

# Capacity Building for Philippine Muslim History Teachers

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17-18 July 2024

*Almari Beach Resort, Pahut, Bongao, Tawi-Tawi*

*Documented and written by Camille Lucille A. Bello*

*Edited by Asst. Prof. Darwin J. Absari and Assoc. Prof. Nefertari A. Arsad*



UNIVERSITY OF THE PHILIPPINES  
CENTER FOR  
INTEGRATIVE AND  
DEVELOPMENT  
STUDIES



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**UP CIDS Proceedings**

is published by the

**University of the Philippines****Center for Integrative and Development Studies**

Lower Ground Floor, Ang Bahay ng Alumni  
Magsaysay Avenue, University of the Philippines  
Diliman, Quezon City 1101

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**ISSN 2718-9295 (Print)**

**ISSN 2718-9309 (Online)**

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"The first mosque in the Philippines built by Arab missionary Sheikh Karimul Makhdum at the Simunul Town of Tawi-Tawi. Every November 7, the Bangsamoro Government commemorates the Sheikh Karimul Makhdum Day to honor his contributions in propagating Islam in the country."

Laila Aripin/BIO, <https://bangsamoro.gov.ph/news/latest-news/introduction-of-islamic-faith-in-the-philippines-barmm-commemorates-643rd-sheikh-karimul-makhdum-day/>

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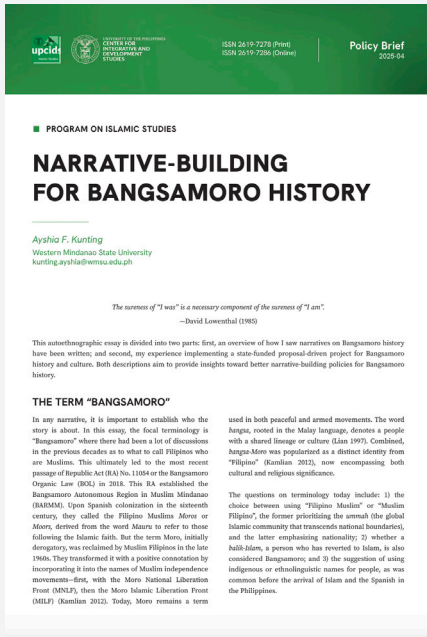
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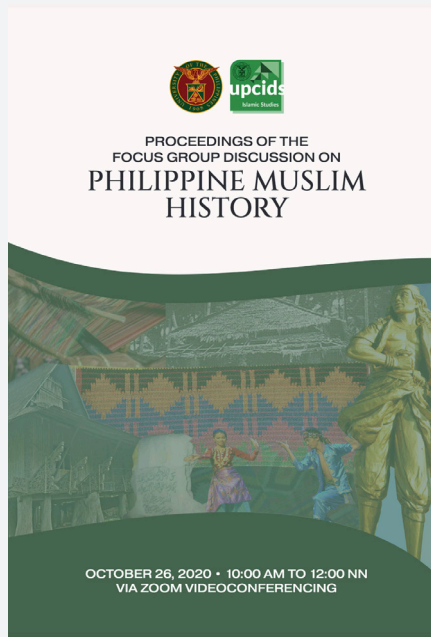
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## About the Proceedings

These proceedings document the outcomes of the Capacity Building for Philippine Muslim History Teachers, a program designed as a continuation of the UP CIDS-ISP's ongoing efforts. The primary objective was to delineate suitable content, methodologies, and strategies for effectively teaching Philippine Muslim History (PMH) nationwide. Additionally, the event provided a platform to deliberate upon recent developments in PMH, fostering collaboration among Muslim historians and faculty members from institutions offering Islamic Studies and courses in Philippine Muslim History.

Participants took the opportunity to exchange experiences and address challenges encountered in teaching this significant subject. Moreover, the program identified pathways to further integrate Philippine Muslim History into educational curricula across the country. Initial actions include disseminating insights gained from the capacity-building exercises and initiating dialogues with UP IIS. A subgroup comprising Muslim historians was formed to ensure continued engagement and collaboration.

This endeavor was organized by the Islamic Studies Program of the UP Center for Integrative and Development Studies, in collaboration with the UP Institute of Islamic Studies. The proceedings were documented and written by Camille Lucille A. Bello, project staff, and refined through the editorial contributions of Asst. Prof. Darwin J. Absari and Assoc. Prof. Nefertari A. Arsad.



Group Photo of the Capacity Building for Philippine Muslim History Teachers resource persons and participants



## DAY ONE

# Preliminaries

Asst. Prof. Absari introduced himself to the groups by mentioning he was born and raised in Tawi-Tawi and finished his bachelors degree in political science at the Mindanao State University-Tawi-Tawi where he had a stint as a student regent. The UP CIDS-ISP and UP IIS team was also introduced by Asst. Prof. Darwin Absari to the participants starting from Ms. Camille Lucille A. Bello, project staff of UP CIDS-ISP and University Researcher II of UP IIS, Ms. Klara Rosan B. Bilbao, program staff of UP CIDS-SP and Administrative Officer IV of UP IIS, and Assoc. Prof. Nefertari A. Arsad, project leader of UP CIDS-ISP and faculty member of UP IIS.

This was followed by an introduction of the capacity-building participants composed of the following Muslim historians and teachers:

1. Ustadz Prof. Alphata J. Untih, Faculty, Mindanao State University-Sulu
2. Ms. Fatima Alliah H. Janani, Instructor, Sulu State College
3. Mr. Al-din A. Ismah, SA VPAA, Mahardika Institute of Technology, Inc.
4. Prof. Nurhaida J. Haliddin, Quality Assurance and Accreditation Coordinator, Tawi-Tawi Regional Agricultural College
5. Prof. Isnira A. Baginda, Faculty, Mindanao State University-General Santos
6. Asst. Prof. Nelson S. Dino, Faculty, Social Science Department, Mindanao State University-Tawi-Tawi College of Technology and Oceanography
7. Assoc. Prof. Al-Haniff L. Matolo, Department Chair, Social Science Department, Mindanao State University-Tawi-Tawi College of Technology and Oceanography
8. Prof. Nurhasan Danial, Faculty, Islamic Studies Department, Western Mindanao State University

# Backgrounder/Situationer: UP CIDS-ISP PMH Project

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*Asst. Prof. Darwin J. Absari*

*Convenor, UP CIDS-ISP*

The capacity building session commenced with a Do'a (opening prayer) led by one of the participants, Prof. Alphata J. Untih from Mindanao State University-Sulu. Following this, Asst. Prof. Darwin J. Absari, Convenor of UP Center for Integrative and Development Studies-Islamic Studies Program (UP CIDS-ISP) and faculty member of the UP Diliman Institute of Islamic Studies, provided a background and situationer on the subject of Philippine Muslim history. Asst. Prof. Absari explained that this capacity building initiative is a continuation of previous activities conducted by UP CIDS-ISP and UP IIS. It began in 2019 with a roundtable discussion involving Filipino historians and history teachers, followed by focus group discussions in 2020. These discussions identified challenges in teaching Philippine Muslim history that led to the conceptualization and implementation of capacity-building programs for teachers.

Asst. Prof. Absari highlighted the general concern that Philippine Muslim history is often marginalized in the teaching of Philippine history, constituting only a small portion of the subject. He also outlined the timeline of initiatives aimed at integrating Philippine Muslim history into the curriculum. Notably, during the administration of former President Benigno Aquino III, transitional justice was established, acknowledging historical injustices against Filipino Muslims and leading to the eventual establishment of Bangsamoro Autonomous Region in Muslim Mindanao during President Rodrigo Duterte's administration through a historic peace agreement with the Moro Islamic Liberation Front. Additionally, House Bill No. 4832, introduced by former Congressman Pangalilan Balindog in 2016, aimed to mandate the integration of Filipino-Muslim and indigenous peoples' history, culture, and identity into the study of Philippine History in basic and higher education. Despite lapsing into law in July 2016 without Aquino's signature, the initiative gained momentum under former President Duterte, with Senator Sonny Angara eventually pushing for its full implementation.

