

Contributions of Madrasah Education Program to Counter Violent Extremism

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Received May 25, 2020; Revised June 26, 2020; Accepted July 05, 2020

Abstract This paper assessed the perceptions of the Arabic teachers (Asatidz) and some narratives of the School Heads on the contributions of the Madrasah Education Program (MEP) as Counter Violent Extremism (CVE). A survey was administered to a 313 Asatidz throughout the Autonomous Region in Muslim Mindanao (ARMM) and two sessions of the Focus Group Discussions (FGDs) for the school heads were conducted. The result revealed that the perceptions of Asatidz on the MEP contributions to CVE are significantly different according to the division's office and ethnicity but not significant on gender and highest educational attainment of the Asatidz. Other factors also identified by the Asatidz and how it contributes to CVE as discussed by the school heads were also provided.

Keywords: Arabic Language and Islamic Values Education (ALIVE), Asatidz, Autonomous Region in Muslim Mindanao (ARMM), Counter Violent Extremism (CVE), Madrasah Education Program (MEP)

Cite This Article: Alzad T. Sattar, and Benjier H. Arriola, "Contributions of Madrasah Education Program to Counter Violent Extremism." *American Journal of Educational Research*, vol. 8, no. 7 (2020): 450-456. doi: 10.12691/education-8-7-1.

1. Introduction

The Bureau of Madaris Education, Department of Education (BME-DepEd) in the Autonomous Region in Muslim Mindanao (ARMM) is implementing the Madrasah Education Program (MEP) since the existence of it in the 1990s. At present, the ARMM was replaced by the newly created and extended Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) but the MEP is still being implemented as it was before. The MEP aims to produce God-Conscious, Peace-Loving, and Productive Ummah (Citizen) with three (3) major programs such as Arabic Language and Islamic Values Education (ALIVE) in public schools, Integrated or Pilot Madrasah (IPM) and Traditional Weekend Madrasah (TWM) (RA 9054, MMA ACT 279).

With the advent of violent extremism in the Philippines as evident by the infamous "Marawi Siege" in 2017 by the Maute Group in Marawi City, Lanao del Sur, Philippines, it is imperative to study on how the Madrasah Education Program (MEP) contributes and influences in eliminating violent extremist propaganda or views. It has been conjectured that this program helps eradicate extreme views and create opportunities for the Arabic Teachers (Asatidz).

The intuitive of the international community that Madrasah is a factor in violent extremism is baseless claimed in the context of the regional community. Currently, there is no adequate evidence to generate shared or understanding of violent extremism and that

there are numerous gaps in the academic literature that needs to be filled to enable a deeper understanding of the causes and costs of violent extremism [6]. National government plans should be based on solid qualitative and quantitative research on which Psychology, Anthropology, Economics, History, Political Science, and Sociology may provide a different perspective that helps develop a deeper understanding of violent extremism.

In the same manner, the MEP in ARMM was not properly implemented despite its potential nature as Counter Violent Extremism (CVE). Solaiman in [7] assessed the implementation of ALIVE program in Marawi City and found out that there were no sufficient books and learning materials for the ALIVE students, there is a need to institute reforms on the hiring and in upgrading teacher qualification for them to be truly competent and highly skilled to deliver the goods to intended beneficiaries, and there is a need to make the qualifying examination for the Arabic teachers for them to be eligible for employment in the government.

The regional government has long been fascinated by the effects of MEP, in overcoming the occurrence of violence. For the past two decades, the Autonomous Region in Muslim Mindanao (ARMM) government is serious enough in minimizing violence that emanates from the ideology of certain groups. In a recent phenomenon of violent extremism, the government is now formulating program called Program Against Violent Extremism (PAVE) particularly implemented by the ARMM government with the primary objective to enhance or strengthen in eradicating violent extremism (VE) activities and prevent those individuals who surrender to the

government to be recruited again by the extremist group. Before the PAVE, there is a government program called Payapa at Masaganang Pamayanan (PAMANA) with a primary objective of creating resilient communities that are affected by arm-conflict by providing social protection for the former combatants and their next-in-kin as well as supporting indigenous people and other marginalized groups. In the case of MEP, it is the primary objective of this program to get rid of the so-called violent extremism or the like. Therefore, factors of MEP to CVE may assume a substantial connection with each other.

