

THE ROLE OF MADARIS TEACHERS IN PREVENTING VIOLENT EXTREMISM IN THE FIRST DISTRICT OF SARANGANI PROVINCE

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Abstract

This study explores the role of Madaris teachers in preventing violent extremism in the 1st District of Sarangani Province, Philippines, amid perceptions linking Islamic education to violent extremism. Drawing on qualitative data from semi-structured interviews with six Madaris teachers and three local leaders, the research addresses key questions on teachers' role in preventing violent extremism (VE), Madaris teachers' perceptions towards VE, the curriculum and subject they taught, the programs and activities they implemented that supports peacebuilding and prevention of violent of extremism.

The findings of the study reveal that Madaris teachers serve as pivotal peacebuilders. They serve as a religious leader that clarifies misconception and misinterpretation of Islamic religion, mediators during conflict, partners of multi-stakeholders including the security forces of the government agencies in peacebuilding initiatives. They perceive violent extremism as a theological deviation marked by unjust violence, discrimination, misinterpretation of Islamic texts, and intolerance. The programs they implemented are commonly community-based program with strong partnerships with different stakeholders such as conducting Islamic symposia, parent outreach, sports competitions (Musabaqah), and leadership training that divert youth's attention from extremism while promoting community engagement.

In summary, Madaris teachers are playing vital role in preventing violent extremism, which led the researcher to arrive in recommending policy support from local governments and Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) to standardize curricula, provide funding, and integrate teachers into formal prevention frameworks. These insights underscore the need for holistic, community-integrated approaches to enhance resilience in vulnerable Muslim regions.

Keywords: Madaris teachers, violent extremism prevention, Islamic education, peacebuilding,

Introduction

The Madaris- plural of Madrasah- is an education institution that had been existing in the Philippines which can be traced back even as early century of 13th or 14th (Anilon et Al, 2024). However, in recent years, Madrasah education system has been doubted as a training ground for the Muslim youth towards radicalization and extremism. After the Twin Towers attack on September 11, 200, the International Community including United States intensified their efforts to combat and counter terrorism (Guler and Demir, 2024), oftentimes the wealthy countries like the United States and the United Kingdom taking the lead. The forefront of this struggle is the Islamic school, or madrasa, because of its critical part in radicalizing young boys and convincing them out to wage jihad, a perpetual violent holy war against so-called unbelievers (Lukens-bull et al 2021).

In the local context, Sarangani Province and the municipality of its neighbor province in Palimbang Sultan Kudarat, are the advantageous area in the coastal line of Southern Mindanao where Ansarul Khilafa Philippines(AKP) - a violent extremist group- operated and conducted its criminal activities and terrorism propaganda (Banlaoi, 2020). The leader of this terrorist organization reported once that it conducted recruitment among students from different educational institutions in Sarangani, General Santos, Cotabato and Lanao del Norte until late 2015.

The phenomenon of radicalization is constantly evolving, which in turn requires an ongoing search for new tools and solutions. Parallel to the simultaneous and collaborative efforts of the countries on the different sides of the world to prevent and counter violent extremism, those people in the field of academe particularly the educators have a great share to address this phenomenal dilemma. According to Van Der Vet (2020), the role of educators or the teachers in preventing radicalization is significantly understudied.

Madrasah as an Islamic educational institution is very vital to the Muslim community. The Madaris teachers are one of the pillars of this institution which serves as an instrument to transfer the knowledge among the young Muslims and be developed to a loving and responsible member of a society. This institution commonly centers its curriculum and instruction in Qur-an, Islam and moral values (Institute for Autonomy and Governance, 2019). Basically, the main objective of Islamic education is to produce good men whose material and spiritual life are firmly grounded in Islamic values. However, due to the negative links between madrasah education and terrorism, it has become challenging for Islamic schools to teach the morals of Islam to today's Muslim youth (Marasigan, A, 2019).

The potential risk posed of violent extremism should not be underestimated and neglected because of the hard threat it brings to peace socially, economically, politically and religiously. Thus, violent extremism should be prevented from the earliest stage of all its drivers. In this study, the researcher found out that it is necessary to conduct this study to determine the role of the Madaris teachers in preventing violent extremism in the first district of Sarangani Province.

Statement of the Problem

The study sought to determine the role of Madaris teachers in preventing violent extremism and radicalism in the First District of Sarangani Province. Specifically, it aimed to address the following research questions:

1. What is the role of Madaris teachers in Preventing violent extremism in the first district of Sarangani Province?
2. What is the perception of the Madaris teachers on Violent extremism?
3. What is the curriculum/subject that the Madaris teachers teach?
4. What are the programs of the Madaris teachers that supports prevention of violent extremism?

Significance of the study

The phenomenon of violent extremism is very important to explore in order to establish better understanding on it and provides support to the individual actors or groups that contributing to mitigation and prevention of its impact to the society. Research on this kind of area of study will foster an updates to the present conditions of peace stability in the 1st District of Sarangani province. More importantly, it will provide essential information for the following institutions for their future undertakings: 1. Provincial Government of Sarangani 2. The Government security agencies 3. The Ministry of Basic, Higher and Technical Education (MBHTE) in BARMM 4. The other Madrasah operators outside the BARMM.

Through this research, the Provincial Government of Sarangani could assess the effective programs and interventions to be implemented which will promote peace and prevent any form of violence and terrorism across the province. Also, the findings of this research may help the government security agencies to enhance their approaches and security measures in preventing violent extremism.

Moreover, the MBHTE in BARMM could explore the possibility of extending their programs and services to the underserved Bangsamoro community outside core territory of the BARMM especially those educational institutions that operates independently. Likewise, this study will help other province implementing Madrasah program in enhancing their programs and activities that supports in preventing violent extremism.

Scope of the Study

The scope of this study was limited only in the selected barangays of the First district of Sarangani Province and where there are operating Madrasah centers. Currently, there are 20 Madrasah centers with 75 Madaris teachers in Sarangani Province. Additionally, this study concentrated and focused on the understanding of the role of the Madaris educators in Sarangani Province on preventing violent extremism and radicalism. However, this is limited to explore the curriculum and subjects taught by the Madaris teachers and also the implemented programs and activities by the Madaris teachers which contributes to the prevention of violent extremism and radicalism. Lastly, the respondents of this study were the Madaris teachers who served in teaching in traditional Madrasah of at least 10 years and the three local leaders from the three municipalities which the role of Madaris teachers in preventing violent extremism and radicalism will be validated.

Definition of terms

ALIVE- it refers to a program administered by the Department of Education which designed for Muslim pupils. Basically, the program aims to teach Muslim Students about Arabic Language and inculcate Islamic values.

Integrated Madaris- It refers to a Madrasah institution that provides a fundamental curriculum framework from the Department of Education (DepEd) and is duly recognized and registered with the DepEd.

Madaris- a plural for Madrasah which means "school". It refers to an educational institution that offers Islamic values and Arabic Language.

Tahderriyah- This is a program offers preschool curriculum. It serves Moro children ages 5 and under and is largely run by the BARMM government.

Traditional Madrasah- it refers to a particular kind of unsupervised madrasah by the government, however, permitted to fend for itself. It is usually operating through the initiatives of groups or individual to offer Islamic instruction to the Muslim youth of a certain community.

Toril- It is a boarding school with an emphasis on learning, reciting, and comprehending the Qur'an. the Prophet Muhammad's (S.A.W.) sunnah (tradition), in addition to other religious studies like Islamic law (Shari'a) and jurisprudence (fiqh).

Violent Extremism- an ideology or beliefs that employ or support violence in order to achieve religious or political goals and ambition.

Chapter II

REVIEW OF RELATED LITERATURE

This Chapter consists of related literature, related studies and related readings that will serve as main basis for this study. The researcher had undergone an intensive reading of books and other related reading materials from the internet that are related to this research and assure that all of these sources are reliable and properly cited.

Madaris teacher as key actor of Peace

According to Maringa. J et al (2025), teachers play an important role in preventing and countering violent extremism. As trusted figures in students' lives, they are uniquely positioned to influence young minds during their most formative years. Teachers interact with students on a daily basis, allowing them to build strong, supportive relationships that foster open communication, empathy, and critical thinking. The teachers can nurture resilience, a sense of identity, and a sense of belonging in young people through education. It is one of the main defenses against radicalization and prevention to violent extremism

Moreover, teachers are often among the first to notice behavioral or attitudinal changes in students such as increased isolation, expressions of hatred or intolerance, or a fascination with extremist ideologies can be subtle but significant. When these teachers are trained and supported correctly, they could answer students appropriately by engaging them in a meaningful conversation, promoting inclusion and diversity.

A study conducted by Duque. E et al (2021) reveals that in an environment where establish secure and inclusive educational settings, imparting democratic principles, and fostering polite discourse, educators not only instruct but also enable youth to renounce violence and choose peaceful, constructive methods of civic participation. In this way, educators are not just conveyors of knowledge, but vital agents of peace and prevention in society.

Scerri, D. (2024) suggested in her study about the teachers and prevent practitioners in conceptualization of radicalization in England and the impact of prevent duty that teachers can create impact among the learners and to the community trough Professional role, individual role, institutional role, community role and ideological role.

A teacher acts as a primary protector against violent extremism by fostering critical thinking, encouraging empathy and respect for diversity, and providing students with the means to confront hate-fueled ideologies. Through inclusive education, open dialogue, and the demonstration of peaceful conflict resolution, teachers contribute to the development of resilient communities where youth feel acknowledged, valued, and empowered to renounce violence and engage in constructive civic participation (Sas et al 2020).

Perception on Violent Extremism and Radicalism

The problem on violent extremism and radicalism is a global issue that has shaken different sides of the world. To prevent this deviant ideology, it is imperative to understand it comprehensively. Many researchers have their definitions concerning violent extremism. However, Andang et al (2024) highlighted in their study that some Madrasah is vulnerable to violent extremism because of lack of institutional support to the teachers such as standardized training for effective teaching which sometimes leads to unintended strict teaching of interpretation of Islam. This challenge is taking by the extremist group for their favor to promote learning materials and interpretation of some religious teaching that instilling violence and discrimination.

In addition, in the research conducted by Sattar et al (2020) explores the perception of Madrasah teachers on violent extremism that involves around 300 teachers. the findings reveal that majority of the respondents perceived violent extremism as being primarily attributed to injustices, intolerance and discrimination. They further discussed that there are contributing factors for the youth towards violent extremism as the marginalization and, individual and community isolation and alienation.

According to Charkawi et al (2020), social identity is one of the key contributor to the emergence and persistence of violent extremism. In their study, they investigated the connection between social identity and the perceived injustice whether they associated to supporting violent extremism. Their study reveals that a heightened sense of non-belonging intensifies perception of social and political injustice, thereby it makes individuals more vulnerable to radicalization and extremism.

Madrasah education in preventing violent extremism and radicalism

In the Philippines, madaris—the plural of madrasah—have been these timeless hubs of Islamic learning for centuries. The Arabic term "madrasah," which essentially means "a place to study," can be used to describe any type of school, but in the Philippines, it typically refers to establishments that focus on teaching people Arabic and Islamic principles. Their origins date back to the 13th century, particularly in regions like Sulu and Mindanao, where Arab missionaries and traders brought Islam for the first time. According to (Anilon et al, 2024), in order to preserve their faith, learn and impart shariah laws, values, and customs, those early Muslim communities established madaris. These schools developed into strongholds of Muslim identity over time, producing leaders who upheld Islamic values and cohesive communities.

According to Gamon et al. (2022), Madaris was essentially the preferred educational option for Muslim Filipinos prior to the arrival of the Spanish in the 16th century and the Americans in the early 1900s. They studied the Qur'an, Hadith (the sayings and ways of the Prophet Muhammad), fiqh (Islamic law), Arabic, and morality. Their curriculum was sound. It was all about helping children develop both intellectually and spiritually by teaching them to memorize important texts, fostering discipline, and cultivating a sense of piety.

Madaris today play a crucial role in shaping ethical, socially responsible, and culturally rooted individuals. In particular, Madaris teachers serve as frontline educators and community leaders who are uniquely positioned to counter radical ideologies and prevent violent extremism. Through their deep engagement with students and families, they foster critical thinking, compassion, and peaceful interpretations of Islamic teachings (Sattar et al. 2020)

Madaris is crucial to the preservation of Muslim culture and tradition as well as Islamic faith and beliefs. In the Philippines, a country with a large Catholic Christian population, Islamic education provided by madrasahs in environments with a non-Muslim majority not only provides Muslims with useful knowledge about the salient features of their faith, but also aids in the formation and preservation of their Muslim identity (Samid, 2022).