Despite the existence of R.A. 10908, challenges persist in its implementation by the Department of Education and Commission on Higher Education. Various academic institutions, such as Western Mindanao State University, Al-Qalam of Ateneo de Davao, Ateneo de Manila, and University of Southeastern Philippines have endeavored to address these challenges by producing books on Philippine Muslim history, funded by the Commission on Higher Education. Asst. Prof. Absari sees these efforts as positive developments in raising national consciousness about Philippine Muslim history.

Recently, significant changes are underway as President Ferdinand R. Marcos, Jr., signed an Administrative Order (AO) establishing a steering committee for the commemoration of the 650th Anniversary of Philippine Muslim History and Heritage, chaired by the Executive Secretary of the National Historical Commission of the Philippines (NHCP). This development signifies a substantial shift in the recognition and advocacy of Philippine Muslim history nationwide.

In light of these developments, UP IIS has been consulted by NHCP for the celebration, underscoring the growing importance of Philippine Muslim history and its advocacy in national consciousness.

In the context of national identity formation, historians and history teachers face the challenge of addressing questions regarding the contribution of Philippine Muslim history to the country. To effectively address this, an assessment is necessary to determine how history should be taught, which specific content should be included, and the appropriate methodology. Asst. Prof. Absari emphasized the importance of collaboration in tackling these challenges and furthering the integration of Philippine Muslim history into the educational system.

In conclusion, Asst. Prof. Absari reiterated the significance of the capacity building session in identifying pathways for advocacy and strengthening the integration of Philippine Muslim history into schools and universities across the country. He affirmed the commitment of UP CIDS-ISP and UP IIS to work with participants toward achieving this shared goal.



# Facilitated Sessions

## Session 1: Status of Teaching Philippine Muslim History

The first session, facilitated by Assistant Professor Darwin J. Absari, sparked a discussion on the status of teaching Philippine Muslim History in the country. According to him, the current methodology integrates it into three subjects: the History of Sulu, the History of the Philippines, and the History of Muslims in the Philippines. These subjects are implemented by some schools, particularly in Mindanao. To gather more information and deepen the discussion, Assistant Professor Absari opened the floor for discussion by asking each participant to share their experiences in teaching PMH in their respective schools, specifically how and when PMH started and its current status.

### RESPONSES

**Ms. Fatima Alliah H. Janani**

*Sulu State College*

Ms. Janani, a faculty member at Sulu State College, teaches the History of Sulu subject, which is offered as a General Education (GE) elective within the Islamic Studies Department. Consequently, only students enrolled in this department undertake the subject. Ms. Janani explains that regardless of their course, all the other students undertake the History of Sulu and Philippine Muslim History through institutional subjects, specifically Arabic 101 and 102. However, these topics are integrated into the syllabus and not treated as standalone subjects.

Additionally, Ms. Janani notes that Sulu State College offers another GE subject on the History of Muslims in the Philippines, which, as she recalls,

lacks sufficient references. She brought up this concern during a focus group discussion conducted by UPCIDS-ISP in 2020. Through this discussion, she obtained references from Assistant Professor Absari, highlighting the necessity of a unified syllabus to assist teachers in teaching Philippine Muslim History.

In August 2023, Ms. Janani remembered that the Department of Education (DepEd) issued a memorandum regarding the integration of Indigenous peoples' history. Similar to the approach used for teaching the history of Philippine Muslims, this topic is integrated into the Arabic subjects. However, in the current revision and in accordance with DepEd's guidelines, the History of Muslims in the Philippines is incorporated into the History of Indigenous Peoples subject. Furthermore, this revision will eventually result in it becoming a distinct subject rather than a component embedded within Arabic 101 and 102.

## Ustadz Prof. Alphata J. Untih

*MSU-Sulu*

According to Ustadz Untih, a faculty member at Mindanao State University-Sulu, the university offers courses in Readings in Philippine History and Rizal as part of the General Education Curriculum (GEC). He also mentioned that MSU has an institutional subject called History 3, also known as the History of the Filipino Muslims and Lumads of Mindanao, Sulu, and Palawan (MINSUPALA). All three subjects are mandatory for students across all colleges. Ustadz Untih explained that he teaches Muslims in the Philippines alongside other instructors. Despite their abundance, these teachers have not convened to discuss common teaching methods, relying instead on the same reference materials authored by Cesar Adib Majul and Najeeb Mitry Saleeby. However, Ustadz Untih stressed the wealth of ideas on Muslim history available from other reliable sources, such as firsthand accounts from members or officials of the Moro National Liberation Front (MNLF) who have witnessed the revolution and peace process. He also integrates into his teachings the contemporary struggles of the Bangsamoro, which are essential elements of teaching PMH. When teaching Muslims in the Philippines, Ustadz Untih typically begins with the topic of Islamization, covering the sultanates, followed by the arrival of the Spaniards, Americans, and Japanese, presented

in chronological order. One gap Ustadz Untih identified is the disparity in teaching approaches for PMH. There is no consistency, as teachers' opinions and perspectives often vary. Assistant Professor Absari further explained that, based on the experiences of different universities, history subjects are taught by various faculty members without a unified approach. For instance, at MSU-Marawi, if the subject is taught by a non-Muslim, the tendency is to blame Muslims, unlike the Filipinos who have accepted the Spaniards. Conversely, if the teacher is Muslim, blame is often placed on the colonial invaders. He emphasized that despite common reference materials, the manner in which history is taught is crucial, so is the teacher's perspective. It is essential for teachers to set aside personal biases.

### Mr. Al-din A. Ismah

*Mahardika Institute of Technology, Inc.*

The Mahardika Institute of Technology (MIT), a degree-granting academic institution based in Tawi-Tawi, offers two history subjects: Life and Works of Rizal, and Philippine History. These subjects are compulsory for all students across all programs. MIT adheres to the guidelines set forth by the Commission on Higher Education (CHED). According to CHED's performance indicators, these subjects are designated as institutional requirements. However, MIT's curriculum for teaching Philippine History currently lacks substantial coverage of Muslim history. Recognizing this gap, Mr. Ismah, tasked with curricular development at MIT, conducted small group discussions with teachers. During these sessions, teachers proposed localizing the curriculum by incorporating references such as Pagbanug to underscore the significance of local history. Pagbanug: Sailing Through Zambasulta History and Culture is an additional reading material used in teaching Philippine history at MIT. Additionally, MIT organizes field trips to historical landmarks like Masjid Sheikh Karimul Makhdum in Simunul and Bud Bongao to enhance students' understanding and appreciation of local history. When asked about the primary reference material used, Mr. Ismah mentioned "Understanding Philippine History: Readings And Discourse" published by Lorimar Publishing. Assistant Professor Absari emphasized the importance of including references that highlight the contributions of Muslims to Philippine history. For instance, he pointed out that the current teaching approach regarding Rizal tends to adopt a Western perspective.

Asst. Prof. Absari suggested integrating aspects of Muslim influence on Rizal, such as his interest in learning Malay and Arabic, as well as his exposure to Sufi teachings, as evidenced in his later writings like "Mi Ultimo Adios" and his engagement with the works of Rumi. However, Mr. Ismah noted that the curriculum primarily focuses on topics relevant to licensure examinations, thereby further limiting the discussion and integration of Philippine Muslim history. Overall, efforts are being made at MIT to address the oversight in the curriculum and incorporate a more inclusive approach to teaching Philippine history, particularly concerning the contributions and influences of Muslim communities.