The United Interregional Crime and Justice Research Institute (UNICRI) conducted research to identify factors contributing to vulnerability and resilience to VE of Fulani Youth in the Central Sahel. The result shows that VE exists as a response to local conflicts and state abused or government repression as perceived by the youth which shared the biggest influence for them to join the violent extremist organization (VEO) [8]. VE is a multi-faceted problem and a phenomenon that is difficult to identify a generic program that will prevent or mitigate individuals in joining VE but somehow different actors may play an important role in identifying particular narratives and formulating an immediate solution. Bhulai & Fink in [2] identified that civil society actors and experts play key important roles that are critical to national, regional, and international efforts that address security and development challenges. In Canada, a University student conducted a campaign called Voices Against Extremism (VAE) as a multi-faceted approach through social media, academic research, and grassroots community approach and involvement as a counter-extremism campaign. Macnair & Frank in [4] through case study analysis found out that VAE achieves modest success in conceptualizing and adopting a community-focused approach modeled as CVE after the primary themes of humanization, education, respect, and empowerment. However, the case study did not claim or argued on its general application as a perfect CVE but can be an effective and innovative policy-based to CVE. In Indonesia, Sumpter [10] found out that the state-led primary interventions to CVE in Indonesia have similar drawbacks to prison-based efforts. Organized secondary interventions are currently not possible in Indonesia due to the backlash from religious organizations if individuals were seen to be sanctioned solely for their views. Government initiatives to counter or prevent violent extremism are problematic and difficult but coordinating non-government and civil society organizations already working on CVE is more straightforward and hence, the government should make better use of these resources.

Across five countries such as Canada, Denmark, France, the Netherlands, and the United Kingdom, a study was conducted to identify factors that drive violent and non-violent mobilization in Muslim communities. Their findings show that terrorists, radicals, and young Muslims had all experienced some degree of societal exclusion, had a distrust of government, a hatred for foreign policy. Young Muslims were familiar with so-called jihadist scholars as terrorists but many of them supported the application of Sharia law and the Caliphate. Young Muslims rejected al-Qaeda's message but express strong sympathy for Iraqi and Afghan people who are defending

themselves from invaders. Generally, the study concluded that the spread and acceptance of radical or violent ideas can be helpfully conceived as a social epidemic, and individuals considered violence often existed on the fringes of the community [1].

There is little evidence of a direct connection between radical ideas and radical behavior that leads to physical aggression [11], this aggression psychologically viewed as a product of Islamic ideology but contrary to popular belief, Madrasas have not been one of the primary causes of militancy [13]. The youth perceived themselves as the most vulnerable group to recruitment into violent extremist organization (VEO) [9] and has significant differences in some demographic groupings in gender, religion, and nationality on the perceptions of extremist and deradicalization programs [5]. Poverty [3,12], unemployment [3,12]; marginalization [3,12], social isolation [3], community discrimination, individual alienation [3] are contributing factors for the youth towards violent extremism.

2. Methodology

A mixed-method research designed was used that aimed to identify contributions of MEP to CVE as perceived by the Asatidz and to determine significant differences in some of Asatidz's demographic groupings. Moreover, focus group discussions (FGDs) were also conducted to support qualitatively on how the MEP contributes to CVE according to selected ALIVE coordinators and school heads.

There are 930 contractual Asatidz teachings in public secondary and elementary schools offering the ALIVE program in ARMM on which 313 Asatidz were selected as respondents for the survey in the sense that most of these Asatidz were also teaching either in Integrated or Pilot Madrasah (IPM) or Traditional Weekend Madrasah (TWM). A stratified random sampling was used to identify the sample Asatidz-respondents. The distribution of the number of population and respondents is shown in Table 1 below.

Table 1. Population and Respondents of Asatidz

Division's Office	No. of Asatidz			No. of Respondents		
	M	F	Total	M	F	Total
Basilan	80	73	153	24	24	48
Lamitan City	22	16	38	8	4	12
Sulu	49	26	75	17	9	26
Tawi-Tawi	21	7	28	8	3	11
Maguindanao I	22	10	32	8	6	14
Maguindanao II	22	20	42	9	7	16
Lanao del Sur I	96	150	246	32	57	89
Lanao del Sur II	96	150	246	32	57	89
Marawi City	51	123	174	17	41	58
Total	426	504	930	142	171	313