According to (Samid, 2022) there are 5(five) different types of educational institutions that offers this kind of education such as traditional madaris which operates according to the day of preferences of the students because most of the students have concurrent schooling; integrated madaris or somehow referred to as 'private madaris'; Tahderriyyah which is a program offered in the preschool and operates through the BARMM government oversees its operation and management; Arabic Language and Islamic Values a program that supervised by the Department

of Education and primarily implemented for Filipino Muslim students and the other one is the madrasah toril which is a type of Islamic institution that concentrate on memorization and understanding Qur-an and the tradition of Prophet Muhammad (Peace upon Him).

Preventing Violent Extremism and Radicalism in a Classroom Settings

Critical thinking is the quest of accurate and dependable knowledge about the world. Collectively, critical thinking talks about reasonable, introspective, responsible, and competent thinking that is essential for making decisions about beliefs and actions (Shaffer,2020).

In a recent study conducted by Buttah et. Al (2024), they proposed that technology integration in the classroom, inclusive leadership practices, and active learning strategies can all significantly improve student engagement, critical thinking, and academic achievement overall. Therefore, it is advised that educators adopt a more creative approach to imparting and sharing knowledge with their students.

In Columbia, Teachers College University developed the Reimagine Resilience program, a cutting-edge research-based platform to give teachers and school staff the critical thinking skills, useful resources, and pedagogical approaches they need to stop violent extremism and radicalization in classrooms. By assisting teachers in identifying and addressing prejudices, discriminatory practices, and damaging narratives that may surface in classrooms or school communities, the program aims to promote inclusive learning environments (Sabic-El-Rayess et al., 2023).

A recent study shows that significant changes in the attitudes of participating educators were found. Notably, many showed heightened awareness of their own language and conduct, a greater commitment to promoting equity and belonging in their classrooms, and heightened sensitivity to discriminatory speech.

The International Institute for Capacity-Building in Africa (IICBA), a specialized institute under UNESCO, has established a comprehensive guide and set of strategies aimed at equipping teachers with the tools necessary to prevent violent extremism and radicalism in educational settings. This initiative is envisioned to empower educators to critically engage with learners on sensitive and complex issues related to radical ideologies, fostering open dialogue and reflective thinking within the classroom. According to UNESCO (2020), teachers play an important role in promoting rational inquiry by encouraging students to ask critical questions, examine diverse perspectives and views, and analyze new information objectively. The capacity of learners to resist and reject violent extremist narratives can be significantly strengthened when education put emphasis on the development of resilience related competencies such as critical thinking, active listening, empathy, and the ability to manage ambiguity. Furthermore, these skills become more significant when students are provided with opportunities to apply their learning in practical, real-world contexts, including community-based projects, social entrepreneurship, and other practical activities that reinforce social responsibility and civic engagement.

In the study conducted by Sas et al (2020), they highlighted that education is serving as one of the most effective place for developing independent thinking and countering radical ideologies, particularly in a developing country. They discuss that educational environments provide young people with opportunities to engage with a diversity of perspectives, thus helping to dismantle compulsive way of thinking and reduce the appeal of extremist narratives. By allowing learners to expose into

accommodating diverse viewpoints and encouraging open dialogue cultivate a mindset that is more resilient to manipulation and ideological polarization.

Moreover, education is essential for developing moral and ethical reasoning because it gives people the skills they need to know what is right and wrong. It exposes students to fresh perspectives and conceptual frameworks for comprehending the world, empowering them to form thoughtful and well-informed decisions. Hitchcock (2022) explains individuals who develop critical thinking skills are better equipped to answer rationally to complex issues or situations. They are able to clearly differentiate between what they genuinely know and what they merely believe or doubt, thus reducing susceptibility to misinformation and ideological extremism. Through such cognitive empowerment, education not only imparts knowledge but also strengthens democratic values and peaceful coexistence.

Moreover, teaching children to think critically, question ideas, and participate in debates and dialogues is vital to their career and progression in the future. In a comparative study of Erkek et al (2020), it was highlighted the importance of developing critical thinking abilities in order to investigate topics in a value-neutral manner, as well as respecting other people's points of view, compromising, and listening.

In the face of the increasing number of people embracing Islam, Islamic education become point of suspicions from critics. Islamic schools or Madaris- Plural of Madrasah- allegedly been responsible for some sort of violent activities like terrorism, to the extent that tagged as a dens of terror and breeding avenue for suicide bombers (Solaiman, 2023). However, Solaiman argue this allegation by emphasizing the significant role of Madaris education in halting the growing recruitment and propagation of terrorism and violence. He persisted that what Madrasah education provides are young Muslim with religious foundation in reciting Qur-an and Islamic values. Madrasah education also serve as the way to formal education for some Muslim children; sometimes it becomes supplementary to secular basic education from primary to secondary education.

According to Miligan (2020) In order to promote resilience against violent extremism, education and schools are essential. They act as the communities' universal outposts for disseminating the ideals necessary for social control and change. To analyze how can education contributes to foster peace and prevention of violent extremism Saraiva and Erfe (2020) emphasize that education somehow intertwined with other complex system such as law and religion. According to Saraiva and Erfe, the education sector should support diversity and group representation, foster critical thinking and the recognition of many truths, and establish safe spaces where teachers and students may develop their confidence, trust, and networking skills. These components can help pupils become more resilient to the limited and biased messages spread by the extremist organizations.

In a various researches conducted on violent extremism, the young people are often associated to the activities and groups that embrace violence (RAN EDU, 2019) thus, Wallner (2021) stressed in his research that terrorism could be reduced through the intervention of education as the key element given that there was a proved potential increase of resilience of students- commonly the youth- to resist ideas and beliefs of violent extremism when there is effective educators and school system.

On the other hand, Kristovič, S et al (2023) believes that education has a significant responsibility to the holistic development of a person including promotion of critical thinking, protection of humanity and tolerance. Additionally, Kristovič suggested that education must support each person's full growth, including their

mental and physical health, intelligence, sensitivity, feeling of personal responsibility, and spiritual beliefs.

In United Kingdom, one of its preventive strategy to counter-terrorism agenda emphasizes the importance of educating young minds about mutual respect and harmonious relationships despite of diversity in culture, beliefs and traditions. In promoting these values, a great hope of resisting the ideology and beliefs that supports and promotes violent extremism and terrorism is expected (Awan et al, 2019).

Furthermore, in Indonesia, the Gusdurian network creates a platform that will allow the youth to come together to a dialogue and discuss matters about religious differences and foster respect to celebrate diversity among youths (Subide, 2017). Respect of diversity may help individuals to have compassion and emphatic endeavor toward others who hold opposite point of view (UNESCO, 2016).

In a study conducted by Sattar et al (2020), it shows that the Madrasah Education Program of the Department of Education had contributed to educate the learners on the proper understanding of the concept of human rights and Islamic ideology that is different way on the understanding of any extremist groups. It also helps neutralized the ideology of violent extremism. Subsequently, Sjøen and Jore (2019) found out in their study on preventing violent extremism through education that early interventions in the prevention of violent extremism should be focused on inclusive and humane educational techniques, as well as a supportive educator-student connection.

In the framework of preventing violent extremism, teachers are expected to know the signs and indicators of radicalization in pupils and build resilience before they fully engage in any violence or groups that embrace violence (Millet and Ahmad, 2021). Teacher should be proactive in his approach to the students especially those who have displaying unordinary behavior and have a history of struggle in their life.

The Madaris teachers as a key-actor in violent extremism prevention should aware of warning and response system, thus, in prevention of violence or conflict to arise in a greater scale warning is essential to response and vice versa. The optimum effectivity of the response lies upon the quality of information campaign and awareness during the early warning. It is very important that a teacher should acknowledge the differences of the students, thus, he would come up to a preventive approach and strategies that is more applicable to real-life settings that will fit to the demand and needs of the students in any of their political and cultural differences and sensitivity (Janelle, 2023). Therefore, the role of a teacher should be not limited to teaching and mentoring students to gain and learn the design and content of the curriculum. Teacher's role is somehow go beyond teaching and demonstrating the programs and activities covered in the curriculum.

Moreover, the teachers are frequently in the forefront of identifying the early signs of a student that is being radicalized and handle how to respond effectively to pull away student from the influence of this ideology. According to Haugstvedt and Tuastad (2021) the collaboration of the teachers to different sectors from the community and government especially those in the security agencies may bring better understanding on the signs of potential radicalization which enable them how to respond properly. A collaborative approach will ease the extensive respond needed to a certain issue because it will raise a unified response and sharing use of various resources including information that will support at-risk-student.

A teacher should imbibe the discipline among students to nurture the of value the sense of belongingness among their colleague because it is one of the factors that pull individual to join violent extremist groups when they feel isolated from the others. According to Ventriglio and Bhugra (2019) the student who feel out casted or

loss the sense of belongingness at school generates alienation which may lead to polarization and stigmatization. A youth who suffers isolation may view membership to any violent organization as a way to get over emotions of unfairness or exclusion they experience.

Madaris teacher's job is not limited into teaching perhaps they are serving as a religious leader in a community (Mardiana, P.D 2021). The role of Madaris teacher as a religious leader have a significant relation in preventing violent extremism and radicalism. This was presented by Mandaville and Musser (2019) in their study about the relationship of religion and violent extremism. They argue that religion is a focus of discussions about violent extremism and radicalism, perhaps, they mentioned number of researches that concluded that religion is usually never be a primary drivers of radicalization.

In the other hand, during the global peacemaking international debate and discussion of panel of experts on the role of religion and religious leaders in violent extremism prevention, one of the panel stressed that the one who takes the lead in a particular religion (e.g Imam, Priest and etc) have a great impact in violent extremism prevention considering that more than 80 % of the world's population is connected to religion (United Nations Secretary-General & UN Office for Genocide Prevention, 2023). Additionally, religious leader is usually assumed by the older men with formal religious title which could potentially influence in preventing violent extremism. In the context of Muslims in the Philippines, the religious leaders (e.g : Imam, Ustadz or Alim) are also serves as the source of information related to Islam which commonly the one who teach in the Madrasah.

Madaris Program and Activities in Countering Violent Extremism

Madaris teachers including ulema and imams, serve as influential role models, profoundly in shaping students' perspectives through their sermons, intellectual discourse, and everyday engagement. Their role extends beyond formal instruction, as they engage learners and provide them with religious guidance, and active engagement in the community affairs. These educators often serve as trusted figures whose words and actions help mold students' understanding of faith, society, and personal responsibility (Sali, H. 2020).

According to Kulidtod, Z (2020), initiatives that composed of structured learning environments and interactive dialogue and organizational involvement creates a powerful antidote to radicalization. By having spaces where young individuals can explore identity, purpose, and civic responsibility, societies can foster resilience against extremist narratives. He noted that lectures and academic discussions serve as foundational tools for critical thinking. It helps students dissect complex issues and challenge misinformation. On the other hand, forum aslo provide inclusive arenas for dialogue and bridging generational, cultural, and ideological divides. When youth are invited to contribute meaningfully to these conversations, they begin to see themselves not as passive recipients of policy, but as co-creators of peace.

Beyond four corners of the classroom, a teacher should have strengthened their communications with the parents of their students on the progress and development of their cognitive and behavioral performance at school Cherney et al (2022). It perceives that any of a family members act as an important element to the becoming of a person.

Recent studies show the significant role of youth driven initiatives to counter violent extremism and radicalism. Adams (2023), highlighted that capacity development and mentoring youth is one of an indirect approach to confront the ideology of violent extremism. Leadership training, mentoring programs and school-

based educational intervention help foster sense of belongingness among students. These also help develop critical thinking which is an important component of rejecting the narratives of violent extremism recruitment. Aside from this, these undertakings enhance the trust, relationship and understandings among the youth.

Additionally, Doda and Mclellan (2020) stated in their research that the community itself has a role in preventing violent extremism and radicalism. According to them, prevention of the violent extremism in the community should starts from home. They also suggested that religious leader must expand their networks to community-based programs or even in schools. Through wide-networks, the religious leaders could able to influence the community to avoid misinterpretation of any religion and instead they can provide them tolerance towards religions or any religious teachings.