## **Prof. Nurhasan Danial**

*Western Mindanao State University*

Prof. Nruhasan Danial, a faculty member of the College of Asian and Islamic Studies under Western Mindanao State University, recounted the implementation of Philippine Muslim History integration at the university. It formed part of the general education curriculum (GEC) of WMSU. Drawing from his own experience as a graduate, he noted that the references used by teachers to teach Philippine History often lacked sufficient information regarding Muslims, especially regarding Sulu. Consequently, teachers found themselves needing to delve deeper into Sulu narratives. Prof. Danial observed that some teachers at WMSU encountered challenges in teaching Philippine Muslim history, particularly in determining where to start and identifying the appropriate timeline. These challenges were exacerbated when teachers who were not Muslim themselves handled the subject. In terms of the subject of Rizal, CAIS handled this GE subject and included field trips to enrich students' knowledge and experiences. These trips were conducted in Dapitan, Zamboanga del Norte, a significant historical site in the life of Jose Rizal. Despite these efforts, Prof. Danial noted a gap in the information provided by Rizalistas, which focused more on values and principles rather than the significance of Dapitan in Rizal's life and the broader historical narratives of the Filipino people. Consequently, teachers took on the responsibility of filling this gap to help students relate better. Prof. Danial further explained that while the GE subject on Rizal remained under CAIS, the GE on Philippine History was removed from their purview. While Rizal was only taken by CAIS students, all students were required to take Philippine History. This led to

various departments using different syllabi to teach the subject. Additionally, changes in leadership impacted the teaching of History major in Social and Political Institutions of Muslim Filipinos resulting in confusion, including modifications to teaching methods, syllabus development, and course distribution. Challenges included confusion about where to start due to inadequate subject descriptions that failed to adequately represent Muslims in the Philippines. There was also a lack of clear timelines for the history, particularly that of Philippine Muslims, and a scarcity of books or references on Philippine Muslim History (PMH). A new policy at WMSU mandated that teachers undergo training if they wished to teach the Rizal subject and adhere to the university's developed syllabus. Consequently, even though CAIS handled the Rizal subject, they still had to follow the university's syllabus. This was an institutional initiative of WMSU. Currently, CAIS does not offer subjects that require all students across departments to enroll. As a result, only CAIS students take subjects related to PMH.

## **Prof. Nurhaida J. Haliddin**

*Tawi-Tawi Regional Agricultural College*

The flagship of Tawi-Tawi Regional Agricultural College is centered around agricultural subjects, making history courses basic requirements. Integral to the curriculum across various programs are GE 2, also known as Readings in Philippine History, GE 1 Rizal, and GE Elective 2, which focuses on Philippine Indigenous peoples. Under the old curriculum, Philippine Muslim History (PMH) was a core component, with Cesar Adib Majul's books serving as primary references. Professor Haliddin was responsible for teaching this subject. However, in 2023, curriculum revisions were implemented following the directives of the Commission on Higher Education (CHED)'s policies, standards, and guidelines (PSG), causing discontent among Muslim teachers. Adhering to the PSG is crucial to ensure successful applications for the Certificate of Program Compliance (COPC). In the case of Readings in Philippine History, the subject was previously titled History of the Filipino People. Examining the course content, it's evident that Muslim perspectives are underrepresented. Teachers bridge this gap through strategic methods, particularly in contextualizing and integrating Moro struggles. This task becomes more challenging for non-Muslim teachers, given the limited reflection of Islam or Muslims in the textbooks. Regarding the Rizal

subject, the content remains unchanged from previous teachings. Professor Haliddin notes that teachers align their lessons with the content covered in professional licensure examinations, which are based on CHED's PSG. This approach aims to increase schools' passing rates in licensure exams. Another mandated subject is Philippine Indigenous Peoples Community, also prescribed by CHED. However, it faces a similar dilemma, with Islam receiving minimal coverage. These courses are considered general subjects for all students. Professor Haliddin personally laments the exclusion of Philippine Muslim History from CHED's PSG. She suggests initiating dialogue with CHED for the inclusion of PMH, especially in colleges or universities lacking Islamic Studies programs, with assistance from UP CIDS-ISP and UP IIS, which are working on integrating PMH.

### **Asst. Prof. Nelson S. Dino**

*Mindanao State University-Tawi-Tawi College of Technology and Oceanography*

Assistant Professor Dino has been teaching History 3, also known as "Muslim in the Philippines and Indigenous People," alongside Rizal and Ethics. He highlighted some challenges encountered in teaching PMH. One issue is the varying levels of understanding among professors regarding Muslim history. Prof. Dino noted that some teachers no longer use organic terminology, preferring to stick strictly to textbook content. He also mentioned that within his department at MSU, there's flexibility in syllabus development as long as general guidelines are followed. Regarding references for History 3, Prof. Dino utilizes a variety of sources beyond just Cesar Adib Majul and Saleeby, including works by Justice Rasul and Orosa. However, he emphasized the lack of a comprehensive reference providing contextual depth. Additionally, he expressed concerns about the appropriateness of the subject title, suggesting that it doesn't adequately reflect the historical context, particularly considering the existence of Muslim communities before the establishment of the Philippines. This challenge leads teachers to integrate topics on PMH to provide appropriate context. Prof. Dino also discussed efforts by the national government, particularly through the National Commission for Culture and the Arts (NCCA), to decolonize languages and history. However, he raised a valid point about the challenge of decolonizing language and history when the very name of the country reflects colonial influence. In

teaching Rizal, Prof. Dino utilizes Leon Maria Guerrero's book, "The First Filipino: A Biography of Jose Rizal," which he praises for its creative and comprehensive approach. He incorporates various aspects of Rizal's life, such as his interest in Jolo and his relationship with Hadji Butu. Prof. Dino also touches upon lesser-known facts, like Rizal's poetry about the burning of Jolo and the misconception about his exile in Dapitan instead of Jolo. Regarding Ethics, Prof. Dino acknowledges the Western-centric context of available resources but incorporates Al-Ghazzali's philosophy to encompass a broader perspective, including Western, Middle Eastern, and Eastern philosophies, while also integrating indigenous contexts. In discussing the integration of indigenous perspectives into PMH, Prof. Dino recalls a curriculum summit held before the Covid-19 pandemic, resulting in revisions implemented across the MSU system. However, he notes the lack of a standardized syllabus and the need for further strategies and resources to address teaching challenges comprehensively. Overall, despite the efforts and strategies employed, teaching PMH remains challenging due to the absence of comprehensive references and standardized approaches.

## **Prof. Isnira Baginda**

*MSU-General Santos*

Prof. Isnira Baginda has been a faculty member at MSU General Santos, teaching history, particularly History 3, for 37 years. She shared her approach to handling classes, emphasizing the challenges of following institutionalized syllabi, especially in subjects like Rizal and History 1, where Philippine Muslim history (PMH) is often minimized. When teaching Rizal, Prof. Baginda utilizes the book "Jose Rizal: Life, Works, and Writings." This book highlights Rizal's travels to Barcelona via Egypt and the impact of his observations on Islam. It also emphasizes Spain's historical Muslim rule, spanning almost 800 years. In her experience teaching History 1, Prof. Baginda categorizes main topics into three periods: pre-Spanish, colonial, and post-colonial. Islamic and Philippine Muslim aspects are integrated into the pre-Spanish period, focusing on the Sultanate era. The colonial period highlights the Moro wars, while the post-colonial period discusses Moro integration and revolutionary movements like the MNLF, ARMM, and BARMM. For History 3, Prof. Baginda's introduction emphasizes Muslims and Indigenous peoples, crucial for understanding the science of history, especially for students in

the Islamic Studies Department. She discusses Philippine Muslim identity and reserves discussions on Indigenous Peoples for later in the course to prevent confusion. The Sultanate era's independent statehood is emphasized, alongside colonial resistance and the impact of the Moro wars. Teaching approaches vary among instructors, with some prioritizing Indigenous Peoples before PMH. MSU General Santos offers general education subjects such as Rizal, History Readings, and History 3 GEC 110, taken by all students.

Prof. Baginda noted the absence of Muslim teachers in MSU General Santos' History Department. She proposed transferring GEC110 or History 3 to the Islamic Studies Department to utilize the expertise of Muslim historians and MSU graduates. Teachers must be well-equipped and knowledgeable in teaching PMH. Efforts through UP CIDS-ISP and IIS may help in pushing the MSU System to contextualize teaching and teacher assignments.

