbibe Peaceful Practices

*Dr. Carmen A. Abubakar*

Dr. Carmen A. Abubakar presented her module through an audiovisual presentation. She started by sharing the module’s objectives, one of which is to examine the presence of words, concepts, and acts that show or connote the essence and values of peace in Tausug society. It also aims to know how the Tausug maintain peace in the community and to find out how they preserve it for future generations.

Dr. Abubakar went on to discuss words and acts that connote peace, including different Tausug terms as well as the signs of peace that are shown in the family and community. It is also evident through the people responsible for peace, such as parents, religious personalities, and *Shari’ah* (Islamic law) judges, among others. She further discussed the mechanisms of the Tausug to preserve peace, such as *nasiyhat* (advice) or the teachings from parents and elders of the community like *gurus*, *imāms* (prayer/community leaders), and political leaders. These teachings come from experience, the *Qur’ān*, and the *hadīth* (sayings or words attributed to the Prophet). Apart from these sources, the teachers could use songs (*kissa*) and *kataka* (storytelling), and rituals such as *do’a* and *salamat* or thanksgiving prayers. Dr. Abubakar showed a sample song of peace, *Batah-Batah*. She also emphasized that

other mechanisms may be derived from common practices, such as *pagpahampit* or the sharing of fruits during bumper crops and fish during the fishing season or the *sadakka*, which refers to aiding those who need help. Another mechanism is how the Tausug, through their values, promotes progress and development.

Dr. Abubakar also discussed the assessment part of the module. The assessment would help a teacher find out how well students understood the concept of peace and its importance in their lives. The assessment involves activities that call for a discussion on the parts of the lessons that were effective. The teachers should also conduct an analysis to determine which peace concepts are well-known to the students. However, Dr. Abubakar emphasized that there must also be a conscious effort among teachers and administrators to plan an integrated curriculum where peace concepts are woven naturally into the subjects. She mentioned how teachers could sum up the topics by asking questions such as “What is peace?,” “Why it is important?,” “What are its benefits?,” and “How can a person maintain peace in his life and community?” This will show the extent to which students have internalized peace as a concept and as a way of life.



A slide from Dr. Abubakar's presentation.

After the presentation of Dr. Abubakar, some participants reacted and shared their thoughts. One participant expressed his appreciation for her lecture and how the focus on Tausug culture contains some positive aspects that are in line with Islamic teachings. Asst. Prof. Absari also reminded the participants that the Islamic way of life shaped Tausug culture.

### **MODULE 3: Gender Sensitivity: Locating Women's Rights in the Context of Shari'ah**

*Assoc. Prof. Macrina A. Morados*

Dean Macrina A. Morados started by sharing that through the activities and discussions in the module, the participants will appreciate and understand the rights of women based on the Holy Qur'ān and Prophetic Traditions or on the Shari'ah. The activities will also provide a deeper context of women's role vis-à-vis their status in the family and the Muslim *ummah* (community of believers, i.e. Muslims). She stressed that "women who truly understand the bases of their rights under the Shari'ah can invoke these rights in countering narratives that support the ideology of violent extremism; [they can] reclaim[ing] women's role in the family and ummah as nurturer and peace-builders."

The first activity given by Dean Morados was to ask the participants to identify traits of, and common household tasks or duties that belong to, the wife or the husband. The participants' responses were later analyzed and processed according to the basic principles of the rights of women in Islam. She went on to discuss the common misconceptions on women and Islam; on women and Shari'ah; and on culture, beliefs, and traditions. According to her, Islamic teachings are founded on three major concepts, such as, the *tawhīd* (monotheism), prophetic mission, and *khilāfah* (stewardship). These concepts show the essence of Islam because they embody humanistic values, emphasize that all human beings are equally created, show that Islam is a way of life, and enjoins what is good and forbids what is evil.





Dean Morados presenting her module.

Dean Morados further explained the Shari'ah as a framework for women's rights which are anchored on the Qur'an and hadith. The objectives of Shari'ah are to protect life, religion, intellect, property, and progeny, which in turn highlights women's rights in three domains: family (where they are wives, mothers, and/or daughters); the community (where they are advocates, educators, or community workers); and national and international (which includes the conscientization of women of their right to suffrage; nation-building through health, education, politics, and cultural preservation and awareness; and spiritual formation and growth).

To process the topic, Dean Morados gave another group activity by asking the participants to list gender-based responsibilities to counter the narrative ideology of violent extremisms. The answers were analyzed and processed anew in relation to the three major concepts of Islamic teachings and Shari'ah.