In relation to violent extremism prevention, teachers should also innovate programs other than academe. They should initiate extracurricular activity that would develop their intrapersonal skills. According to Collison, H. (2020), the United Nations Office on Drugs and Crimes (UNDOC) provides a comprehensive framework to prevent violent extremism through sports. In this framework, UNDOC emphasized the importance of prevention of violent extremism through sports-based approach. The sports may bring diverse groups together and counter exclusion and discrimination that one of the key factor of radicalization. This guide also stresses that sports may cultivates leadership and empowers the youth to become agent of change by leading initiatives to counter violent extremism. Beyond entertainment, sports also serve as a platform to teach the youth to embrace tolerance, critical thinking and civic responsibility that would equip them to challenge the ideology of extremism.

Kimaiyo et al (2023) also suggested that an educational institution should come up with an activities and programs that would raise the awareness of the students on violent extremism. They insisted that that having a student-led activities in the school will make them empower to lead any initiatives which is a very crucial in building resilience to prevent violent extremism. This study implies that there should be a continuing effort for training capacity building and workshops that will strengthened the knowledge of the student on how to critically respond on certain issues especially when it concerning violent extremism prevention and radicalism

Theoretical Framework

This section will explain the theoretical lens to be used in this research. A theoretical framework is the foundation of synthesizing previously tested and published study or research to provide a theoretical foundation for data analysis and basis for interpretation of the present research findings. The researcher's approach that will use in this study will be based on Social Responsibility (SR) Theory of Education, supported by Critical Pedagogy, Social Learning theory and Constructivism.

According to Martinez-Valdivia et al (2020), Social responsibility in the field of education encompasses the duty of educators and educational institutions to cultivate ethical awareness, social justice, and civic engagement among students, equipping them to contribute positively to society. In addition to teaching academic knowledge, educators also have a duty to promote moral principles, social consciousness, and a dedication to justice. This theory suggests that education must take into account both the needs of society as a whole and the development of the individual.

As a supporting complementary theories of (SR), Critical pedagogies proposed by Paulo Freire emphasized by Corbett et al (2021) the importance of education as a

means of achieving social justice and emancipation, inspiring students to take transformative action and critically examine established social structures. Similarly, Kalil et al (2021) explain briefly the Social Learning theory as a process of learning that person learns new attitude and behavior by observing and imitating others. In addition, Constructivism defined by Yakar et al (2020) that people create meaning or purpose via social interactions and real-life experience.

This theory would be relevant to this study as this will try to sought an answer the role of Madaris teachers in preventing violent extremism and radicalism.

Moreover, this study will benefit this theory to explain what are the programs and activities that Madaris teachers employ to help individuals particularly the youths in becoming adaptive and flexible to prevent violent extremism and radicalism.

Conceptual framework

This study will be guided by the illustrated conceptual frame work. The paradigm shows the relationship between the independent variables and the dependent variable. This study will investigate the role of the of Madaris teacher in Sarangani Province in preventing violent extremism and radicalism. The independent variable in this study will be the role of Madaris teachers in preventing violent extremism where the prevention of violent extremism is the dependent variable. There are also 4 moderating variables in this study which include the perception of the Madaris teachers towards VE, the curriculum and subject taught in the classroom, the Programs and Activities that supports VE prevention and challenges they were experienced in preventing violent extremism. The word “role” refers to the set of responsibilities, behaviors, and interventions taken or carry out by the Madaris teachers which influence the moral development of the students, religious understanding, critical thinking and community engagement that contributes to the prevention of the violent extremism. Furthermore, the term “challenges” used in this study refers to an occurrences or situations that create problems that hinder or limit the possibility of achieving the desired goals.

Moreover, this study aims to thoroughly investigate and analyze the conceptual framework surrounding the role of Madaris teachers in countering violent extremism and radicalism. The first phase of the research will be the conduct of in-depth interviews with the local leaders of the three municipalities within the First District of Sarangani Province. These interviews will provide valuable insights into the broader socio-political context, local governance perspectives, and community-level interventions related to the prevention of violent extremism.

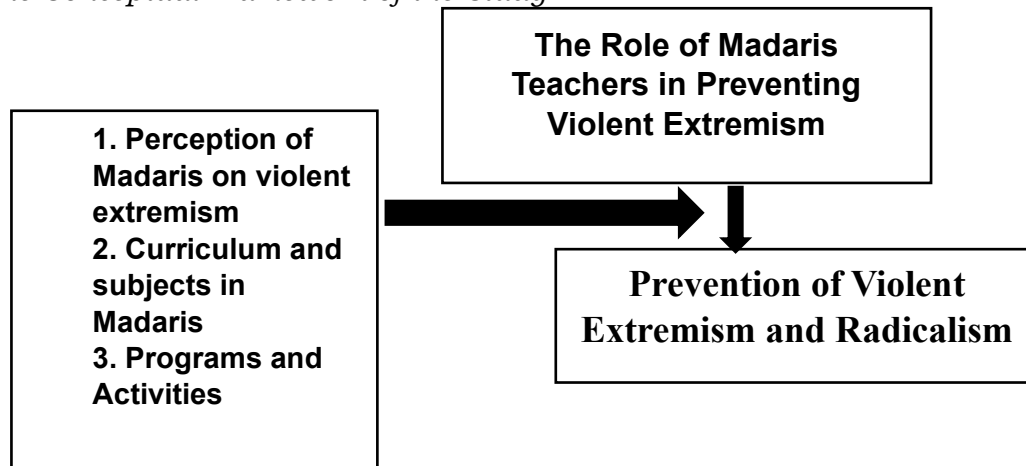
Following this, the study will examine deeper analysis into the specific contributions of Madaris teachers by examining several moderating variables. These include their personal perceptions of violent extremism, the nature and content of the curriculum they deliver, the subjects they teach, the educational and extracurricular programs they implement, and the challenges they encounter in their professional roles. These insights will be collected through individual interviews will be conducted with at least two Madaris teachers from each municipality, provided that they have served in their respective Madrasah institutions for a minimum of ten years. This criterion ensures that the participants possess substantial experience and contextual knowledge relevant to the study.

Finally, the research seeks to understand how the independent variable namely, the role of Madaris teachers affects the dependent variable, which is the prevention of the violent extremism within the community. The moderating variable

will help clarify the conditions under which the influence of Madaris teachers, thereby offering a clearer understanding of their impact on preventing violent extremism

Figure 1

The Conceptual Framework of the Study



Chapter III

METHODOLOGY

This chapter consists the methodologies used in the conduct of research such as the research design, research instrument, respondents and sampling procedure, data collection methods, and analysis processes that serve as the foundation for this study.

Research Design

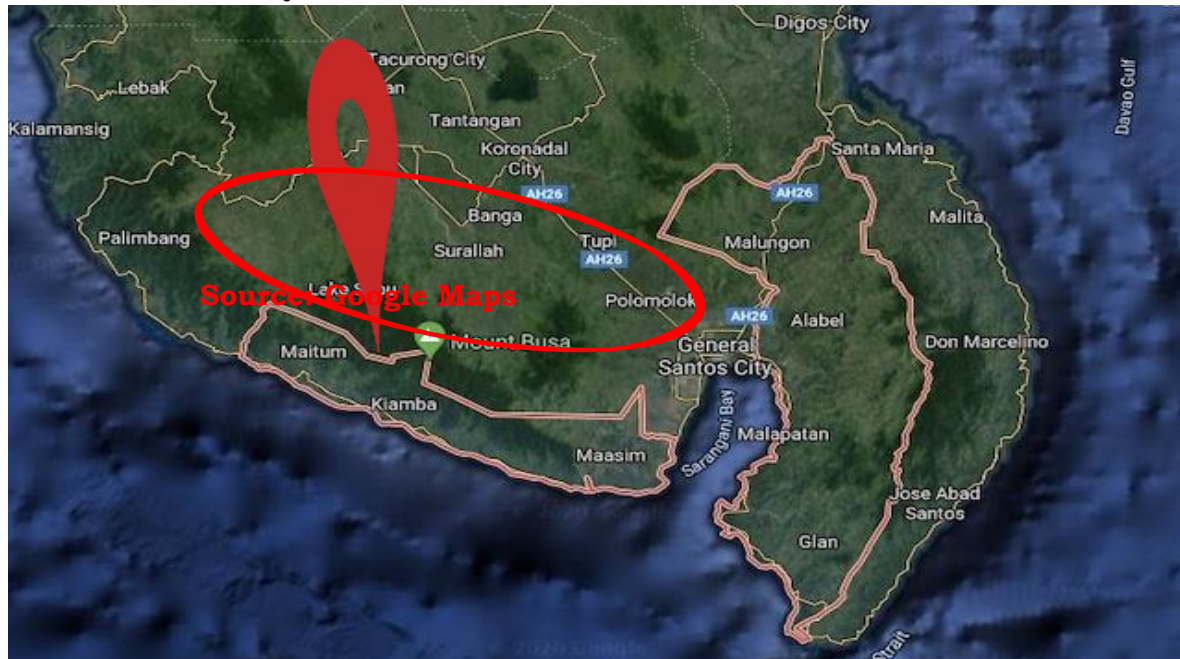
This study adopted a qualitative research design, which is most appropriate for exploring complex social phenomena and understanding the perspectives, experiences, and meanings that individuals attach to them. Specifically, this study will focus on the role of Madaris educators in preventing violent extremism and terrorism in Sarangani Province, with the goal of highlighting the significance of education as a tool for countering deviant ideologies.

Asper et al (2021) explained that qualitative research is a repetitive process that advances scientific knowledge by producing significant distinctions that arise from a closer examination of the phenomenon being studied. In this approach, the researcher collected data in a natural settings and interprets phenomena based on the meanings participants give to them. Thus, this research seeks to provide a vibrant understanding of how Madaris educators contribute to peacebuilding efforts and the prevention of radical ideologies within their communities.

To ensure a well-rounded data collection process, the target population were divided into two respondent groups; the Madaris educators and the local leaders in the 1st District of Sarangani Province. Through in-depth interviews and possibly document analysis (e.g., educational programs or peace education modules), the research will gather rich, descriptive data. This methodological approach allows for the triangulation of data sources which encourages the credibility and validity of the findings. The use of multiple perspectives from both educators and local leaders helped develop a comprehensive understanding of the Madaris' role in preventing violent extremism.

By employing a qualitative approach and engaging both educators and government officials, this study aimed to produce a grounded understanding of the intersection between education, religious instruction, and peacebuilding within a vulnerable yet critical region in Mindanao

Locale of the study



This study was conducted at the 3 Municipalities (Maitum, Kiamba and Maasim) of the 1st District of Sarangani Province. These 3 municipalities are strategically located at the coastal area. Hemida et al (2023) emphasized that coastal areas are vulnerable to multidimensional and global important issues including national security and territorial protections.

The 3 (Three) municipalities in the 1st District of Sarangani Province are the chosen areas to conduct this research because their geographical set up in the coastal part of a nation and its social, cultural, and economic status plays a vital role to the security and protection concern given that the Celebes Sea, Sarangani Bay, and the Province of Sultan Kudarat, South Cotabato and Davao del Sur surround the province. In addition to the geographical location of these chosen areas, their ethnic and religious composition is also relevant to the nature of this research. According to the survey of (PSA, 2020) Sarangani Province has a total of 558,069 households. Only 61,529 (sixty-one-thousand and five-hundred-twenty-nine) or 11.0 percent of these households were reported that Islam is their religion.

Respondents and Sampling Procedure

The researcher employed purposive sampling to target individuals who have shared particular traits. In this study, the researcher will divide the respondents into two categories; first is the Madaris Teachers from 3 municipalities of 1st District in Sarangani Province provided that they have been teaching not less than 10 years and currently working as a Madaris teacher in a traditional Madrasah. The other category of participants will be the local leaders from the 3 Municipalities which will expected to inputs more on the role and contribution of Madaris teachers in peacebuilding and prevention of violent extremism.

This study concentrated on the Madaris teacher that works in a Madrasah that operates in every Saturday and Sunday. At least 2 Madaris teacher- each municipality- out of 50 teachers in the 1st District of Sarangani Province who will

qualify to the aforementioned criteria were randomly selected as participants of this study.

Research Instruments

This study employed a semi-structured interview guide, developed specifically by the researcher as a tailored data-gathering instrument. This study is grounded by the core research questions and primary objectives of the study, ensuring that each item is purposefully aligned with the key issues under investigation. By using self-made open-ended questionnaire, it allows questions with the flexibility to explore emerging themes during the interview process, this tool allows for both consistency across participants and the opportunity to find rich and clear insights. A self-made tool allows the researcher to tailor the questions to the unique context and population of interest while maintaining flexibility in data collection.