## **Session 2: Course Conceptualization on Philippine Muslim History**

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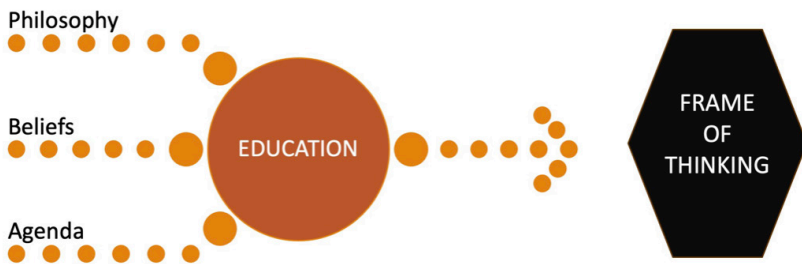
*Assoc. Prof. Nefertari A. Arsad*

*Project Leader, UP CIDS-ISP/ Faculty, UP IIS*

The facilitated session 2 was led by Assoc. Prof. Arsad, Project Leader of UP CIDS-ISP and faculty member of UP IIS. Assoc. Prof. Arsad's session was entitled "Course Conceptualization on Philippine Muslim History." She began her session by presenting some initial proposals based on the issues and inputs raised during the first session. According to Assoc. Prof. Arsad, history may be appropriations or understandings of events that transpired at certain points in time – therefore not always factual or true. Moreover, recorded history more often than not reflects the narrative of the dominant. Lastly, she pointed out that oral history and oral literature – the community sources for knowledge and cultural transmission have been largely unrecorded, thus unrecognized.

Assoc. Prof. Arsad went on to highlight that the current narrative of history and history of Muslims and indigenous people should have a balanced

perspective, especially when conducting curriculum review. Hence, there are challenges of teaching the subjects given the shortage of references and resource persons. This goes to show that RA 10908, also known as the Integrated History Act, has not yet been effectively translated into the Philippine education system. Connecting to the sharing of the participants, Assoc. Prof. Arsad mentioned that framing education is a political process because “depending on their philosophies, backgrounds, or the interest groups they represent, [individuals] will have different views about what to teach students.” This, according to her, is based on the curriculum developers' perspective. Assoc. Prof. Arsad showed a flow to illustrate this perspective:



"The person who frames education will put his philosophy, beliefs, agenda into the education program and that will affect or influence the frame of thinking or mind of a child." She further explained this by setting an example using the Arabic Language and Islamic Values Education (ALIVE) program of DepED, which was a security decision more than an educational decision. There is a philosophy or belief that there should be no duality in education, and Muslims should be educated in a way or based on a human-centric philosophy; if Muslims remain to be educated in the God-centric philosophy, Muslims will never conform. The primary impetus of the ALIVE program was security, rather than education related. The move to incorporate elements of Madrasah education into the basic education system intended to address the duality in Philippine Muslim education systems which DepEd claimed to disadvantage Muslim learners, and render them vulnerable to radicalism. The government's intent to frame Madrasah education led to resistance among the Ulama who claimed that this was rightfully under their purview.

Assoc. Prof. Arsad quotes the saying of Prophet Muhammad (SAW), “Actions are but by their intentions.” She explained what we intend for our students to

learn will dictate what we do in relation to education; "your overall intent for teaching Philippine Muslim History influences all your actions related to it."

Assoc. Prof. Arsad continued the session by raising questions and eliciting thoughts from the participants. The following are the questions and answers:

1. What are your intentions for teaching Philippine Muslim History?

**Prof. Haliddin:** The purpose is to instill in the minds of the younger generations, especially given the dominant influence of Western culture in our society, resulting in the erosion of our own culture. The aim is to impart knowledge to our young learners and preserve our cultural heritage.

**Prof. Dino:** The intent is to provide contextualization, particularly by teaching the correct organic terminologies of PMH. Additionally, it aims to help students understand the significance of figures like Al-Ghazzali and other important Muslim personalities in PMH, their roles as Muslims, and their relationships with non-Muslims.

**Ms. Fatima:** The intention is to preserve historical records and foster an appreciation of the beauty of Islam, as well as to correct misconceptions.

**Prof. Untih:** The intention is to provide Islamic sources of knowledge that can be incorporated into the teaching of PMH.

**Prof. Matolo:** Teaching PMH includes the intention of educating students about the culture and traditions of Muslims, the pillars of Islam, and defining concepts such as Jihad and the Moro wars.

**Prof. Danial:** The intention is to address historical injustices and instill pride in the youth about their heritage, particularly by presenting counter-narratives against mainstream media and literature. Additionally, teaching PMH helps in preserving genuine narratives and acquiring oral history.

**Mr. Ismah:** Apart from spreading Islamic knowledge, the intention is to help students understand the true essence of Islam, which is crucial.

"It is easy to say that you are Islamic, but to embody Islamic values is different and much harder."

**Prof. Baginda:** At the MSU System, the purpose of offering PMH is to bridge gaps in misconceptions and prejudice resulting from revolution. On a personal level, to help the younger generation appreciate the rich heritage of Islam as an institution and of the people, as well as to emphasize the importance of learning lessons from the past.

2. Are there gaps in your intentions with your institutional intentions? Are there opportunities to bridge those gaps?

**Prof. Dino:** The challenge lies in the terminologies, given that PMH has existed long before the terminology of the Philippines. There is confusion regarding terms. Hence, it's important to explain to students that when Magellan arrived in the Philippines, the country was not established yet. However, the Sulu Sultanate and Rajanate already existed. By identity, we are not Filipinos. By citizenship, we are Filipino, to clarify in the context of politics, culture, and anthropology.

**Prof. Danial:** The effect of colonization affects individuals by making them nonchalant about history. To bridge the gaps, we must study the deeper identity and history of our people by consulting grassroots or Indigenous Peoples (IP) leaders themselves. Ironically, those in positions of leadership tasked with strengthening history often lack cultural sensitivity. Another dilemma is that outsiders, products of innocent Philippine history, write the history of Philippine Muslims. The narratives from the grassroots are not properly disseminated due to a lack of resources. Additionally, thinkers from BARMM have not created policies to implement the teaching of PMH in BARMM areas. It is crucial for Muslim leaders, especially in education, to be knowledgeable about Philippine Muslim history and Muslim personalities that made a significant impact on PMH to advocate for integrating this subject into the Philippine educational system. Muslims should champion the writing of their narratives.

**Prof. Bagina:** Although the MSU System offers PMH to address misconceptions and prejudices, it's important to acknowledge that there is still a struggle ongoing. As historians, we must not be afraid to present the facts as part of teaching history.

**Prof. Haliddin:** Teaching this subject is challenging due to limited textbook resources. It's observed that certain subjects on PMH were removed from the PSG curriculum. In licensure examinations, there isn't a single question about PMH. Those involved in crafting or revising the curriculum should conduct focus group discussions with individuals advocating for PMH teachings. What students from the south learn should also be taught to students from the north.

**Prof. Dino:** Instead of negatively reacting to the writings of others, it's essential to realize the need to write and contextualize. The burden should not be placed solely on others but also on Muslims who do not strive to write their own narratives. There is an emphasis on the lack of writers, especially on topics related to Mindanao and Philippine history. Initial steps have been taken to produce references, but the dilemma now is that they are not yet included in the pool of references.

**Prof. Untih:** Education is viewed as a political process. Professionals in history need to realign their minds toward PMH. In connection with political leaders, there is a need to support individuals' writing initiatives. BARMM has national culture and heritage funds that could support such initiatives. Collating ideas from various resources and books is necessary, including narratives from the past. Research is vital as oral literature, abundant but not written, needs documentation. We lack writers representing different ethnolinguistic tribes of Islam. Funding support can actualize these initiatives.