## MODULE 4: Madrasah Pedagogy

Dr. Nefertari A. Arsad

Dr. Nefertari A. Arsad started by explaining the goal of Islamic education, which is anchored on *imān* (faith), *ibādah* (worship), and *khalifah fī'l-ard* (fulfilling Allah's decree as a trustee on earth). Islamic Education helps learners internalize and love the prayer stated in the *Sūrah al-An'ām* of the Qur'ān (al-An'ām, which refers to the title of the sūrah, means "cattle"), specifically *āyāt* (verse) 162. She further discussed education in Muslim history, explaining that it takes place at home, in a *masjīd* (mosque), *markāz* (learning center), *madrasah* (Islamic schools), library, hospitals, by the grave of a *shaykh* (a leader), and even a military force in the frontier.

She went on to discuss pedagogy as a way or method of teaching children or *aturan/dan kaagi sin paghindu bata-bata*. It also refers to any conscious activity designed by one person to enhance learning in another. Dr. Arsad emphasized that pedagogy is relative and flexible depending on the learner, the program of learning, and the environment. Then she discussed the teaching methods in Sulu, which are done through *ilm* and *ilmuh* (Islamic knowledge).

To deepen her discussion, Dr. Arsad gave a group activity that helped the participants recall their teaching and share their experiences teaching *ibtidā'ī* (inventions [of Muslims]) for primary grade learners, *mutawassitah* (the value of moderation) for intermediate grades, and *thānawī* (practicality) for high school students. This was followed by a group presentation where they shared their experiences and identified differences in how they taught the topics.

After the group presentation, Dr. Arsad discussed the basis for pedagogy, which should be based on the goals of a program: what students should learn and internalize and what kind of program of study or curriculum can attain these objectives. Another strategy is knowing the course aims or purpose of the subject. She also discussed the pedagogy for *muhādatsah*

(conversation) by giving an overview of Arabic society and culture through lectures, stories, audio/video presentations. Moreover, pedagogy could also be based on learner profile, disposition, and context: knowing who the learner is and how he learns, what she knows and knows how to do, the best way for her to learn, and what is being learned. To do this, Dr. Arsad gave a sample activity on how teachers could assess learners by listing the learning traits and characteristics of a student



She went on to discuss teaching *akhlāq* (morality and manners), mentioning that all values are anchored on worship and spiritually-anchored human development. Values are not learned instantly and are internalized through reflection and practice. On *zakāt* (alms-giving) and *sadaqāh* (charity), she cited verses in the Qurʾān to help teach these particular topics. She also shared sample activities to teach zakat, which could be done through brief lectures,

storytelling, and discussion on acts of compassion. These topics could be further deepened by utilizing reflection and organizing group projects that involve community assistance. She also shared the zakat inventory form as a teaching guide.

Dr. Arsad concluded by drawing lessons from the life of the Prophet Muhammad that showed peace measures such as negotiations and dialogues. As an assignment, she asked the participants to identify examples of peace in the Prophet's life and to plan a lesson to teach these lessons.

Above: Dean Arsad presenting her module.

## **MODULE 5: Assessment and Evaluation: Appropriate Strategies for the Madaris in Integrating and Promoting Peace Education**

*Dr. Arlyne Marasigan*


Dr. Arlyne Marasigan presented her lecture through an audiovisual presentation. She started by discussing the content of the module: appropriate strategies for assessment and evaluation inside the classroom, including a One-Page Evaluation Instrument (OPEI), which tests students' learning and the teacher's knowledge and understanding of a topic. It also guides the facilitator to identify and determine what the teacher knows, needs to know, and wants to know about the topic. Dr. Marasigan also explained the three parts of the OPEI: prior knowledge, acquired knowledge, and constructed knowledge and reflection about the learning. To deepen the participants' understanding, Dr. Marasigan showed a sample OPEI template and discussed how to use and fill up each of its part. She also showed how the teachers could use OPEI as a need assessment activity. The teachers may copy or draw the OPEI template in two Manila papers or cartolina. The first template is used for testing, while the other is for evaluation.

Dr. Marasigan went on to discuss the analysis part in the second section of the OPEI. This section aims to address how critical assessment and evaluation are for madāris, who will benefit from identifying strategies, and knowing what factors and characteristics need to be considered that can make teaching and learning more effective. She explained that the two most common types of assessment are formative and summative. These methods can help teachers improve their methods of instruction and make learning more meaningful. Formative assessment describes how much learning is taking place while the learner is studying, while summative assessment describes how the students accomplish the learning tasks and activities by examining their outputs based on the teaching and learning strategies and processes used by the teacher. She then showed a graph comparing formative and summative assessments.

In the last part of the lecture, Dr. Marasigan suggested simple assessment strategies which the participants could use in their classes. It includes open-ended questions and learners' reflections both in written and oral form. Dialogue or conversation, observation, portfolio, and quizzes could also be used. She explained that evaluation is imperative to determine how effective and efficient are the implemented intervention strategies. It is also used to measure learners' progress, teachers and students' performance, address challenges, enhance accountability to outcomes, and reconceptualize and improve school programs based on context.