Semi-structured interviews were used as the primary data collection method due to its capacity to produce in-depth, qualitative insights. This approach is particularly well-suited to research aiming to explore complex social issues from the perspective of those directly involved or affected. Semi-structured interviews allow for a guided conversation in which the researcher follows a predetermined set of questions, yet retains the freedom to diverge from the script to pursue emerging themes or make clear ambiguous responses. According to Barrick (2020), the semi-structured approach is a frequently used methodology in social science research because it balances the openness of unstructured formats with the formality of standardized interviews.

In contrast with quantitative instruments that seek to measure variables numerically, semi-structured interviews more focus on gathering rich and descriptive data. This allows the researcher to gain a deeper understanding of the participants personal experiences, beliefs, motivation and insights that are very important in studies involving sensitive and multifaceted topics such as radicalization and extremism. Through this instrument, the researcher can probe beyond surface-level responses to uncover underlying meanings and social dynamics.

Interviews were conducted on a one-on-one basis which promote safe and private environment that make respondents feel more comfortable sharing their thoughts and experiences. This format minimizes external influences and distractions, thereby enhancing the authenticity and reliability of the gathered data. The use of open-ended questions facilitates comprehensive responses while also ensuring that specific, targeted information is obtained. Follow-up questions were employed when initial responses are incomplete, vague, or when additional clarification is required to fully address the research objectives.

The interview guides were split into two categories. The first one focused on the key informant guide questions which aimed to explore the role of the Madaris in violent extremism prevention and their contribution to peace. The second one was intended for Madaris teachers which consisted of four central open-ended questions designed to explore three main themes: (1) the perception of Madaris teachers on violent extremism and radicalism; (2) The curriculum and subjects taught by Madaris teachers; (3) the existing programs and activities, interventions, or classroom activities aimed at preventing violent extremism and radicalism. Each of the three main questions may be followed by follow-up questions, subject on the complexity and clarity of the participant's initial responses. These follow-ups helped ensure that the responses are sufficiently detailed and that important contextual factors are not missed.

Data Gathering procedure

This study utilized a semi-structured interview as a tools in data collection and this will employ purposive sampling which targets individuals with shared particular perspectives, traits and experiences. The interviewer will arrange the day of interview depending on the availability of time of the respondents. As much as possible, the interview was conducted in face-to-face for a maximum of 1 hour per respondents. After the completion of the interview among respondents, it will be transcribed. Transcription can keep the data organized and make sure the findings are more accessible and help preserve the integrity of the research (Eftekhari H, 2024). After transcribing, the researcher used coding to create categories and then assign data to those categories.

The participants of this study were invited through an official letter addressed to the administrator or the president of the Madrasah along with a courtesy letter to the community leader. If the participants respond positive to the invitation, a face-to-face interview will be administered depending on the convenience of the participants.

Data Analysis

This study used thematic analysis, with an emphasis on finding and examining both the similarities and differences among the participant data that was gathered. One of the commonly used technique in qualitative research, especially in the social sciences. According to Terry and Hayfield (2020), the thematic analysis is a powerful and adaptable instrument for analyzing the viewpoints of diverse participants. It enables researchers to find similarities, draw attention to differences, and uncover surprising information that might not be immediately obvious using other types of analysis.

The process was started with the transcription of all collected data, ensuring accuracy and fidelity to the original responses. Following transcription, the researcher arranged it by a coding process, during which meaningful units of information will be systematically identified and labeled. This initial coding will be both inductive and deductive in nature that allows themes to emerge organically from the data while also being informed by the research questions and relevant literature.

Once coding is complete, the researcher proceeded to identify recurring patterns and themes across the response of the respondents. These themes will be carefully examined to determine how different individual express similar experiences or diverse viewpoints. Special attention will be given to nuances in language, tone, and context that may give deeper meanings and socio-cultural dynamics within the data.

Thematic analysis, as applied in this study, not only serve as a means of organizing and summarizing the data, but will also facilitated a rich and nuanced interpretation of participants' perspectives. Following the identification and organization of themes, the results were presented and discussed relative to the research objectives and existing literature. This was followed by a comprehensive interpretation of the data, situating the findings within broader theoretical and practical contexts.

Ultimately, the goal of the thematic analysis in this research is to provide a detailed, insightful, and contextually grounded understanding of the participants' experiences, while also contributing to the ongoing scholarly discourse in the field.

Ethical Considerations

In this study, the researcher maintained the anonymity of the participants as an important ethical consideration for this study. Violent extremism is a sensitive topic and it is essential to hide each participant's identity in order to avoid any possible consequence and risk to the participants. To secure personal information, researchers will use strong data protection procedures, like protecting interview transcripts and employing pseudonyms. Furthermore, obtaining informed consent is essential because it ensures that participants are fully aware of the purpose of the study and that they are free to end the interview and their participation at any time without fear of consequences. Another crucial ethical element in this research is ensuring participants' mental and emotional health by sophistically choosing the words that will not offend their religious, cultural and traditional beliefs.

Trustworthiness of the Study

To ensure the trustworthiness of the study of a qualitative research, Stahl and King (2020) highlighted the importance of Guba's four criteria that a researcher should consider. Basically this are the credibility, transferability, confirmability and the dependability of a research.

In establishing credibility of this study, the data that was used was gathered on iterative questioning process by using probing inquiries. The follow-up question was asked to the respondents when further answers from them is needed for the satisfaction to the questions. Also, to make that information gathered is relevant and sufficient research question was used based on the study's problem. Moreover, after the transcription of the recorded interviews, the researcher presented the raw of the transcribed interview and allow them to read it; the researcher let the respondents remove some parts of it which they think they never said and add some inputs they want to include. This process added to the accuracy of the data obtained from the respondents.

In ensuring the transferability of this study, the context of the study is defined which specifically focused on the role of the Madrasah education in preventing violent extremism. To make sure the research is reliable – other term used for transferability, the researcher will use self-made questionnaire that is validated by the experts on this field of research prior to the conduct of gathering the data. The data that will be obtained will be analyzed based on thematic analysis where similarities or the theme of the data from the respondents is the primary basis of the analysis.

In ensuring the dependability and confirmability of this study, the researcher will avoid biases and make sure that this study is not based on his own viewpoint and interests, the researcher makes sure to keep track of all the records that was taken during the conduct of the study and all of collected raw data will be kept. The respondents' participation of this study is voluntary and no monetary incentives was promised to those participating this research. Furthermore, the researcher seeks the research adviser's assistance to help in reviewing this study.

Chapter IV

RESULTS AND DISCUSSION

This chapter presents the qualitative information obtained through interview from the chosen local leaders - as a key informant- and from the Madaris teachers in the Municipalities of 1st District of Sarangani Provinc about the role of Madaris teachers in th prevention of violent extremism. The responses capture the perspectives, curriculum offered by Madaris including their programs and activities, and the role of Madaris teachers in the community.

The following tables analyze these themes in detail and organized according to the research questions which was supported by direct quotations from the informants and participants to preserve the authenticity of their statement.

Table 1.*The Role of the Madaris Teacher in Preventing violent Extremism*

Line Number	Significant Response	Formulated Meaning	Clustered Theme	Emergent Theme	Code
41-50	Ang Madaris teachers kasi ay sila ang nagpapaintindi sa mga parents or sa mga kabataan kung anu ang Islam... nag-oorganize sila ng mga lecture or mga gatherings sa mga tao tapus ipahibalu nila kung unsa ang Islam ug ang kani nga mga grupo ang violent extremist nga ginatudlo sa ISIS dili kana ginatudlo sa Islam. (Madaris teachers are the ones who help parents and young people understand what Islam is. They organize lectures and gatherings for the community to explain what Islam truly teaches and that the violent extremist ideology promoted by	Madaris teachers educate parents and youth on the true peaceful teachings of Islam, organizing lectures to differentiate it from violent extremist ideologies like those of ISIS.	Religious leader that clarifies misconception and misinterpretation of religion	Preventing violent extremism through education, community leadership, collaborative advocacy, peacebuilding, and active integration with government initiatives.	KI1

	groups like ISIS is not part of Islam)				
172-178	Yung problema sa violent extremism ay hindi natin maitanggi na kino-connect yan sa religion lalo na ang Islam... sila ang una-unang nagpapaintindi sa mga tao. (The problem with violent extremism is that we cannot deny that it is connected to religion, especially Islam... they are the first ones to educate people)	Madaris teachers counter the association of VE with Islam by educating people on true Islamic principles, especially during events like the ISIS peak.			KI2
224-237	Yung maraming mga tao dadalo sa mga Islamic symposium kasi napaka-powerful ng message nila... nagtuturo sila sa mga bata kung paano at ano ang dapat nilang pakinggan na mga lecture. (Many people attend Islamic symposiums because their message is very powerful... they teach children how and what lectures they should listen to)	Powerful messages in symposiums attract people; teachers guide youth on discerning correct Islamic lectures to avoid divisive ones.			KI2
294-302	Ang violent extremism kasi	Madaris teachers correct			KI3

	sir may mali din na pagkakaintindi dito... So ang mga ustad or yung Madaris teachers kung wala sila hindi natin maiintindihan ang totoong katuruan ng Islam (Violent extremism, sir, is also misunderstood... So without the ustads or Madaris teachers, we would not understand the true teachings of Islam.)	misunderstandings that VE is solely linked to Islam, conveying authentic teachings to prevent misguidance.			
362-365	Ang mga ustad ang mag-explain nito... kung paano ba nag-jihad si Prophet Muhammad. Hindi yung mga Makita mo sa you tube na grabe kawalang puso (The ustads are the ones who explain this... how Prophet Muhammad carried out jihad. Not those you see on YouTube who are extremely heartless)	Teachers explain true concepts like Jihad based on Prophet Muhammad's example, countering violent online misrepresentations.			KI3
294-302	Sila ang nagsisilbing tagapag-abot ng mensahi ng Islam... dini-	Teachers act as messengers of Islam, discussing various scholarly views to help			KI3

	discuss nila yung ibat-ibang pananaw ng mga Ulama sa mga issue ng Islam (They serve as the messengers of Islam... they discuss the various perspectives of the Ulama on issues concerning Islam)	people understand majority opinions on issues.			
55-58	Sila ang pinapakinggan sa community sa mga Muslim. Tulad gud sa Christian nga religion, ginatuuhan sa mga tao kung unsa ang isulti sa Padre. Ang mga Ustad man gud para din yan silang mga pare kung sa Christian. (They are the one who listened to by the people in the Muslim community. Just like in the Christian religion, people believe what the priest says. The ustad are similar to priests in Christianity.	Madaris teachers are highly respected and listened to in Muslim communities, similar to priests in Christian communities, making them effective influencers.	Command high respect and authority in the community.		KI1
	Ang role nila ay napakalaki. Dito kasi sa atin ang mga nagtuturo sa Madrasah napakalaki ng say nila sa	Madaris teachers have a significant influence in the community due to their voluntary or low-paid services,			KI2

	community... Malaki talaga ang role nila sa pag-preven t ng violent extremism (Their role is very significant. Here in our community, those who teach in the Madrasah have a great influence... They truly play a major role in preventing violent extremism)	playing a key role in preventing VE.			
	Sa tingin ko ito ay ang pagkakaroon ng mga series of lectures online man or face-to- face... nagkakaroon kami ng mga collaborations sa mga lectures kasama ang mga pulis at itong mga kumanders natin. (I think it is having a series of lectures, whether online or face-to-face... we have collaborations for these lectures with the police and our commanders)	Series of online and face-to-face lectures, including collaborations with police and commanders, are seen as the most effective method to prevent VE and maintain peace.	Partners of multi-agency in peacebuilding initiatives.		KI1
	Nag organize kami ng peace advocacies, dialogue at interfaith forum kasama pa ang	Organization of peace advocacies, dialogues, interfaith forums, and consultations with authorities to			KI3

	mga men in uniform... consultation sa mga Madrasah teachers natin sa Sarangani Province (We organized peace advocacies, dialogues, and interfaith forums, including men in uniform... and consultations with our Madrasah teachers in Sarangani Province.)	clarify Islamic teachings against violence.			
	Yung ino-organize nila na dialoge kasama ang mga Pulis at iba pang mga organization ay Malaki din ang tulong nun... kailangan talaga natin pagtulongan ito kasi malaking salot ito sa lipunan. (The dialogues they organize with the police and other organizations are also a big help... we really need to work together on this because it is a serious problem in society)	Organizing dialogues with police and organizations helps combat issues like drugs, which can lead to violence			KI3
	Kung meron mga problema sa community pwede natin sila	Madaris teachers are called upon to mediate community problems,	Mediators during conflicts		KI1