**Prof. Danial:** While there are limited writers among Muslims, there is a certain political scenario that manipulates Muslim history, damaging identity. Another issue is how Muslims are portrayed in the media. These gaps can be addressed by writing down narratives, given our rich culture and identity.

**Mr. Ismah:** In MIT, there are individuals interested in researching Palipalihan or Katakata, but they lack support. Administrative issues also arise, like the vision and mission are anchored on Islamic values, yet JS proms are permitted due to Philippine norms.

**Prof. Danial:** There is a challenge when it comes to publishing works, lacking support. Seeking assistance from UP IIS, for instance, can improve technical writing and research conduct and facilitate publishing works.

**Prof. Dino:** The best practice of MSU College of Arts and Science where students' theses focus on local language and culture, can help bridge the gap. In the context of professors, students conduct research even when the subject is not a research subject. Integrating a research component and documenting human interest can help fill the gap.

**Ms. Fatima:** With no writers, how can we expand our knowledge given this gap? Personally pursuing a Master's in History to broaden knowledge and education.

**Prof. Untih:** Personally, writing using Tausug and English languages and focusing on Islamic studies.

**Prof. Baginda:** Issues arise in research, such as biased topics like "Collection of Bidaa practices." The title should be neutral. Thesis topics should be diverse to explore the rich culture rather than repetitive topics.

**Prof. Danial:** Thesis topics should vary to explore the rich culture instead of repeating commonly studied topics.

Assoc. Prof. Arsad continued her discussion by exploring considerations for course or curriculum development, acknowledging the extensive decision-making involved. As a prompt question, she inquired, "How should the Philippine Muslim History course impact the current curriculum?" Emphasizing the need for transformation, she highlighted that changes should occur not only within the course itself but also in relation to the broader curriculum. In line with this perspective,

Assoc. Prof. presented Banks and Banks' approaches to curriculum transformation, which include the contributions approach, additive approach, transformation approach, and social action approach. The contributions approach, commonly found in Philippine textbooks, involves adding heroes, cultural components, and holidays on special days or occasions. The additive approach, observed in the ALIVE curriculum and BARMM areas, introduces content, concepts, themes, and perspectives to the curriculum without altering its structure. For instance, both Philippine History and Philippine Muslim History may be included, but there is a lack of interaction between them. Despite ALIVE extending the curriculum by forty minutes, no interactions occur in the concepts and perspectives presented.

The transformation approach necessitates changing the basic goals, structure, and nature of the curriculum to enable students to view concepts, events, issues, problems, and themes from diverse perspectives. This creates a safe space in the classroom for discussing different perspectives constructively, ultimately transforming the curriculum. Finally, the social action approach, influenced by Paulo Freire's Pedagogy of the Oppressed, involves students identifying important social problems and issues, gathering pertinent data, clarifying their values on these issues, making decisions, and taking reflective actions to help resolve the identified problems.

3. After defining and comparing each approach, participants were asked to choose which approaches they would utilize if given the opportunity to teach PMH and transform the curriculum.

**Prof. Dino:** I believe we have applied all of the approaches. When developing a curriculum, it would be beneficial to include all of these approaches for a 360-degree or holistic approach, ensuring that all content is covered. What's lacking is the additive approach at the tertiary level. Additionally, the transformation approach is also insufficient. As observed in classes, students are not open to different interpretations, hence emphasizing the importance of respecting opposing truths. In the social action approach, we apply this by integrating a research component, exposing students to conduct research on cultural factors such as historical symbols found on logos of different barangays and the cultural beauty of different mosques.

Documentation serves as output, while also exposing non-Muslim students to appreciate and understand Muslim culture.

**Prof. Haliddin:** In my classes, I only use the contribution, transformation, and social action approaches, but less attention is given to the additive approach. Students need to understand the components under contribution, and transformation is the ultimate goal; at the end of the day, students are transformed, or knowledge imparted to them impacts them. In the action approach, students are asked to gather data. More effort should be given to these three approaches.

**Prof. Baginda:** The approaches overlap, but a larger percentage goes to the transformation and additive approaches, with the social action approach involving students in action research with results. The contribution approach will always be included because of topics such as heritage and cultural components. The additive approach comes into play in the way of teaching. Personally, I believe that the curriculum we use is based on how we teach the subject. I use the transformation approach more than the other approaches by updating issues as they change over time, and I believe that history should be dynamic, as it revolves around social people; it is the people that we are talking about.

**Ms. Fatima:** We should not limit ourselves to using just one approach. Regarding the social action approach, students are expected to translate their learning into action by solving issues or problems. All four approaches should be present in crafting the curriculum of PMH, and this is already applied in the social action approach.

**Prof. Danial:** It varies on a case-by-case basis. There is a psychology of teaching where students' moods are considered, along with the description of the subject and available resources. The choice of approach depends on the teacher's strategy when teaching PMH, considering the type of students, course description, and resources. It's based on a situational analysis of the class to determine which approach is most effective.

**Prof. Dino:** The curriculum can be prepared according to these four approaches and tailored to the needs of our class. Some classes may require a more transformative approach or another approach altogether.

Assoc. Prof. Arsad synthesized the responses from participants by emphasizing that the context and situation will determine the approach used in teaching PMH. Additionally, there are approaches that transcend the four specified ones.

4. What should be the focus of the Philippine Muslim History course? Should it be knowledge-centric, focusing more on content, or skill and attitude-centric, enabling students to develop skills as historians, anthropologists, or Muslim thinkers by having them undergo a process of critical thinking and reflection?

**Prof. Dino:** Previously, we focused on being knowledge-centric, where students acquired knowledge but lacked action. Applying knowledge-centric approaches, attitudes are emphasized, as skills are based on the knowledge derived from the subject's content.

**Prof. Danial:** It varies depending on the situation. Sometimes, the process is prioritized by exposing students to historical resources and then guiding them in processing their experiences through integrating content. It is also dependent on factors such as resources, time constraints, and students' learning preferences.

**Prof. Haliddin:** Anchored on a learner-centered approach, we prioritize the process. This approach becomes deductive, focusing on ensuring that teachers can effectively impart teachings to their students.

**Prof. Baginda:** In teaching history, the content outlined in the syllabus, along with the methods teachers employ and the skills they aim for students to acquire, constitute the process. I aim for students to learn at the cognitive level through memorization. Additionally, I want them to develop analytical skills; hence, illustrations are provided. I also aim for students to learn at the affective level by fostering an appreciation for cultural beauty through exposure to historical

resources. These two processes overlap and should be implemented concurrently. The content serves as the foundation, without which processing cannot take place.

**Prof. Untih:** Content and process must be inseparable, but wisdom must be added to impart knowledge to the students.

**Prof. Matolo:** While the content is already established, additional lessons are included in the process, such as teachings on the five pillars of Islam. Students are also assigned research activities to seek answers to their questions and deepen their knowledge.

**Mr. Ismah:** The content is already present, and the process is used to deliver it. Considering outcome-based education, both content and process-centric approaches should be integrated. The teacher serves as a facilitator and assists in scaffolding.

**Prof. Dino:** The process aids students in discovering new knowledge, and through the content provided by teachers, these discoveries are properly addressed and any misconceptions or misinterpretations are corrected.

**Ms. Fatima:** Within the process, implementation and application are crucial determinants of student learning. For skills and attitude-centered teaching, the focus should be on the students.

**Prof. Dino:** Student activities are now more diverse, extending beyond mere writing requirements. Students are also tasked with creating documentary films. Through the learning process, students not only acquire content-based knowledge but also develop additional skills such as video editing.

5. What perspective should we employ in the study of PMH? Local, national, Nusantara, regional, global?

**Prof. Baginda:** Based on experience, all of these perspectives should be considered, depending on the subject matter. For instance, if the topic is local, the focus should be on the local perspective, although it may

also encompass elements of the national, regional, and global levels. For example, when discussing Muslims in the Philippines, there are global connections that extend to topics such as China and Venice, Italy. However, it's up to the teacher to decide whether to integrate issues from other levels.