Two sets of instruments were developed to answer the research problems. First, a Semi-Structured Questionnaire was constructed for the Focus Group Discussions (FGDs)

with the selected ALIVE coordinators and School Heads according to the following theme: resolving conflict; minimizing alienation or marginalization; removing or minimizing discrimination; promoting trust and satisfaction; reducing violence; and disagreeing ideology. Second, a Survey-Questionnaire was constructed based on the study of Casey & Pottebaum in [3] to measure the degree of contributions of MEP to CVE via the ALIVE teacher’s perceptions employing a Five-Point Likert scale ranging from strongly agree to strongly disagree. There are two FGDs conducted and participated by selected ALIVE Coordinators and School Heads from different school’s divisions in ARMM. The first FGD was participated by the 4 ALIVE coordinators and 4 selected school heads from the Island Provinces such as Basilan, Sulu, and Tawi-Tawi while the second FGD was participated by the 6 ALIVE coordinators and 6 selected school heads from the mainland such as Maguindanao and Lanao del Sur. Moreover, survey-instrument was administered by the ALIVE coordinators in its division through a one-on-one interview with the Asatidz.

In determining the significant differences of the perceptions of the Asatidz according to division’s office, a One-Way Analysis of Variance (ANOVA) was used; for gender, a *t*-test was used; for ethnicity, again an ANOVA was used, and for the highest educational attainment, a Kruskal-Wallis *H*-test was used.

3. Findings and Discussions

3.1. On Resolving Conflict

The conflict was one of the pull factors toward violent extremism. In terms of MEP contributions in resolving particular conflict, Table 2 shows the Mean score of Asatidz’s perceptions on particular contributions of MEP as factors in resolving conflict.

Table 2. Mean Score for MEP Contributions in Resolving Conflict

RESOLVING CONFLICT	Mean	Descriptive Rating
1. Promoting gun-free community	3.76	Agree
2. Resolving rido	4.22	Agree
3. resolving conflict related to revenge	4.13	Agree
4. Resolving conflict related to religion	4.48	Strongly Agree
5. Resolving conflict among youth	4.42	Strongly Agree
6. Resolving conflict related to political disputes	4.11	Agree
Overall	4.18	Agree

The Asatidz agreed that the MEP contributes to resolving conflict. Specifically, agreed that the MEP contributes to promoting a gun-free community, resolving rido (clan feud), resolving conflict related to revenge, political disputes but they strongly agreed that the MEP contributes to resolving conflict related to religion and conflict among youth.

Findings also show that perceptions of Asatidz on MEP contributions in resolving the conflict have significant differences according to the Asatidz division’s office,

ethnicity and highest educational attainment but no significant difference according to gender (see Table 3 below).

Table 3. Statistical computation and interpretation under Resolving Conflict

RESOLVING CONFLICT	Computed Value	p-Value	Interpretation
Division’s Office	F = 4.513	0.000	Significant
Gender	t = -1.876	0.211	Not Significant
Ethnicity	F = 4.978	0.000	Significant
Highest Educational Attainment	H = 15.419	0.009	Significant

Asatidz also identified other types of conflict that the MEP contributes such as resolving conflict due to ignorance of religion (Islam) and personal conflict (this will include backbiting issue). The MEP according to school heads becomes a pivotal tool in counter-narratives and provides the right teachings against misused religious precepts. This program provides basic values to the learners in accepting forgiveness rather than focusing on revenge. The MEP may not outrightly or immediately resolve the conflict but patiently effective in changing the perspective of learners and Asatidz that hinged on total human development that allows them to learn the concepts of Islam with true actuation and demonstrate in their daily lives to resolve conflict immediately. Individual or group attachment to politicians sometimes ignites individual or groups to adhere some political agenda even though it contributes in promoting violence but somehow through the MEP, the Asatidz will be able to penetrate the minds of the children in educating the true value of humanity and the correct teaching of Islam that encourages peaceful environment rather than conflict. This program also contributes in a way that it opens livelihood opportunity to some Asatidz who are victims of insurgency for them to become a facilitator in resolving conflict through educating the new generations on the negative effect of living in a conflict area.

3.2. On Minimizing Alienation or Marginalization

Individual alienation and community marginalization may in one way be a push factor towards violent extremism. The mean score of Asatidz’s perceptions of MEP contributions to CVE is shown in Table 4.