	tawagin lalo na kung mga muslim ang involve sa problema... ang mga ustad sa Madrasa ba na or sa community dako gyud na sila ug Matabang (If there are problems in the community, we can call on them, especially if Muslims are involved in the issue... the ustads in the Madrasa or in the community are really a big help)	especially involving Muslims, using Quranic teachings to resolve conflicts and prevent escalation			
	Sila ang nagpapalaganap at nagpapaintindi sa Islam. Tinuturo nila paano maging mabuti sa kapwa tao... nagsisilbi na mga mediator kung may mga conflict. (They are the ones spreading and explaining Islam. They teach how to be good to others... they also serve as mediators when there are conflicts)	Madaris teachers promote Islamic teachings on good behavior and act as mediators in family and community conflicts, contributing to peace.			KI2
	Ang mga Ustad or Madaris Teacher sila ang nagtuturo ng mabuting pag-uugali... akala ng iba kung	Teachers promote good conduct and counter stereotypes about Muslims being violent or treacherous			KI3

	muslim ka mamatay tao yan, traydor yan or minsan terorista yan. (The ustads or Madaris teachers are the ones who teach good behavior... some people mistakenly think that if you are Muslim, you are a killer, a traitor, or sometimes a terrorist)	through regular sermons			
	Yung pagpapalaganap nila nang tunay na katuruan ng Islam ay napakalaki na na kontribusyon yun... sila na uupo doon kasama ang mga matatanda kasi baka kaya pa yan payuhan ng Ustadh. (Their spreading of the true teachings of Islam is a very significant contribution... they are the ones who sit with the elders because the ustad might still be able to advise them)	Spreading true teachings of Islam contributes to peace; teachers mediate conflicts like marital disputes with elders using advice.			KI3
	Kung naa man mi mga program or halimbawa activity from munisipyu or galing sa province anjan sila para tumulong lalo na	Madaris teachers participate in municipal and provincial programs, especially peace advocacy activities, integrating religion into community events.	Partners of government in peace programs.		KI1

	kapag mga peace advocacy yan. (If we have programs or activities from the municipality or the province, they are there to help, especially when it involves peace advocacy)				
	Dahil sa pagkakaroon ng Madaris teacher dito na sinusupportahan ng gobyerno... ma-feel ng Muslim community na hindi sila pinapabayaan ng gobyerno (Because of the presence of Madaris teachers here who are supported by the government... the Muslim community feels that they are not being neglected by the government)	Government support for Madaris teachers helps Muslims feel included, reducing anti-government sentiments and reasons to join extremist groups.			KI1
	Pamamagitan ng Madaris na sinusupportahan ng gobyerno... maiiwasan natin na magkaroon ng ganun na violent extreme (Through the Madaris that supported by the government... we can prevent such things from happening of the violent extremism)	Government-backed Madaris programs prevent feelings of neglect among Muslims, reducing vulnerability to extremist narratives.			KI2

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Table 1 shows the role of Madaris teachers in Preventing violent extremism in the First District of Sarangani Province. There are five clustered themes in the responses of the participants on their role in preventing violent extremism which are the following; religious leader that clarifies misconception and misinterpretation of religion, they command high respect and authority in the community, partners of multi-agency in peacebuilding initiatives, mediators during conflict and partners of government in peace programs. Thus, it resulted in the development of an emergent theme of Preventing violent extremism through education, community leadership, collaborative advocacy, peacebuilding, and active integration with government initiatives.

In the first clustered theme “religion-based approach”, KI1 said:

“Ang Madaris teachers kasi ay sila ang nagpapaintindi sa mga parents or sa mga kabataan kung anu ang Islam... nag-oorganize sila ng mga lecture or mga gatherings sa mga tao tapus ipahibalu nila kung unsa ang Islam ug ang kani nga mga grupo ang violent extremist nga ginatudlo sa ISIS dili kana ginatudlo sa Islam” **(Madaris teachers are the ones who help parents and young people understand what Islam is. They organize lectures and gatherings for the community to explain what Islam truly teaches and that the violent extremist ideology promoted by groups like ISIS is not part of Islam)** [line 41-50].

This statement emphasized the importance of educating the parents and the youth about the true teaching of Islam by organizing lectures to counter violent extremism ideology.

The findings about the role of Madaris Teachers in preventing violent extremism as a religious leaders that clarifies misconception and misinterpretation of religion was supported by Anilon et al (2024), which he stressed that Madaris was established by those early Muslim communities to preserve their faith, learn and impart shariah laws, values, and customs which later on, these institutions developed into a strongholds of Muslim identity over time, producing leaders who upheld Islamic values and cohesive communities. Also, Gamon et al (2022) said that Madrasah curriculum was about helping the children to develop both intellectually and spiritually by teaching them Islamic values, fostering discipline, and cultivating a sense of piety.

Also, in the clustered theme “command high respect and authority in the community” KI1 said and KI2:

KI1: *“Sila ang pinapakinggan sa community sa mga Muslim. Tulad gud sa Christian nga religion, ginatuuhan sa mga tao kung unsa ang isulti sa Padre. Ang mga Ustad man gud para din yan silang mga pare kung sa Christian”* **(They are the one who listened to by the people in the Muslim community. Just like in the Christian religion, people believe what the priest says. The ustads are similar to priests in Christianity. [55-58]**

KI2: KI2: *“Yung problema sa violent extremism ay hindi natin maitanggi na kina-connect yan sa religion lalo na ang Islam... sila ang una-unang nagpapaintindi sa mga tao”* **(The problem with violent extremism is that we cannot deny that it is**

connected to religion, especially Islam... they are the first ones to educate people) [172-178]

In the statement above, it can be seen that KI1 stated that Madaris teachers earned the kind of high respect among the Muslim communities like of the Priest in the Christian. On the other hand, KI2 stressed that the voluntary service of the Madaris teachers have an impact with their influence to the community.

The statements about Madaris teachers hold command high respect and authority in the community was supported by Maringa et al, (2025) as they claimed that teachers are positioned as trusted figures to influence young minds. This was reinforced by Sali (2020) which he believed that Madaris teachers are influential role model whose words and actions help mold students' understanding of faith, society, and personal responsibility.

Moreover, in the clustered theme "partners of multi-agency in peacebuilding initiatives", KI1 and KI3:

KI1: *"Sa tingin ko ito ay ang pagkakaroon ng mga series of lectures online man or face-to-face... nagkakaroon kami ng mga collaborations sa mga lectures kasama ang mga pulis at itong mga kumanders natin"* **(I think it is having a series of lectures, whether online or face-to-face... we have collaborations for these lectures with the police and our commanders) [64-74]**

KI3: *"Nag organize kami ng peace advocacies, dialogue at interfaith forum kasama pa ang mga men in uniform... consultation sa mga Madrasah teachers natin sa Sarangani Province"* **(We organized peace advocacies, dialogues, and interfaith forums, including men in uniform... and consultations with our Madrasah teachers in Sarangani Province.) [183-185]**

KI3: *Yung ino-organize nila na dialoge kasama ang mga Pulis at iba pang mga organization ay Malaki din ang tulong nun... kailangan talaga natin pagtulongan ito kasi malaking salot ito sa lipunan.* **(The dialogues they organize with the police and other organizations are also a big help... we really need to work together on this because it is a serious problem in society) [354-357]**

In the abovementioned statement, KI1 stated that the partnership and collaborative program with the police and commanders have great contribution to maintain peace and prevent violent extremism. KI3 simultaneous lecture of different religious leader, peace advocates and government agencies would make things clearer and a good opportunity to clarify the teaching of Islam and reject the violent extremism ideology.

This theme corroborates with the suggestion of Haugstvedt and Tuastad (2021) which they emphasized that the collaboration of the teachers to multi-sectors especially the security sectors will bring better understanding on the signs of potential radicalization and will enable them to respond appropriately.

On the other hand, the clustered theme "mediators during the conflict", KI1 said:

KI1: *"Kung meron mga problema sa community pwede natin sila tawagin lalo na kung mga muslim ang involve sa problema... ang mga ustad sa Madrasa ba na or sa community dako gyud na sila ug Mataban"* **(If there are problems in the community, we can call on them, especially if Muslims are involved in the**

issue... the ustads in the Madrasa or in the community are really a big help) [86-101]

As seen in the significant response, KI1 said that Madaris teachers sometimes serve as a mediator during the conflicts in the community using the teachings from the Qur-an and by displaying a good behavior.

The clustered theme about role of Madaris in countering violent extremism is sometimes manifested in their engagements as a mediator during the conflict. This was supported by Sas (2021) which he emphasized teacher as a protector against violent extremism through developing empathy and respect towards diversity. He also stressed that through making the youth feel they are acknowledged, valued and empowered, he can develop them to become resilient and able to renounce violence and engage in constructive civic participation.

Table 2. *Perception of the Madaris Teachers on Violent Extremism*

Cod e line	Significant Response	Formulated meaning	Clustered theme	Emergent theme	Cod e
398-402	Violent Extremism anya na maya den ba sa galbekan a kabangumis sa mga taw anya. Kabameges sa nya ba a mga taw sa apya dala kawagib nin... Kabamuno sa dala kawagib nin. (Violent extremism is sometimes associated with discrimination towards the individuals. Imposing something to individual unjustly- killings for example... Unjust killing is a form of violent extremism.)	Violent extremism involves unjust pressure and discriminatory application of force, killings and execution carried out without religious or legal justification.	Unjust and discrimination and Impulsive	Violent extremism is perceived as entailing discriminatory injustice and the discriminatory application of unjust force on individuals, frequently manifesting in killings or executions without religious, legal, or ideological justification	M1
549	namba violent extremism anan na nya ba mga grupo anya na kabaminasakan anyai galbekan nin	Extremists engage in behaviors that lead to widespread physical			M2

	(they are these people that initiates and doing devastation and destruction)	and social chaos			
551-560	Kabaminasakan anya na gaawa nin su kaunganganan nu tawendu gabinasa nin I kinabukasan nu taw... aden antu na bamula pan silan sa mga bomba (What I mean in destruction is that, it is taking away from people the sound mind, hence, it destroys the future of a person... You know, sometimes they are planting bombs and explosives, they are instilling fear towards people.)	Destruction is understood both physically and psychological which oftenly by using explosive devices and intimidation to generate widespread fear.			M2
561-562	Pakaamung bun sya ba I nya ba kapenggmut nilan any sa illegal drugs ataw aka nya ba shabu anya (Part of this also is the use of illegal drugs like shabu)	VE behavior is correlated with illegal drug use, linking the ideology to general moral and social lawlessness.			M3
766	"they are killing people when they feel they will go against to their organization despite that	Violence is employed purely for organizational enforcement and			M6

	what they are doing is not according to Islamic teaching."	control, even if it violates internal Islamic tenets.			
407-410	Amung sa galbekan na Violent extremism I mga galbekan a supak sa kanu agama. Mana su kanggalbek sa dala makasugo nu Nabi endu su Allahu Taala. Kanggalbek sa mga Bid-ah endu su mga galbekan a makadsubra kanu inipamandu nu nabi. (Also, part of the doings of violent extremism are those of against the teachings of religion(Islam). Like those never been commanded by Allah nor his prophets-embracing innovations in religious teachings that go beyond the teachings of the Prophets)	VE is rooted in theological error, characterized by the adoption of religious innovations (<i>Bid'ah</i>) that lack legitimate scriptural foundation.	Theological deviation and misinterpretation		M1
424-426	mga grupo a pakabinasa sya sa kanu agama. Galbekan a ibagadress kanu agama na di kena ka di kena besen galbekan nu agama.	Extremist ideology misrepresents the faith, attaching practices and beliefs that are viewed as			M1

	(ruin the image of Islam and associating something to Islam which is not appropriate and irrational to the standard tenets of Islam)	irrational and antithetical to the established principles of Islam.			
661-662	U kulang I Ilmo na taw na niya nin den kataw na entu den ba I tidtu-tidtu a agama ataw aka entu den ba I tidtu a Jihad (If a person is in lack of knowledge about Islam he might get convinced that it is the true teaching of Islam and their methodology is the true Jihad)	Extremism exploits a knowledge gap, particularly regarding fundamental concepts like <i>Jihad</i> , to deceive and recruit individuals.			M3
664-665	Su di deyt aimatayan na bunon nilan apya dala kawagib nin sya sa Qur-an endu hadith (they will kill person even it is not rightfully justified by the Qur-an even in the Hadith)	Extremists bypass or ignore the established legal and jurisprudential requirements for justified violence in Islam			M3