**Prof. Dino:** It presents a challenge. Why does national history often overlook local history, even though national history is derived from local history? It can be confusing to determine where to begin. My personal solution is to implement a discipline called Sululegy, which serves as the central focus, with other levels included within its scope, as history encompasses historical, political, and economic aspects. Through the lens of Sululegy, various topics can be explored, including the existence of the Sulu Zone, which refers to trading activities across the sea. There is a need to balance perspectives, as Muslims have also influenced other cultures, and their history is shared among other cultures through cultural exchanges and narratives.

**Prof. Danial:** We connect Muslim history to our neighboring countries. This approach allows us to appreciate the richness of history rather than confining teachings solely to a local context. It should be interconnected.

**Prof. Untih:** When discussing Muslims in the Philippines, Islam cannot be separated. In my case, I teach history starting from Mecca or the beginning of Islam, through Medina, Iraq, Malaysia, and China, incorporating an international perspective. Regarding Nusantara, there is a particular line of thinking due to the Southeast Asian location and the link to Sufi Islam. All these levels of perspective must be applied to understand the history of Filipino Muslims. Most Tausugs learn not through Arabic language but through local Tausug terminologies.

**Prof. Danial:** Contexts differ between countries. For example, the Badjao in the Philippines differs from those in Malaysia. If this is not defined accordingly, it can lead to confusion at the student level.

**Prof. Dino:** It's important to clearly explain the concepts of exonym and endonym—how people refer to us and how we refer to ourselves. This must be contextualized. The term "indigenous people" should not be limited to the scope of the Indigenous Peoples Rights Act (IPRA). To expand this, the UN definition should be used. Terms should be clearly defined within the curriculum.

6. Should Philippine Muslim History be a platform for: historical clarification/corrections, healing, inclusion, and decolonization?

**Prof. Dino:** Firstly, we should address historical injustice, which serves as a platform for inclusion and decolonization. Under historical clarification/corrections, especially regarding slavery and piracy, there should be a counterpart. In the local context, we don't view these individuals as pirates but as mangangayaw (resisting colonialism). Regarding slavery, i-pun and banyaga were free individuals with responsibilities for managing businesses and domestic chores. Counterparts are important to correct and contextualize others' perspectives. On healing, discussions about past events, such as the burning of Jolo, should still be shared despite the pain it has caused. On inclusion, it naturally existed even before under the territory of the Sultanate. This was cited in the book of Samuel Tan where a Lannang (local Sinug term for Chinese people) was labeled as Tausug showing that there was no issue of religion. On decolonization, culture and narratives are to be decolonized, except for the political aspect. Hence, all of these platforms should be considered when teaching PMH.

**Prof. Haliddin:** These four should serve as platforms. I shared an experience from attending a seminar where somebody said, "Do you know that the first religion in the Philippines is Christian?" Another participant responded and corrected it to provide a counter-narrative to correct misconceptions which is very important. Inclusivity is crucial regardless of religion as well.

Other questions were raised for participants to ponder. How will you present and/or address:

- Contentious, dangerous accounts with opposing sources, for example, the claim that Sultan Alimuddin was murtad?
- Difficult, same phenomenon experiences from different parties, such as the Maguindanaon ancestral land versus government-settled Ilonggos, the Marawi siege?
- Ethnocentrism and its impact on Muslim development?
- Islam and the charge of syncretic cultural practices?
- Ensuring the integrity of oral sources?
- Organizing and selecting narratives, for example, colonial modalities & effects, migration and its impacts, etc.

In the last part of her session, Assoc. Prof. Arsad mentioned that these are just pressing issues that educators usually encounter when teaching about Muslims in the Philippines. She shared some pointers on curriculum development, particularly on a model called the Backward Design by Wiggins and McTighe. The Backward Design is composed of three steps. Step 1 is identifying desired results and asking the question: What are your priority learnings and content standards? Step 2 is determining acceptable evidence and asking the question: How will you know that learning has been acquired? Lastly, Step 3 is planning learning experiences and instructions and asking questions such as: What knowledge, skills, attitudes (KSA) do students need to perform well? What activities will equip students with the needed KSA? What will need to be taught and coached, and how should it best be taught? What materials and resources are best suited to accomplish these goals?

# Session 3: References on PMH and Ways Forward

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*Asst. Prof. Darwin J. Absari*

Assistant Professor Absari presented an updated and appraised list of references aimed at enhancing the teaching of PMH (Philippine History) and fostering appreciation for Filipino and Filipino Muslim intellectuality.

Before delving into specific references, Asst. Prof. Absari shared two general observations regarding the teaching of Philippine History. For non-Muslims, the narrative typically commences with the arrival of the Spaniards, and civilization is perceived to have begun with their advent. Asst. Prof. Absari highlighted this as a common misconception in understanding Philippine History. Similarly, Muslims often make a similar error by associating the beginning of Philippine Muslim civilization solely with the arrival of Muslim preachers of Islam. Both non-Muslims and Philippine Muslims tend to overlook a significant portion of history known as the pre-Islamic era.

## PRE-ISLAMIC ERA

For the pre-Islamic era, the following references are presented. These are some of the literatures that would help us discover pieces of information regarding pre-Islamic civilization:

1. Aspect of Maranao Taritib and Adat as Reflected in Radia Indarapatra by Nagasura T. Madale published by University Research Center, MSU Marawi in 1977.

This literature holds prominence and popularity among the Maranaos, offering an introduction to Indian literature that may prompt you to ponder the presence of Indian elements and question potential Indian influences.

2. Kashawing: Rice Rituals of Maranao published by the University Research Center, MSU Marawi in 1974.

Kashawing is a ritual among the Maranao people. This literature depicts farmers engaged in their rice rituals while incorporating Quranic readings. However, the practice itself is considered Bid'ah, as it originated from civilizations predating the arrival of Islam.

3. Pag-Tuhan: Tausog Spiritual Traditon by Darwin J. Absari published by the University of the Philippines Press in 2021.

The book, authored by Assistant Professor Absari, originated from his thesis studies under the UP Diliman Master in Islamic Studies program. In this work, he identified over 100 Tausug words with similarities to Sama that are largely borrowed, along with more than 10 religious words of Sanskrit origin. As per Asst. Prof. Absari, this suggests that before the arrival of Muslim preachers, there was already a sense of religion and spirituality among the early people of Mindanao and Sulu. This paved the way for a flawless transition from Hinduism to Islam, with the influence of Chinese and Indian cultures preparing the ground of Sulu and Mindanao for a higher level of intellectuality and spirituality.

When teaching PMH, it is essential to cover the entire Philippine civilization, highlighting interactions with the Chinese, Indians, and the Islamization facilitated by the arrival of Muslim preachers.

As for making history interesting for students, despite its reputation as a boring subject, history serves as a captivating exploration of our lost heritage, provides insights into our identity, and guides us toward a more progressive society.

4. Indian Influences in the Philippines: With Reference to Language and Literature by Juan R. Francisco published by University of the Philippines Press in 1964.

Juan Francisco's work features a collection of Tagalog, Bisayan, and some Maranao, Maguindanao, and other languages from the island provinces that have borrowed from Sanskrit.

5. Struggle for Identity: a Short of the Filipino Muslims by Jainal D. Rasul Sr. published by Care Minorities Quezon City in 2003.

This book identifies famous Filipino Muslim stories and traces their origins back to India.

6. Pre-Hispanic Source Materials for the Study of Philippine History (Revised Edition) by Henry William Scott published by New Day Publishers Quezon City in 1984.

In this book, the author was able to uncover influences of Muslims directly from Arabia and via North Borneo, especially during the 15<sup>th</sup> century, as well as information related to the pre-Hispanic era.