The Asatidz strongly agreed that the MEP contributes in making the community members participate in the discussion about the affairs of the community, recognizing the potential of learners to be successful in the future, recognizing that individual life has a purpose and that they individually control their life, giving opportunities for the learners and their parents to socialize, strengthening the social life of Asatidz and strengthening the relationship between relatives while they agreed that the MEP contributes in educating community members regarding their role in decision making. The Asatidz also strongly agreed that the MEP contributes in minimizing alienation or minimizing community marginalization.

Findings also show that perceptions of Asatidz on MEP contributions in minimizing alienation or marginalization

have significant differences according to the Asatidz division's office and ethnicity but no significant differences according to gender and highest educational attainment (see Table 5 below).

Table 4. Mean Score for MEP Contributions in Minimizing Alienation or Marginalization

MINIMIZING ALIENATION/MARGINALIZATION	Mean	Descriptive Rating
7. Educating community members regarding their role in decision making	4.25	Agree
8. Making the community members participate in discussion about the affairs of the community	4.39	Strongly Agree
9. Recognizing the potential of learners to be successful in the future	4.44	Strongly Agree
10. Recognizing that individual life has purpose and that they individually control their life	4.33	Strongly Agree
11. Giving opportunities for the learners and their parents to socialize	4.36	Strongly Agree
12. satisfying the social life of Asatidz	4.33	Strongly Agree
13. Strengthening the relationship between a person and other community members	4.42	Strongly Agree
14. strengthening the relationship between relatives	4.40	Strongly Agree
Overall	4.33	Strongly Agree

Table 5. Statistical computation and interpretation under Minimizing Alienation or Marginalization

MINIMIZING ALIENATION OR MARGINALIZATION	Computed Value	p-Value	Interpretation
Division's Office	F = 3.466	0.001	Significant
Gender	t = -4.052	0.270	Not Significant
Ethnicity	F = 6.263	0.000	Significant
Highest Educational Attainment	H = 4.941	0.423	Not Significant

Asatidz also identified that the MEP contributes to strengthening the learner's perspective in valuing life through proper planning of the parents and help to strengthen the relationship among community members to live in the multi-faith or multi-tribal community. Moreover, according to the school heads, the MEP provides Asatidz guided socialization and learning in school, and provides a platform to correct stereotyping, prejudicing, and wrong teachings about Islam. Through this program, the Asatidz can identify and counsel vulnerable learners at school and expand related activities to involve the communities to harmonize and be involved in the development of their specific communities. Suspicion of some parents will be eliminated against school activities that promote socialization as a government program that involves both the community members and the children.

3.3. On Removing or Minimizing Discrimination

Some root causes of discontentment are due to discrimination of political or religious rights. The Mean score of Asatidz's perceptions of MEP contributions in removing or minimizing discrimination is shown in Table 6.

In terms of removing or minimizing discrimination, the Asatidz perceived to a 'Great Extent' that the MEP contributes to the needs and priorities of the community, contributes in understanding that the Muslim community did not suffer more than most other communities in the country, and contributes to the understanding of individuals that Islam is not under threat in the country while they perceived to a 'Very Great Extent' that the MEP contributes in eliminating threats of violent extremism, contributes to the understanding of the community that violent extremism is not attributed to Islam, contributes to the understanding that Muslims are treated fairly, and contributes to the understanding of individuals that the government does not discriminate religion or ethnic affiliation. As a whole, the Asatidz perceived that the MEP contributes in removing or minimizing discrimination to a 'Great Extent'.

Findings also show that perceptions of Asatidz on MEP contributions in removing or minimizing discrimination have no significant differences according to the Asatidz division's office, gender, ethnicity, and highest educational attainment (see Table 7 below).