413-415	Uway, aden antu na kasipatan sya kanu kambibityala nilan. Aden antu na mga magalang ged I dila nilan sa dili makapangungul am sa kanu magedam nu pagidsan nilan. (it can be sensed through the way they speak. Sometimes they speak very harsh towards people and they don't mind the feeling of others might get hurt)	Extremists exhibit distinct anti-social and harsh communicative behaviors, demonstrating a lack of empathy or moral concern (<i>Adab</i>).	Intolerant and exclusive group identity		M1
1103-1105	"they will not listen on the good advices. They are not interested in listening advices. When there is an invitation for Islamic Symposium, Peace advocacy they will never have an interest to attend."	The group is characterized by cognitive closure, refusing engagement with mainstream religious discussion or dialogue focused on peace.			M6
830-833	kagina nya bu lekanilan na su lekanilan bun antu a tindeg endu kyug I kaunutan ka upama ka dili kaunutan I lekanilan a kyug na makauma sa ipamuno nilan apya pagidsan nilan bun a Muslim. (What they want is what perfectly	Extremism is marked by radical exclusion and theological arrogance, insisting their narrow view is the sole truth and refusing compromise.			M4

	aligned on what they believe and they insist that what they believe is the right one to the extent that will commit killing even it is a Muslim)				
518-520	Isa a pedtusan sa nya a mga taw na bame-recruit sa violent extremism na sekreto ged I kambityala nilan, Isa intuba a tanda sa di kena mapya I mga tangga nilan (One of the way to identify the individuals who is recruiting into violent extremism is that they are doing dialogue with individual secretly. That is one of the sign that they have bad intention)	Recruitment relies on clandestine, one-on-one dialogue, signaling malicious intent and circumventing community scrutiny.			M1

Table 2 shows the Madaris teachers' perception towards violent extremism. Based on the formulated meaning from the significant responses of the participants, three clustered theme were developed which are the injustice and discrimination, theological deviation and misinterpretation, and intolerant and exclusive group identity. Therefore, it leads to the development of an emergent theme of violent extremism as entailing discriminatory injustice and the discriminatory application of unjust force on individuals, frequently manifesting in killings or executions without religious, legal, or ideological justification

In the first clustered theme "injustice and discrimination", it was supported by the statements of M1 and M4:

M1: *"Violent Extremism anya na maya den ba sa galbekan a kabangumis sa mga taw anya. Kabameges sa nya ba a mga taw sa apya dala kawagib nin... Kabamuno sa dala kawagib nin."* **(Violent extremism is sometimes associated with discrimination towards the individuals. Imposing something to individual unjustly- killings for example... Unjust killing is a form of violent extremism.) [398-402]**

M4: *“nya ba kabamuno nilan anya sa pagidsan nilan upama nin ka di munot sa lekanilan a organization inunta bu na di kena intu insakto sa kanu agama lekanilan antu a mga galbekan”* **(they are killing people when they feel they will go against to their organization despite that what they are doing is not according to Islamic teaching) [814-816]**

The presented data above, M1 stated that he perceived violent extreme is centered on observable actions that violate fundamental moral and legal principles as discrimination and unjust killing which often carried out without any justification from religious and legal view of points. Meanwhile, M4 believed that violent extremism can be characterized by the commission of serious crimes and the infliction of widespread social and individual harm.

The clustered theme about unjust and discrimination as a perception of Madaris towards violent extremism was agreed with the findings of Sattar (2020) which he explores the perception of Madrasah teachers on violent extremism that participated by around 300 teachers. The findings of his study reveal that majority of the respondents perceived violent extremism as being primarily attributed to injustices, intolerance and discrimination.

In addition, in the second clustered theme “theological deviation and misinterpretation”, M2 and M3 said

M2: *“mga grupo a pakabinasa sya sa kanu agama. Galbekan a ibagadress kanu agama na di kena ka di kena besen galbekan nu agama”.* **(ruin the image of Islam and associating something to Islam which is not appropriate and irrational to the standard tenets of Islam) [424-426]**

M3: *“U kulang I Ilmo na taw na niya nin den kataw na entu den ba I tidtu-tidtu a agama ataw aka entu den ba I tidtu a Jihad”* **(If a person is in lack of knowledge about Islam he might get convinced that it is the true teaching of Islam and their methodology is the true Jihad) [661-663]**

The supporting statements for the second clustered theme shows that M2 believed some of the theological beliefs of VE is going beyond the true teachings of Islam which sometimes associated with innovations in the religious teachings that results into misinterpretation of Islam which also ruin it. Also, M3 stated that a person who is destitute in knowledge of Islam can easily convince to the VE recruitment with their deviated beliefs.

More so, the clustered theme theological deviation and misinterpretation as a Madaris teachers’ perception towards violent extremism was supported by the findings of Andang et al (2024) which they highlighted that some Madrasah is vulnerable to violent extremism because of lack of institutional support to the teachers such as standardized training for effective teaching which sometimes leads to unintended strict teaching of interpretation of Islam. This circumstance is taking by the extremist group for their favor to promote learning materials and interpretation of some religious teaching that instilling violence and discrimination.

Furthermore, in the third clustered theme “intolerant and exclusive group identity”, M6 said:

M6: *“sarado ang kanilang mga tainga para pakinggan yung mga advice na mabubuti. So wala silang interest na makinig ng mga Islamic symposium, nga peace advocacy”* **(they will not listen on the good advices. They are not interested in listening advices. When there is an invitation for Islamic Symposium, Peace advocacy they will never have an interest to attend) [1101-1103]**

The presented statements above show the physical and social characteristics of the violent extremist. M6 described the behavioral attributes of VE which includes anti-social norms such as harshness, discrimination, cognitive closure and they

exhibit lack of empathy towards the feeling of other; and they tend to refuse in engaging to any communal and peaceful discourse.

Lastly, the clustered theme about intolerant and exclusive group identity as perceived by Madaris teachers towards violent extremism was supported by Charkawi et al (2020) which they believed that social identity is one of the key contributor to the emergence and persistence of violent extremism. Their study reveals that a heightened sense of non-belonging intensifies perception of social and political injustice, thereby it makes individuals more vulnerable to radicalization and extremism

Table 3

The Curriculum and Subjects taught by the Madaris Teachers

Line number	Significant response	Formulated meaning	Clustered theme	Emergent theme	Code
421-423	kapamandu sa kanu mga wata sa ngin ba I tidtu2x a inipamandu nu nabi Muhammad sa kanu timpu nin.Pamandu n I mga wata sa tidtu2x a nakatutulo nu Qur-an endu su Hadeth (transmit the knowledge to the students on what are the teachings of Prophet Muhammad ... Teaching the students on the genuine teachings of the Qur-an and the Hadith.	The core preventative measure towards VE is the methodical transmission of religious sources to establish genuine interpretation of Islam, serving as a defense against theological misrepresentations.	Integration of critical interpretation towards sources of religious teachings.	Strengthening doctrinal resilience through core Islamic subjects and promotion of non-violent religious interpretation.	M1
434-435	Deyt a kapangagyan sa mapya I mga ayatan anya ka aden antu na su kabamandu lun kanu	Extremism is countered by developing the students' interpretive capacity and critical literacy to identify and			M1

	qur-an na pakasibay I kabag-explain lun (The verses from the Holy Qur-an must be scholastically studied because somebody might be explaining the qur-an erroneously)	reject unauthorized or shallow religious explanations.			
718-721	ahmmm, aden mga subject sya sa Madrasah a lu nilan ba kasabutan nya muna2x na sya sa tawheed. Niya nilan gapangagyan sa Tawheed anya na sya nilan ba katuntayan u enteyn su Allahu Taala endu ngin I tidtu a galbek nu agama endu ngin I mga violation (ahmm, we have these subjects that need to be explained to avoid violent interpretation of Islam, we called these <i>Adab</i>, <i>tawheed</i>, <i>fiqhu</i> and <i>hadeeth</i>. The subjects	The curriculum is structured around foundational Islamic disciplines considered essential for holistic doctrinal, jurisprudential, and ethical development.			

	taught are <i>tawheed</i> , <i>fiqhu</i> , <i>seerah</i> , and the Qur-an and the Hadith)				
426-437	kapatuntay sa kanu mga wata sa ngin I pedtalun a Jihad. Ipatuntay sa kanilan I tidtu-tidtu a definition nu Jihad kandu dili silan kaakalan... definition na Jihad anya na mapamandu silan sa nya mimbityala lun na su Qur-an (They enlighten the students on the all-about of Jihad so they will not be deceived... definition of Jihad according to the Qur-an and Sunnah.)	Directly addressing the extremist recruitment narrative by offering a comprehensive and non-violent theological definition of <i>Jihad</i>.	Ethical and moral formation (<i>Adab/Tarbiyyah</i>)		M1
573-575	Samba sa fiqhu anan ibamandu I sambayang, mga sarat nin endu mga ukit nin. Kagina nya ba sambayang anya na namba I makasapal sa mga munkar endu malat a galbekan (In	Proper observance of ritual jurisprudence acts as a spiritual and moral restraint mechanism, reinforcing ethical boundaries that oppose the violence and injustice inherent in extremism.			M2

	<i>Fiqhu</i> , we are teaching <i>Salah...</i> <i>Salah</i> can be one helps in preventing ones in engaging evil and bad deeds)				
813-815	Nya pan kaped samba na aden subject a tarbiyyah, sya ba menem na ibamandu nami kanu mga wata I adat endu atulan nu Islam taman sa entu den ba I mabpalangay nilan endu di nilan mabpalangay I supak kanu Islam (In the <i>Tarbiyyah</i> subject, the good manners and Islamic etiquette are taught until they can embrace those behaviors that set bounds out of Islam)	Moral education is viewed as foundational, instilling character traits (politeness, wisdom, good conduct) that are inherently incompatible with the harshness, rigidity, and destruction promoted by extremists.			M4

Table 3 shows the Curriculum and the subject taught by the Madaris teachers. Based on the formulated meaning from the significant responses of the participants, two clustered theme were established which are the integration of critical interpretation towards sources of religious teachings and the ethical and moral formation. These clustered theme lead to an emergent theme of strengthening doctrinal resilience through core Islamic subjects and promotion of non-violent religious interpretation.

In the first theme “integration of critical interpretation towards sources of religious teachings”, M1 and M2 said:

M1: *“kapamandu sa kanu mga wata sa ngin ba I tidtu2x a inipamandu nu nabi Muhammad sa kanu timpu nin. Pamandun I mga wata sa tidtu2x a nakatutulo nu Qur-an endu su Hadeth”* **(transmit the knowledge to the students on what are the teachings of Prophet Muhammad... Teaching the students on the genuine teachings of the Qur-an and the Hadith) [421-423]**

M2: *“Deyt a kapangagyan sa mapya I mga ayatan anya ka aden antu na su kabamandu lun kanu qur-an na pakasibay I kabag-explain lun”* **(The verses from the Holy Qur-an must be scholastically studied because somebody might be explaining the qur-an erroneously) [434-435]**

The statement above shows that the curricular approach of Madaris teachers ensures students are guided and protected from any theological misinterpretation of Islam through the possession of its fundamental and core discipline. According to M1, Madaris teachers teach the students on how to critically evaluate any new doctrines introduced to them whether it is accorded to the doctrines taught by Prophet Muhammad (Peace upon Him). On the other hand, M2 said that Madaris teachers establish clear theological interpretation of Islam and avoid deviated opinion towards Islam.