Table 1. Comparison of Assessment *for* Learning and Assessment *of* Learning

Criteria to Observe	Assessment for Learning (Formative Assessment)	Assessment of Learning (Summative Assessment)
Monitor	Checks learning to determine what to do next and then provides suggestions of what to do-teaching and learning are distinguishable from assessment.	Checks what has been learned to date.
Design	Is designed to assist educators and students in improving learning.	Is designed for the information of those not directly involved in daily learning and teaching (school administration, parents, school board, post-secondary institutions) in addition to educators and students.
Uses	Is used continually by providing descriptive feedback Usually uses detailed, specific and descriptive feedback- in a formal or informal report.	Is presented in a periodic report Usually compiles data into a single number, score or mark as part of a formal report.
Grade	Is not reported as part of an achievement grade.	Is reported as part of an achievement grade
Focus	Usually focuses on improvement, compared with the student's "previous best" (self-referenced, making learning more personal).	Usually compares the student's learning either with other students' learning (norm-referenced, making learning highly competitive) or the standard for a grade level (criterion-referenced, making learning more collaborative and individually focused).
Student involvement	Involves the student.	Does not always involve the student



A slide from Dr. Marasigan's presentation.

## Q&A Section

Dr. Nefertari Arsad responded to questions from the participants.

**Question 1:** We usually give grades for recitation of the Qur'an. Is this kind of assessment formative or summative?

**Answer:** If you give a grade for the current recitation and give another grade for the next recitation, it is summative. But if you correct every mistake and provide room for improvement after each recitation, it is formative.

**Question 2:** A summative assessment is very known in a madrasah where it has a specific period wherein it should be conducted. When is the best time to do a formative assessment?

**Answer:** It should be within the lesson. You must continuously measure the learning lesson. For example, for *imān* (faith) and *ihsān* (perfection, excellence) lessons, you should be able to assess learning. How do students understand Islam? What are the indications? At the end of the lesson, summatively, you will know that they have already mastered the lesson. They should be able to differentiate Islam, *imān*, and *ihsān*. But in the process of teaching, you must [also] be able to measure the learnings of the students for you to know where to improve them.

**Question 3:** Is it necessary to do a formative assessment during the learning process? Can we, for example, do an assessment the following week after the Qur'anic recitation is done?

**Answer:** If you give feedback on how they read, that is considered formative. A formative assessment is very important because we are giving the students chance[s] to improve.



**Question 4:** Can a teacher bring a student into a formative assessment after failing in the summative type?

**Answer:** That is very difficult. In Islamic education, mastery of a subject is very important before students can be promoted to the next level. Strategies to make students learn should be developed. We don't just let them pass.

**Questions 5:** On what level should the assessment tool be used? Can we modify it or translate into Tausug?

**Answer:** You can use it at all levels and translate it into the Tausug language. Through this assessment tool, you will level off students' learning right from the start. You will know how to calibrate. This will really help you a lot.

## Workshop in Preparation for the Re-Echo Activity

After the presentation of all the modules, Dean Morados divided the participants into three groups, composed of 16 to 17 members each. Each group was assigned a specific topic for the re-echo activity. The identified areas are Patikul, Maimbung, and Jolo. Dean Morados directed the groups to plan the implementation of the re-echo activity. They have to identify the role of each member and assign who will be the lecturers, who will discuss the modules, who will moderate the activity, and who as secretariat will assist in the implementation. Documenters were also assigned. After the workshop, the group presented their program and had a dry run, with Asst. Prof. Absari, Dean Morados, and Dr. Arsad guiding them. Each group was also instructed to create a program flow indicating the role of each member.

## Overview of the Re-echo Activity

The re-echo activities were conducted simultaneously in three locations on 18–19 March 2021. They were well facilitated and managed by the TOT participants. They also invited their respective barangay captains, mayors, and *ulāma* (scholar) leaders to give keynote speeches. The activities had substantial participation from madāris teachers and volunteers. Fifty of them were from Patikul, another 50 from Maimbung, and 43 from Jolo. There were a total of 143 participants.

The re-echo activity in Patikul was conducted at the Umangay covered court. Eighty-six percent of the participants were male, while the rest were female. As for the age grouping, the majority, or 44 out of 50 (88 percent), were between the ages of 15 to 35, while 3 out of 50 (six percent) were 36 years old or older and another 3 out of 50 (six percent) were 13 years old.