Other references under this era are the following:

7. Indian Influences in Tausug Identity and Culture: The People, the Language, and Selected Pre-Islamic Cultural Practices by Kamaruddin Bin Alawi Mohammad (In the press)
8. The Philippines in the 6<sup>th</sup> to 16<sup>th</sup> Centuries by E. P. Patanñe published by LSA Press (University of Michigan), Philippines in 1996.
9. Abinales, P. N. and Amoroso, Donna J. State and Society in the Philippines. Rowman & Littlefield Publishers, Inc., Oxford, 2005.
10. Junker, Laura L. Raiding, Trading, and Feasting: The Political Economy of Philippine Chiefdoms. University of Hawaii Press, Honolulu, 1999.

## **THE ARRIVAL AND SPREAD OF ISLAM**

Under the arrival and spread of Islam, the following references are presented and suggested by Asst. Prof. Absari. The first two books by Cesar Adib Majul and Najeeb Saleeby are books generally used in teaching PMH while the other listed are equally important as well. Asst. Prof. Absari also mentioned that most of these works are done by foreign scholars. He pointed out however that foreign interpretations can be re-interpreted by native historians.

1. Muslims in the Philippines by Cesar A. Majul published by the University of the Philippines Press in 1999.

2. *Studies in Moro History Law and Religion* by Najeeb Mitry Saleeby published by Filipiniana Book Guild in 1976.

3. *Islamic Far East: Ethno History of the Filipino Muslims* by Isaac Donoso Jimenes published by the University of the Philippines Press in 2013.

This book was authored by a Spanish Christian who is a graduate of UP Diliman's Master in Islamic Studies program. It is based on his master's thesis as well. In his book, Isaac Donoso establishes the connection between far-west Spain and the far-east Philippines. He also uncovers the Islamic legacy in Spain which the Spaniards brought to the Christianized Philippines.

4. *Historical Fact and Fiction* by Naquib Syed Muhammad Al-Attas published by Penerbit UTM Press in 2011.

This book successfully identifies the genealogy of those who brought Islam to the Philippines and Southeast Asia.

5. *Islam in the Philippines* by Kenneth E. Bauzon published by Routledge London in 2009.

6. *A Muslim Archipelago: Islam and Politics in Southeast Asia* by Max L. Gross published by the Center for Strategic Intelligence Research of the National Defense Intelligence College in 2007

This book presents Islam in the context of Southeast Asian political, regional, and spiritual development. It explores the interplay of Chinese, Buddhist, and Islamic influences in the development of Southeast Asian civilization, including the Philippines.

7. *The Advent and Growth of Islam in the Philippines* by Carmen A. Abubakar published in the *In Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21<sup>st</sup> Century* journal Edited by K.S. Nathan and Mohammad Hashim Kamali published by the Institute of Southeast Asian Studies in 2005.

This short article showcases a summary of Islamization until the contemporary period.

Other book under this era:

8. History of Sulu. Filipiniana Book Guild, 1963.

## ENCOUNTERS WITH COLONIZERS

The resources under these period are categorized into three; Spanish, American, and Japan.

### *Spanish*

1. Muslims in the Philippines by Cesar A. Majul published by the University of the Philippines Press in 1999.

In the second part of Majul's book on the Moro Wars his presentation is very extensive.

2. The Kris in Philippine History: A Study of the Impact of Moro Anti-Colonial Resistance, 1571–1896 by L.C. Dery published by the University of Michigan) in 1997.

This book illustrates the intensity of slave trading as Muslims' reaction to Spanish colonization that left a traumatizing and fear among the Filipino Christians.

3. Raja Bungso of Sulu: A Brunei Hero in His Time by Robert Nicholl published by the Council of Malayan Branch of Royal Asiatic Society in 1991

It centers on a specific ruler of Sulu, against the backdrop of the Spanish Moro Wars. Additionally, the book highlights the brutality exhibited by the Spaniards during this period.

4. The Rulers of Maguindanao by Michael Mastura published by the Ateneo de Manila Press in 2023.

A newly published work by Michael Mastura centers on the story of Sultan Kudarat and the succeeding rulers, with the Maguindanao-Spanish wars serving as the backdrop.

5. *The Sulu Zone, 1768–1898* by James Francis Warren,

The famous work of James Warren that talks about the extent of Sulu maritime trading activities including slaves trading.

6. *Slavery in the Spanish Philippines* by William Henry Scott published by the De La Salle University Press in 1991.

This book features the slavery in the Philippines.

Other book under this period:

7. *Encyclopedia of Spanish-American and Phil.-American War* (3 Volumes)

## ***American***

1. *Mandate in Moroland: The American Government of Muslim Filipinos* by Peter Gordon Gowing published by the New Day Publishers in 1983.

A Protestant who continued the work of Majul. Despite being a non-Muslim, Gowing's work exhibits an impartial and objective presentation of the Muslims.

2. *Moroland: The History of Uncle Sam and the Moros 1899-1920* by Robert A. Fulton published by the Tumalo Creek Press in 2009.

In this book, first-hand accounts derived from interviews with soldiers from Cotabato, Lanao, and Sulu are featured.

3. Ayala, Milligan. *Islamic Identity, Post-Coloniality and Educational Policy*. Palgrave Macmillan, 2005.

This is an American author but not biased as well. This book focuses on Education during the American period. Miligan exposed the hidden agenda of the American curriculum and educational policy.

4. Magdalena, F. "Moros and Americans in the Philippines," *Philippine Studies* 43 (1996).

5. *The Filipino-American War, 1899–1913* by Samuel Kong Tan published by the University of the Philippines Press in 2002.
6. *Swish of the Kris* by Vic Hurley published by E.P. Dutton and Co., Inc. in 1936.
7. *Uncle Sam's Little War: The Spanish American war, Philippine Insurrection and Boxer Rebellion (1898–1902)*

## *Japan*

According to Asst. Prof. Absari the resources under the period of Japan is insufficient. Despite this, he was able to gather the following useful reading materials:

1. *With the Bravest: The Untold Stories of the Sulu Freedom Fighters of World War II* by Ernesto M. Espaldon published by the Espaldon-Virata Foundation in 1997.

This book concentrates on Tawi-Tawi because the author was born in Simunul.

2. *The Sulu Guerilla Movement: 1942-1945* by Manuel S. Lam. MA Thesis under the University of the Philippines, Diliman accomplished in 1982.

This book features first-hand accounts from some members of the Sulu Guerilla Movement.

3. *Moro Warrior* by Thomas T. McKenna published by the Ateneo de Manila Press in 2022.

A newly published book features the story of a Maguindanaon young fighter who learned Islamic knowledge from a Sufi master and became a famous Guerrilla fighter during the time of Japan invasion.

Other books under this period:

1. *Guerrillas Days in the Philippine South* by Pobre P. Cesar and Jose T. Ricardo published by the UP CSSP in 2022.

2. *The Second Invasion: Japan in the Philippines* by Renato Constantino published by the Karrel, Inc. in 1989.
3. *The Psychology of the Japanese Soldier* by Bonner F. Fellers published by Fort Leavenworth, Kansas: Command and General Staff School in 1934–35.

Asst. Prof. Absari also included books highlighting the Philippine Independence to Contemporary Struggle, the Peace Processes, and Philippine Muslim:

*From Philippine Independence to Contemporary Struggle*

Under this period, there are a lot of references and books.

1. *Bangsamoro: A Nation Under Endless Tyranny* by Salah Jubair published by the Islamic Research Academy in 1997.
2. *The Contemporary Muslim Movement in the Philippines* by Cesar A. Majul published by the Mizan Press, Berkeley in 1985.
3. *The Revolt in Mindanao: The Rise of Islam in Philippine Politics* by Thayil Jacob Sony George published by the Oxford University Press in 1980.
4. *A history of the Philippines* by R. Constantino published by the New York: Monthly Review Press in 1975
5. *The Muslim South and Beyond* by Samuel K. Tan published by the University of the Philippines Press in 2010.
6. *Under the Crescent Moon: Rebellion in Mindanao* by Marites D. Vintage and Glenda M. Gloria published by the Philippine Center for Investigative Journalism in 2000.
7. *A Mindanao Story: Troubled Decades in the Eye of the Storm* by Delfin Castro published in 2004.
8. *The Day We Nearly Lost Mindanao* by Fortunato U. Abat published in 1999.