The integration of critical interpretation towards sources of religious teachings was supported by the research conducted by Sas et al (2020), which they highlighted that education is serving as one of the most effective place for developing independent thinking and countering radical ideologies, particularly in a developing country. On the other hand, Solaiman (2023) argued that Madrasah is a dens for terrorism. Hence, he persisted that what Madrasah education provides are young Muslim with religious foundation against deviation and radicalization. Furthermore, Erkek et al (2020), highlighted the importance of developing critical thinking abilities in order to investigate topics in a value-neutral manner, as well as respecting other people's points of view, compromising, and listening. Lastly, UNESCO (2020), highlighted that the capacity of learners to resist and reject violent extremist narratives can be significantly strengthened when education put emphasis on the development of resilience related competencies such as critical thinking, active listening, empathy, and the ability to manage ambiguity

Likewise, in the second clustered theme “the etical and moral formation”, M3 said:

M3: *“Nya pan kaped samba na aden subject a tarbiyyah, sya ba menem na ibamandu nami kanu mga wata I adat endu atulan nu Islam taman sa entu den ba I mabpalangay nilan endu di nilan mabpalangay I supak kanu Islam”* **(In the Tarbiyyah subject, the good manners and Islamic etiquette are taught until they can embrace those behaviors that set bounds out of Islam) [813-815]**

The statements above show that Madaris teachers offer extensive ethical education to promote a comprehensive understanding of Islam rooted in compassion, empathy and peace. M3 highlighted the fiqhu (Islamic jurisprudence) and Tarbiyyah are the subjects that introduce teachings of Islam that develop among the students the moral and ethics.

This significant clustered theme agreed with the study of Wallner (2021) which he stressed that terrorism could be reduced through the intervention of education as the key element given that there was a proved potential increase of resilience of students and the youths to resist ideas and beliefs of violent extremism when there is effective educators and school system. Also, Kristović (2023) suggestion that education must support each person's full growth, including their mental and

physical health, intelligence, sensitivity, feeling of personal responsibility, and spiritual beliefs.

TABLE 4

The Programs of Madaris Teachers that Support Prevention of Violent Extremism

Line number	Significant response	Formulated Meaning	Clustered Theme	Emergent Meaning	Code
442-445	aden, nya de ba mga mga kwana anya mga Islamic Symposium anya, sa nya bantu pembityalan na su kalatan na mga Extremism. Nya nami penngulan na bag-invite kami sa mga Ulama ahh tidu2x I kinagkataw nin sa Agama endu sya sa English anya (These includes Islamic symposiums where the infirmities and religious ideological deviation...we are inviting a speaker who have deep knowledge in both Islamic education and secular education... we also have the Mobile tarbiyyah)	Madaris teachers organize educational forums to critically debunk the misconceptions associated with violent extremism, by bringing in knowledgeable experts to provide balanced insights from religious and secular perspectives.	Educational lectures and symposia	Holistic community-based educational initiatives	M1
737-740	anan na aden monthly symposium tanu sya .	Monthly symposia organized by Madaris teachers			M3

	uman sawlan na makaisa. Entu ba a symposium na nya tidtu kahanda lun na asal makapatuntay su mga wata endu taman kanu mga kangudan mga lukes I ngin ba I tidtu a inisugo nu a inipamandu nu agama (we also have monthly Islamic symposium here and that will be conducted at least once a month. That symposium aims to enlighten the youths including the parents on what is the genuine and true commandment of Islam)	educate youth and parents on authentic Islamic commandments, directly countering the appeal of extremist actions.			
567-572	Nya madakel sya a strategy na sya ba pakaukit sa kaba-lecture, nya ba mga Islamic symposium anya. Sya ba na kasabutan den nu mga wata ngin I tidtu-tidtu a Islam na kapangabunga n nilan den I	Lecture-based Islamic symposia led by Madaris teachers clarify true Islamic teachings, preventing misinterpretations that alike with the extremism.			M4

	manga maya ba sa gangangula anya a kapembityala sa Islam sa apya di kena pamakatidtu ka isa ba inan a gadsabapan na kapegkasubra na ka-istriktu sa kabagagama kapeydu na tuntay anya sa Islam taman sa makailing den silan sa galbekan na nya ba mga ISIS anya (Most of the strategies are in form of lecture like Islamic symposium. With this, the youths will understand what really Islam is and we can avoid this what is happening like the violent extremism)				
867-872	Alam mo, malaking tulong yung Islamic Symposium, kasi pinag-uusapan dyan yung Islam. Malaking bagayan para makatulong, maiwasan yung violent extremism (You know, Islamic	Islamic symposia and peace advocacies organized by Madaris teachers discuss core Islamic principles, serving as key tools to mitigate the spread of violent extremism.			M6

	symposiums are a big help because they discuss Islam there. It's a significant contribution in helping to prevent violent extremism.")				
462-465	Kaped pan besen sa namba na aden Ummahat Class uman saptu endu Akad a sekami bun I bamamandu lun, kaped I namba a paka-kontrol sa violent extremism anan kagina nya pembityalan sya ba kanu mga Ina endu ama na su agama a nya ba I pakatyakap kanu mga wata (we have Ummahat (Special class for the mothers) class every saturday and Sunday which is the Madaris teachers also serving as the lecturers. I believe that this program also helps in violent extremism prevention because the parents will be getting enlightened	Madaris teachers conduct weekend classes specifically for mothers to educate them on Islamic teachings, empowering parents to monitor and guide their children effectively against extremist ideologies	Parents and community outreach		M1

	about Islam- and the parents are the one who supervise their children.)				
581- 583	Kaped pan a mga program nami sya na nangaden kami sa lecture para sa kanu mga lukes, nya ba kana Ummahat anya. Bamandu kami sa kanu mga lukes, ina endu mga ama sa atulan nu agama (Some of our programs are we are organizing a lecture for the parents, like the session for the Ummahat. We are giving lecture among the parents on the proper ways and practice of Islam.)	Madaris teachers promote proper Islamic practices, enabling parents to instill these values in their children as a barrier against extremism			M2
984- 986	Kaped pan a mga program nami sya na nangaden kami sa lecture para sa kanu mga lukes, nya ba kana Ummahat anya. Bamandu kami sa kanu mga lukes, ina endu mga ama sa atulan nu agama. (our programs here	Parent-focused lectures, such as Ummahat, enable Madaris teachers to extend Islamic education to families, creating home-based reinforcement against extremism			M5

	is we organized a lecture for the parents, like the Ummahat. We are teaching the parents, fathers and mothers about Islam)				
578-589	Uway, na sya ba na aden communication nami sa mga pulis, endu aden antu na be-lecture silan sa kinasapal sa drugs endu mga galbekan a supak sa governo maya den ba sa violent extremism anya ... Endu su mga Madaris Facilitators sya ba sa lekami na mabagel I partnership nin sa kanu isa sa sa mga communication network mana nya ba BCN anya (We have an open communication with the police authority... we strengthened the partnerships of the Madaris Facilitators with the communication network like the Bangsamoro Communication Networks)	Madaris teachers collaborate with law enforcement to host lectures on legal prohibitions, including violent extremism, to inform the community about governmental laws and deter involvement in illegal activities.	Collaborative partnership with multi-stakeholders engagements		M2

837-839	uway, na ika-isa na su mga Madaris teacher na nangaden silan sa Mobile tarbiyyah. Nya ba a programa na program na MILF endu aden bun ganat sya sa Opisina na Madaris sa Probinsya na Sarangani (The Madaris teachers came up with Mobile Tarbiyyah. This Program is a program of Moro Islamic Liberation Front and also a program of the Office of the Madaris in Sarangani)	Mobile educational programs involving multi-stakeholder collaboration allow Madaris teachers to address prohibitions from both Islamic and governmental viewpoints, building a unified front against extremism.			M4
991-993	su mga Madaris Facilitators sya ba sa lekami na mabagel I partnership nin sa kanu isa sa sa mga communication network mana nya ba BCN anya. Nya ba na kaped inya ba a ukit sa katuntayan I Islam anya. (the Madaris Facilitators here have strong coordination with different radio communication	Coordination with radio communication networks allows Madaris teachers to broadcast enlightening messages on Islam, reaching wider audiences to preempt extremist ideas			M5

	s like the Bangsamoro Communication Networks)				
1124-1129	Si Madaris teachers, una-una ang ginawana nila ay gumawasila ng mobile tarbiyah... So sa government ay yung nasa LGU or military at saka sa Islam, yung sa MILF, bawat isa merong nag-iexplain (The Madaris teachers created a mobile tarbiyah (Islamic education program)... On the government side, it's the LGU or the military, and in Islam, it's the MILF — each one has someone explaining.)	Mobile Tarbiyyah programs, involving diverse stakeholders, allow Madaris teachers to explain Islamic prohibitions alongside government perspectives, fostering collaborative prevention.			M6
453-454	aden mga Mga Musabaqah tanu gumanat sa level na Madrasah bu endu aden bun sa level na Municipyu (we also have Musabaqah – Academic and sports competition- from the level of	Madaris teachers facilitate multi-level competitions combining academics and sports to engage students in positive, competitive activities that build skills and divert attention from extremist influences.	Academic and sports competition for diversion of attention		M1

	the Madrasah and after that the Musabaqah in the level of the Municipality)				
592-595	ehhhm nya ba mga program nami makipantag sa sports... upama na Musabaqah. Kagina sya ba sa Musabaqah na galimpang su mga wata na mga dalemotan antu na pakatangka sila sa meytu ba a mga taw a aden kanilan I pidtalu a Violent extremism (Through the musabaqah, the student's attention will be diverted from engaging people with violent extremism kind of thinking)	Sports-oriented programs like Musabaqah are used by Madaris teachers to redirect students' focus toward healthy activities, reducing vulnerability to extremist influences			M2
995-998	We have programs about sports, like the Musabaqah. Because in the Musabaqah, the students will get entertained with the sports and lead them away from those people with concept of	Sports programs like Musabaqah provide entertainment and diversion for students, as organized by Madaris teachers, to isolate them from extremist influences.			M5

	violent extremism				
1171-1176	meron kaming sports, di yan mawawala, major program yan... mailihis natin yung kanilang attention na magkagawa pa ng mga masasama. (We have sports, that will never go away, it's a major program... it helps divert their attention so they won't end up doing bad things)	Integrated sports and academic competitions, including post-prayer activities, are used by Madaris teachers to divert youth attention from harmful engagements toward positive physical and faith-based pursuits.			M6
743-746	aden SBO sya sa uman I Madrasah... Nakapangaden kami den sa mga leadership training sya sa lekami a Madrasah endu aden bun mambu lu sa Probinsya na Sarangani. (We also have Students Body Organization in every Madrasah... able to conduct leadership training among the students of Madrasah)	Through student organizations and leadership trainings at various levels, Madaris teachers develop leadership skills in students, empowering them to resist extremism through positive community involvement.	Students organization leadership and capacity development training		M3

875-877	Nya ba SBO ba nya na bamangagi inya silan sa exclusive bu sa kanilan. Bangagi silan pantag sa leadership endu kaped pan na maya ba sa mga kabangabung sa violent extreme anya (this SBO will have a session that is exclusive only for them. They will undergo training about leaderships and some trainings that will capacitate them and make them avoid violent extremism)	Student body organizations with exclusive training sessions equip youth with leadership and capacity-building skills, directly aimed at avoiding extremist tendencies.			M4
1168-1169	Ang SBO ay tinuturuan sila...paano maging leader (The SBO will be mentored how to become a leader)	Students Body Organizations (SBO) with leadership training help Madaris teachers raise awareness and develop community leadership skills in youth to counter extremism.			M6

Table 4 shows the programs and activities of Madaris teachers that supports prevention of violent extremism. Five clustered theme were developed which are the educational lecture and symposia, parents and community outreach, collaborative partnership with multi-stakeholders engagements, skill-buildings activities and diversion of attention from violent extremism and students organization leadership and capacity development training. These clustered themes lead to establish the emergent theme of holistic community-based educational initiatives.

In the first clustered theme “educational lecture and symposia”, M6 said:

M6: *Yung mga Islamic Symposium, mga Peace Advocacies. Alam mo, malaking tulong yung Islamic Symposium, kasi pinag-uusapan dyan yung Islam. Malaking bagayan para makatulong, maiwasan yung violent extremism (You know, Islamic symposiums are a big help because they discuss Islam there. It's a significant contribution in helping to prevent violent extremism.) [867-872]*

In the statement above, the utterance of M6 was closely agreed that having a lecture with expert speakers that will debunk extremist deviated beliefs will offer balanced religious and secular views and will help the community reject such ideologies. It is one of the avenue to clarify misconception about Islam and an opportunity to discuss the core belief of Islam.

This clustered theme about the educational lecture and symposia as a programs and activities of Madaris teachers that help in prevention of violent extremism and radicalism was supported by Kulidtod, Z (2020) which he noted that lectures and academic discussions could serve as foundational tools for critical thinking. It also helps students dissect complex issues and challenge misinformation. Additionally, Sali, H (2020) believed that educators are having a great role in shaping students' perspectives through their sermons, intellectual discourse, and everyday engagement which they persevere for students' understanding of faith, society, and personal responsibility.