The re-echo activity in Maimbung was done at the Laum Maimbung Gymnasium, with a total of 43 participants. Thirty-six (84 percent) were male, while 7 (16 percent) were female. As for the age grouping, the majority, 36 out of 43 (88 percent), were between the ages of 15 to 35, while 3 out of 43 were 36 years old or older.

The last group conducted their re-echo activity at the Mahad al-Irshad Islam Islamic Library in Jolo, Sulu. It had 50 participants. The majority, 39 out of 50 (78 percent), were female, while 11 out of 50 (22 percent) were male. As for the age grouping, most, 46 out of 50 (92 percent), were between the ages of 15 to 35 while the remaining 4 (8 percent) were 36 or older.

During the re-echo activity, Dean Morados, Dr. Arsad, and Ms. Gabion visited the three areas to monitor the implementation. They also gave speeches and advice to the participants.

## Collaboration with Kapatut Bangsa Sug, Inc.

After the production of modules in March, the UP IIS-RAIS collaborated with Kapatut Bangsa Sug, Inc. (KBS), a local organization based in Jolo, Sulu, to invite madāris teachers and volunteers from traditional madrasah and from public schools that had the ALIVE (Arabic Values and Islamic Values Education) program. Through the help of KBS, 53 participants actively participated in the TOT. There were 17 (32 percent) female and 36 (69 percent) male participants. The youngest participant was 21 years old, while the oldest was 45. Eighty percent were between the ages of 15 to 35, while 13 percent are 36 years old or older. The participants came from Jolo and its nearby municipalities of Patikul, Maimbung, and Indanan. They are members of various local organizations, such as the Sulu Ulama Council for Peace and Development (SUCPD), Maimbung Islamic Da'wah Organization (MIDO), United Duats for Peace and Development (UDPD), Nourun Nisah Organization (NNO), and Kapatut Bangsa Sug, Inc. (KBS). The other participants are teachers in madāris institutions—Zack Islamic Institute and Mahad al-Ijtihād.



Assoc. Prof. Macrina Morados emphasizes the vital role of the participants in countering the narratives of violent extremism.



## Photo documentation



Group Jolo having a dry-run for the re-echo activity, with Dr. Arsad guiding them.



Ustadz Sadikal Tating gives his welcome remarks during day 1 of the TOT.



Mr. Adzlan Hajan leads the opening do'a during the day 1 of the TOT.



Assoc. Prof. Macrina Morados facilitates the workshop in preparation for the re-echo activity.



Participants watch the lecture of Atty. Mehok K. Sadain on Incorporating Peace Concepts in [the] Madrasah Curriculum.



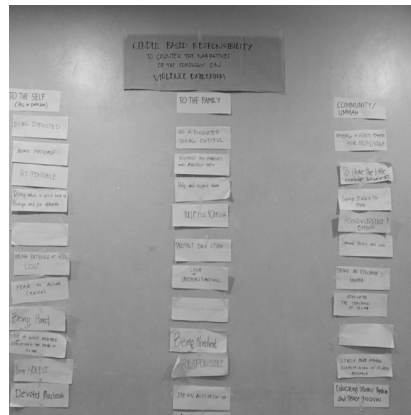
Participants watch the lecture of Dr. Carmen Abubakar on Tausug Culture and Experience[s] that Imbibe Peaceful Practices.



Assoc. Prof. Macrina Morados discusses her module on Gender Sensitivity: Locating Women's Right in the Context of Shari'ah.



Participants post their answers on the wall during the module 3 activity of Assoc. Prof. Morados.



Group one's answers on Gender Based Responsibility to counter the narratives of the ideology on violent extremism.





Participants register during day 2 of the TOT.



Dr. Nefertari Arsad discusses her module on Module 3: Madrasah Pedagogy.





A representative of group 1 discusses their output during the group activity under Module 3: Madrasah Pedagogy.



Participants watch the lecture of Dr. Arlyne Marasigan on the module on Peace Education Assessment and Evaluation.



Participants watch the lecture of Dr. Arlyne Marasigan on the module on Peace Education Assessment and Evaluation.



Participants watch the lecture of Dr. Arlyne Marasigan on the module on Peace Education Assessment and Evaluation.



Group Maimbung having a dry-run for the re-echo activity, with Asst. Prof. Absari guiding them.



Group Patikul having a dry-run for the re-echo activity, with Assoc. Prof. Morados guiding them.



Group photos of TOT organizers, lecturers, and participants.



Assoc. Prof. Morados and Dr. Arsad award certificates of participation to some participants of the TOT.



## EDITORIAL RESPONSIBILITIES

The Editor-in-Chief, the Deputy Editor-in-Chief, and the Program Editors ensure that proceedings contain research findings on issues that are aligned with the core agenda of the research programs under the University of the Philippines Center for Integrative and Development Studies (UP CIDS).

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