9. Liberalism and the Quest for Islamic Identity in the Philippines by Kenneth E. Bauzon published by the Ateneo de Manila University Press in 1991.
10. The Authorized Biography of Nur Misuari by T. Stern published by the Anvil Publishing, Inc. in 2017.
11. Bangsamoro Quest: The Birth of Moro Islamic Liberation Front by Michael Mastura published by the Southeast Asian Conflict Studies Network in 2012.
12. The Moro Reader: History and Contemporary Struggle of the Bangsamoro People edited by Bobby M. Tuazon published by CenPEG Books in 2008.

### *Peace Processes*

1. Give Peace a Chance: The Story of the GRP-MNLF Peace Talks by Abraham S. Iribani published by Magbassa Kita Foundation/Philippine Council for Islam and Democracy in 2006.
2. Break Not the Peace: The Story of MNLF-GRP Peace Negotiations, 1992–1996 by Fidel V. Ramos published by Capitol Book Store in 1996.
3. The Mindanao peace process: chronology of events from Tripoli to Jakarta 1976–1996 by Magsaysay S. Werble. An MA Thesis under University of the Philippines, Diliman accomplished in 1996.
4. Kalinaw Mindanaw : the story of the GRP-MNLF peace process, 1975–1996 by Rudy B. Rodil published by Alternate Forum for Research in Mindanao in 2000.
5. Peace!: A Resource Book on the Peace Process in the Philippines by Leandro L. Alejandro published by the Institute for Critical Studies of the Foundation in 1992.
6. Special Issue on the Bangsamoro Basic Law published by the IBP Journal in 2015.
7. Report of the Transitional Justice and Reconciliation Commission published in 2016.

## *Philippine History*

1. The Philippines Past Revisited (From Spanish Colonization to the Second World War) by Renato Constantino
2. The Philippines: The Continuing Past
3. The Roots of Filipino Nation 2 Volumes by O.D. Corpus

In the concluding part of his session, Assistant Professor Absari emphasized that capacity-building enables historians and teachers to share various references and resources. He highlighted the importance of reinterpreting these books through local stories or narratives.

As part of the ways forward, the participants together with UP CIDS-ISP and UP IIS will continue to a) update and share references, b) discuss how to harmonize the teaching of PMH, and c) expand the readings of PMH to include contemporary Muslim perspectives.

Ultimately, UP CIDS-ISP and UP IIS aim to engage in dialogue and collaboration with institutions and individuals to integrate the teaching of PMH, particularly in communities with predominantly Muslim populations. This subject will be mandatory for all students regardless of their religion. However, the implementation may vary depending on the setup or dynamics of universities and schools. Assistant Professor Absari suggested initiating dialogue with the heads of institutions to facilitate collaboration with UP CIDS-ISP and UP IIS. In the meantime, UP CIDS-ISP and UP IIS will prepare the rationale and syllabus so that a proposal is readily available for presentation. Subsequent steps will involve training teachers and providing references on PMH using consistent teaching approaches, goals, and resources.

To sustain progress, Philippine Muslim Historians, a loose group, was launched to foster collaboration and continued work together.

## Closing remarks

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*Assoc. Prof. Nefertari A. Arsad*

In her closing remarks, Associate Professor Arsad expressed gratitude to all the participants for engaging in an exchange of ideas based on their expertise and experience. She emphasized that history is a product of interpretation, influenced by the perspectives of different individuals and groups. Quoting the proverb, "Until the lion learns how to talk, the narrative is still from the hunter's perspective," she underscored the importance of recognizing diverse viewpoints in historical narratives. Appreciating history, she noted, is tantamount to appreciating oneself and one's culture, fostering an understanding of complex phenomena and providing a broader perspective on past, present, and future events.

Certificates of participation were then distributed and presented to the attendees.

# Photo Documentation

## Day 1: Facilitated Sessions



Day 1 Registration (left); Prof. Janani introduces herself during the session 1 of the Capacity Building for Philippine Muslim History Teachers (right)



Prof. Baginda shares her experiences in teaching Philippine Muslim History subject at MSU-General Santos (left); Ms. Janani describes how Sulu State College integrates the teaching of Philippine Muslim History (right)



Prof. Matolo describes how MSU-TCTO integrates the teaching of Philippine Muslim History (left); Asst. Prof. Absari processes and synthesizes the inputs of the participants during his facilitated session (right)



Assoc. Prof. Arsad introduces her presentation entitled “Course Conceptualization on Philippine Muslim History” during her facilitated session



Prof. Haliddin answers the question “what are your intentions for teaching Philippine Muslim History?” (left); Assoc. Prof. Arsad processes and synthesizes the answers and inputs of the participants during her facilitated session (right)



Prof. Haliddin answers the question “what are your intentions for teaching Philippine Muslim History?” (left); Assoc. Prof. Arsad processes and synthesizes the answers and inputs of the participants during her facilitated session (right)



## DAY TWO

# Educational Tour

Given that the subject of Philippine Muslim History involves lessons on Islamic historical landmarks, the second day of the capacity-building featured an educational trip to sites including Bud Bongao Peak and Sheik Makdum Mosque. These sites hold significant importance for the Bangsamoro people and the Islamization of the Philippines.

### *Bud Bongao Peak*

Bud Bongao Peak is situated on Bongao Island in the province of Tawi-Tawi, Philippines. Regarded as sacred, Bud Bongao is also referred to as the Holy Mountain of Tawi-Tawi, believed to be the burial site of two direct followers of Karim ul-Maklum, who played a crucial role in initiating Islamization in the Philippines.

### *Sheik Makdum Mosque*

Located in Barangay Tubig Indangan, Simunul Island in the province of Tawi-Tawi, the Sheikh Karimul Maklum Mosque is believed to be the oldest mosque in the Philippines and Southeast Asia. According to local folklore, the mosque was constructed by Arab trader and missionary Maklum Karim in 1380 (Aben, 2023). The Sheikh Maklum Mosque marked the beginning of Islamization in the Philippines (Wadi, 2023). Consequently, in 2013, President Benigno S. Aquino signed a Republic Act declaring Sheikh Karimul Maklum Mosque a national historical landmark.

# Photo Documentation

## Day 2: Educational Tour



Asst. Prof. Absari and Prof. Danial interact with local pilgrims during the educational tour at Bud Bongao Peak, Tawi-Tawi



Group photo at the Sheikh Karimul Makhdum Mosque in Simunul, Tawi-Tawi (left); Asst. Prof. Absari interacts with the participants and local at the Sheikh Karimul Makhdum Mosque in Simunul, Tawi-Tawi (right)



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# CENTER FOR INTEGRATIVE AND DEVELOPMENT STUDIES

Established in 1985 by University of the Philippines (UP) President Edgardo J. Angara, the UP Center for Integrative and Development Studies (UP CIDS) is the policy research unit of the University that connects disciplines and scholars across the several units of the UP System. It is mandated to encourage collaborative and rigorous research addressing issues of national significance by supporting scholars and securing funding, enabling them to produce outputs and recommendations for public policy.

The UP CIDS currently has twelve research programs that are clustered under the areas of education and capacity building, development, and social, political, and cultural studies. It publishes policy briefs, monographs, webinar/conference/forum proceedings, and the Philippine Journal for Public Policy, all of which can be downloaded free from the UP CIDS website.

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## THE PROGRAM

The **Islamic Studies Program** (ISP) seeks to advance the critical and strategic roles of Islam in nation-building and determines to lead the Filipino communities to know Islam deeper and consequently deal with the existing stereotypes against Muslims. The three-fold research component is comprised of: (1) Hikma, or the historical and Islamic knowledge for the modern age; (2) Shari'a courts practices, implementations, and issues for revisions; and (3) the Moro story, which entails identifying key issues affecting the dynamics of Moro families locally and globally.

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