Furthermore, in the second clustered theme "parents and community outreach" M5 said:

M5: *"Kaped pan a mga program nami sya na nangaden kami sa lecture para sa kanu mga lukes, nya ba kana Ummahat anya. Bamandu kami sa kanu mga lukes, ina endu mga ama sa atulan nu agama" (our programs here is we organized a lecture for the parents, like the Ummahat. We are teaching the parents, fathers and mothers about Islam) [984-986]*

In the statement above, M5 said that the classes conducted for the parents particularly the mothers will enable better parental supervision to protect children from extremist ideologies. The lecture for the mothers will allow them to embed Islamic beliefs within their children and will reinforce family-based safeguarding from any deteriorated and deviated views towards Islam. These statements show that its crucial to empower families and communities to supervise and instill values in creating a supporti ve network against extremism.

This clustered theme about the parents and community outreach as a programs and activities of Madaris teachers that help in prevention of violent extremism and radicalism was supported by Haugstvedt and Tuastad (2021) which they underscored that collaboration of the teachers to different sectors from the community and government especially those in the security agencies may bring better understanding on the signs of potential radicalization which enable them how to respond properly. This will also ease the extensive respond needed to a certain issue because it will raise a unified response and sharing use of various resources including information that will support at-risk-student.

Moreover, in the third clustered theme "collaborative partnership with multi-stakeholders engagements", M2 said:

M2: *“Uway, na sya ba na aden communication nami sa mga pulis, endu aden antu na be-lecture silan sa kinasapal sa drugs endu mga galbekan a supak sa goberno maya den ba sa violent extremism anya ... Endu su mga Madaris Facilitators sya ba sa lekami na mabagel I partnership nin sa kanu isa sa sa mga communication network mana nya ba BCN anya”* **(We have open communications with the police authority... we strengthened the partnerships of the Madaris Facilitators with the communication network like the Bangsamoro Communication Networks)** [578-579]

In the statement above, M2 stated that Madaris teachers strengthened their partnership with the police for lecturing about illegal bans, including the extremism. This initiative will discourage the community to engage in any illegals. This shows the importance of building alliances with authorities and media to integrate legal, religious, and community perspectives for broader prevention.

This clustered theme about collaborative partnership with multi-stakeholder engagements as a programs and activities of Madaris teachers that help in prevention of violent extremism and radicalism was supported by Doda and Mclellan (2020) which they suggested that religious leader must expand their networks to community-based programs or even in schools. It was also highlighted in their research that through wide-networks, the religious leaders could able to influence the community to avoid misinterpretation of any religion and provide them tolerance towards religions or any religious teachings

Additionally, in the fourth clustered theme “academic and sports competition for diversion of attention” M5 said:

M5: *“ehhhm nya ba mga program nami makipantag sa sports... upama na Musabaqah. Kagina sya ba sa Musabaqah na galimpang su mga wata na mga dalemetan antu na pakatangka sila sa meytu ba a mga taw a aden kanilan I pidtalu a Violent extremism”* **(We have programs about sports, like the Musabaqah. Because in the Musabaqah, the students will get entertained with the sports and lead them away from those people with concept of violent extremism)** [994-997]

The statement above shows that M5 believes that having a Musabaqah-academic and sports competition – for the youths strengthened the social bond and kinship among the youths and it’s an instrumental avenue to divert their attentions from individuals promoting violent extremism. This statement suggests that there should be a program that allow the youth to engages in positive, skill-enhancing activities that will foster unity and promote personal growth.

This clustered theme about academic and sports competition for diversion of attention as a programs and activities of Madaris teachers that help in prevention of violent extremism was supported by Collison, H. (2020) which he mentioned in his research the framework of UNDOC to prevent violent extremism through sports. It totally agrees with the Musabaqah program of the Madaris parallel to what he mentioned that in UNDOC’S framework, sports may counter violent extremism ideology of discrimination and isolation because it would bring diverse group of people together and it could also be an avenue to teach the youth to embrace tolerance. This guide also stresses that sports may cultivates leadership and empowers the youth to become agent of change by leading initiatives to counter

violent extremism, critical thinking and civic responsibility that would equip them to challenge the ideology of extremism.

Moreover, in the fifth clustered theme “students organization leadership and capacity development training”, M4 and M6 said:

M4: “*Nya ba SBO ba nya na bamangagi inya silan sa exclusive bu sa kanilan. Bangagi silan pantag sa leadership endu kaped pan na maya ba sa mga kabangabung sa violent extreme anya*” **(this SBO will have a session that is exclusive only for them. They will undergo training about leaderships and some trainings that will capacitate them and make them avoid violent extremism) [875-877]**

M6: “*Ang SBO ay tinuturuan sila...paano maging leader*” **(The SBO will be mentored how to become a leader) [1168-1169]**

In these statements, M4 and M6 agreed that Madaris teachers organized student organizations enable them to build leadership skills and capacity development among youth and further enhance their awareness to counteract extremism. These responses suggest that development of leadership and awareness among the youth through organized groups and promoting responsible community will help resist the influence of violent extremism.

This clustered theme was supported by the output of the research conducted by Kimaiyo et al (2023) which they suggested that an educational institution should come up with an activities and programs that would raise the awareness of the students on violent extremism. They insisted that that having a student-led activities in the school will make them empower to lead any initiatives which is a very crucial in building resilience to prevent violent extremism. This study implies that there should be a continuing effort for training capacity building and workshops that will strengthened the knowledge of the student on how to critically respond on certain issues especially when it concerning violent extremism prevention and radicalism.

Chapter V

IMPLICATIONS FOR PRACTICE

This chapter synthesizes the significant findings from the study on the role of Madaris teachers in preventing violent extremism and radicalism in the 1st District of Sarangani Province. The result of this study was derived from qualitative data gathered through semi-structured interviews with local leaders and the Madaris teachers. This chapter offers conclusions that address each research question, highlighting emergent themes and their implications. Finally, it offers practical recommendations for policymakers, educators, community stakeholders, and future researchers to enhance Madrasah education as a tool for peacebuilding and countering deviant ideologies such as the violent extremism. The insights highlight the vital yet understudied contributions made by Madaris teachers in peacebuilding and fostering resilience against violent extremism, more importantly is the need for integrated support to amplify their impact in vulnerable communities.

Generalizations

The following sections provide generalizations based from the findings of the study for each research question with their impacts on educational, community, and policy practices. These are grounded according to the emergent themes identified through thematic analysis that suggest doable insights for preventing violent extremism.

Based on the findings from the responses of the Key Informant, some of the role of Madaris teachers in preventing violent extremism can be done with their presence as a religious leader that clarifies misconception and misinterpretation of religion, command high respect and authority in the community, partners of multi-agency in peacebuilding initiatives, mediators during conflict, and active partners of government in peace programs.

The Madaris teachers serve as an agent for peacebuilding, their role is extending beyond the classroom instruction. Their religion-based approaches contribute to clarify misconceptions about Islamic teachings especially about the principles and concept of Jihad. This role of Madaris teachers implies a partaking responsibility in preventing violent extremism strategies toward empowering Madaris teachers as frontline peacebuilders.

In relation to how Madaris teachers perceives the violent extremism, generally, it is discriminatory injustice and application of unjust force on individuals and getting impulsive, frequently it can be manifested in killings or executions without religious, legal, or ideological justification.

These perceptions highlight the need for awareness campaigns that align with the view of the Madaris teachers to shed lights on the narratives of extremist. Practically, this could translate to teacher-led workshops in schools and communities to educate youth on recognizing signs of radicalization and can foster early intervention. For policymakers, integrating these insights into counter-terrorism training could improve the violent extremism prevention mechanisms.

On the other hand, the curriculum and subjects of the Madaris teachers show a significant role to counter the theological deviation of the violent extremism by strengthening doctrinal resilience through core Islamic subjects and promotion of non-violent religious interpretation. It also shows that the curriculum use by the Madaris teachers helps equip the students with critical tools to assess religious sources and resist religious misinterpretations. It is also emanating in the curriculum of Madaris teachers the ethical formation and moral behaviors like giving emphasis to Jihad as not limited to the use of force or violence rather by a spiritual struggle. These subjects have a big help in creating a barrier against extremist ideologies through promoting peaceful and contextualized understandings of Islam.

Moreover, the programs and activities of Madaris Teachers that support prevention of violent extremism is anchored into a holistic community-based educational initiatives. This research found out that the Madaris teachers implement diverse programs, including Islamic symposia, parent outreach that usually attended by the mothers (e.g., Ummahat classes), multi-stakeholder collaborations, sports and academic competitions (Musabaqah), and encouraging youths to engage and participate in organization that help them develop to become active leader like the Students Body Organization. These divert youth attention from extremism, foster family supervision, build simultaneous initiatives for broader awareness and

creating a supportive environment rooted in Islamic values and community engagement.

Recommendations

Based on the significant findings of this study, which underscore the pivotal role of Madaris teachers in preventing violent extremism through education, community leadership and various collaborative efforts the following recommendations are proposed. These recommendations aim to amplify the impact of Madaris education as a positive yet potential tool for peacebuilding and enhance to address systemic challenges in vulnerable regions. The recommendations are categorized based on any relevant stakeholders as follows:

To the Provincial Government of Sarangani, given the study's revelation that Madaris teachers command high respect and effectively counter misconceptions about Islam such as the concept of Jihad, PLGUs in Sarangani Province and neighboring areas should formally incorporate Madaris educators into formal framework of preventing violent extremism programs. This could include collaborative initiatives such as interfaith dialogues and peace advocacies involving police, military, and religious leaders, to build on the collective partnerships highlighted in the findings. It is also suggested that policymakers should advocate for dedicated funding from the Bangsamoro Autonomous Region in Muslim Mindanao to lessen the challenges like insufficient finance and inadequate learning materials for operations. This support could ensure Madaris operations are sustainable and not solely reliant on community contributions.

It is also worth mentioning that Madaris teachers beyond their role as educators often serve dual roles in the community such as mediators and peacebuilding actors. Thus, the LGU and the concern agency of the government should provide theme a training in conflict and peace resolution and strategies to counter and prevent violent extremism.

To the government security agencies, they should implement monitoring systems to trace the effectiveness of Madaris programs in preventing radicalization and violent extremism using the indicators like reduced youth vulnerability and increased participation in peace activities. This would provide data-driven evidence to advocate for sustainable support for peace initiatives.

To the Ministry of Basic, Higher and Technical Education in BARMM, in order to address the limited job opportunities that challenging the support and interest of the parents to the Madaris education, the BARMM Ministry of Basic, Higher, and Technical Education (MBHTE) should passed a resolution for issuances of a certificate of equivalency parallel to a holder of bachelor's degree of secular education for the traditional Madrasah education that will qualify them to secure an employment in sectors that aligned within their professional role. This would validate the significance of Madrasah in producing socially responsible citizens. Furthermore, the MBHTE and the Department of Education (DepEd) should collaborate to develop unified and contextual textbooks, integrating critical thinking modules on extremism. This would empower teachers to safeguard the youth attention from deviant paths, potentially reducing youth vulnerability in high-risk areas and will serve as a model for integrating peace education into Islamic curricula nationwide.

To the other Madrasah operating outside BARMM territory, the Madaris school heads should collaborate with educational experts to develop a unified and contextualized curriculum that explicitly integrates critical thinking modules on non-violent interpretations of Islamic texts. This is grounded with the findings that the Madaris curriculum central core focuses on strengthening doctrinal resilience through core Islamic subjects (e.g., Tawheed, Fiqh, and Tarbiyyah). This collaboration should include teacher training workshops on identifying signs of radicalization such as intolerant behaviors that will empower the teachers in early intervention.

Madaris teachers should also expand their community-based programs which likely strengthening the parent and youth outreach programs. Sometimes, regular mobile Tarbiyyah sessions in partnership with Non Government Organizations could educate families on recognizing extremist recruitment approaches. Other than that is it will foster family-based safeguarding and diverting youth attention toward positive activities like sports and leadership training.

To the researchers, given that the research found out that Madaris programs and activities put emphasis on classes for parents- especially for the mothers- and diversion of youth's attention from violent extremism, future research should focus on the specific roles of female Madaris teachers and student experiences to uncover gendered dynamics in prevention, addressing gaps in understanding how family and peer influences interconnect with extremism.

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