Table 6. Mean Score for MEP Contributions in Removing or Minimizing Discrimination

REMOVING OR MINIMIZING DISCRIMINATION	Mean	Descriptive Rating
15. Contributes to the needs and priorities of the community	4.10	Agree
16. Eliminate threats of violent extremism	4.28	Strongly Agree
17. Understanding that the Muslim community did not suffer more than most other communities in the Philippines	4.25	Agree
18. Understanding of individuals that Islam is not under threat in the Philippines	4.21	Agree
19. Understanding of the community that violent extremism is not attributed to Islam	4.28	Strongly Agree
20. Understanding of the community that Muslims are treated fairly	4.31	Strongly Agree
21. Understanding of individuals that the government does not discriminate religion or ethnic affiliation	4.31	Strongly Agree
Overall	4.23	Agree

Table 7. Statistical computation and interpretation under Removing or Minimizing Discrimination

REMOVING OR MINIMIZING DISCRIMINATION	Computed Value	p-Value	Interpretation
Division's Office	F = 0.874	0.539	Not Significant
Gender	t = -2.316	0.713	Not Significant
Ethnicity	F = 1.446	0.207	Not Significant
Highest Educational Attainment	H = 5.497	0.358	Not Significant

Asatidz also identified that through MEP, individuals understand self-discipline in dealing with other community members and it contributes in educating the learners towards self-respect and the understanding of other religious or ethnic groups the true purpose of wearing *Niqab* (Islamic dress code that covers the whole body including the face of Muslim woman). The school heads also believe that the MEP to some extent promotes harmonious co-existence of all tribes in the community and strengthens mutual respect among Tausug, Yakan, Sama, Maguindanao, Maranao, Iranon and other ethnic

tribes. It avoids direct discrimination to the non-Muslim community and helps them understand about Islam and addresses interfaith/cultural and intra-Moro discrimination that Islam is not based on ethnicity but piety. MEP is mainstream in school for it allows non-Muslim to be coordinators and even non-Muslim school heads are involved in planning or organizing activities to address discrimination for the long haul. Through MEP immersion, these non-Muslim coordinators and school heads are exposed to correct Islamic views and often corrected their own stereotyping and prejudices and become advocates themselves of the program and Islamic values.

3.4. On Promoting Trust and Satisfaction

Trust towards government and satisfaction of individual or community to different government basic social services is vital and important for it counts as a holistic approach in fighting against the rebellious or extremist organizations. The mean score of Asatidz’s perceptions of MEP contributions in promoting trust and satisfaction is shown in [Table 8](#).

Table 8. Mean Score for MEP Contributions in Promoting Trust and Satisfaction

PROMOTING TRUST AND SATISFACTION	Mean	Descriptive Rating
22. Community’s trust in the government in improving health services	4.14	Agree
23. Community’s trust in the government in improving peace and order	4.46	Strongly Agree
24. Community’s trust in the government in creating more employment	4.32	Strongly Agree
25. Community satisfaction regarding government programs on education	4.35	Strongly Agree
26. Community satisfaction regarding government programs on health	4.21	Agree
27. Community satisfaction regarding government programs on peace and order	4.32	Strongly Agree
28. Community satisfaction regarding government programs on livelihood	4.31	Strongly Agree
29. Community satisfaction regarding government programs on governance	4.22	Agree
Overall	4.28	Strongly Agree

In terms of promoting trust and satisfaction towards government programs or projects, the Asatidz perceived that the MEP contributes to promoting the community’s trust in the government in improving health services and the community’s satisfaction on government programs in health and governance to a ‘Great Extent’. Moreover, the Asatidz perceived to a ‘Very Great Extent’ that the MEP contributes to the community’s trust in the government in improving peace and order and in creating more employment, and also to the community’s satisfaction in government programs in education, peace and order, and livelihood. As a whole, the Asatidz perceived that the MEP contributes in promoting the community’s trust and satisfaction towards government programs to a ‘Very Great Extent’.

Findings also show that perceptions of Asatidz on MEP contributions in promoting trust and satisfaction have a significant difference according to the Asatidz division’s office, gender, and ethnicity but no significant difference according to the highest educational attainment (see [Table 9](#)).

Also, Asatidz acknowledged the small amount of allowance given by the government and they trust the government for future improvement of the MEP so that Asatidz and learners will be educated towards self-satisfaction, and contentment on what the government provided. The school heads viewed that MEP served as a model of improved government service and public delivery. Expanding the MEP will provide the government with a partner in promoting a breakthrough delivery of services that cater to counseling and guidance to vulnerable children and youth. Through the MEP, Asatidz will be satisfied with their livelihood and can advocate programs to promote trust towards different government agencies. This program can change the image of the community and will provide as leeway for linkages of Madaris (schools) with government agencies for financial and resource assistance. Expanding the MEP to out-of-school youth will help the community trust the government in improving education.

Table 9. Statistical computation and interpretation under Promoting Trust and Satisfaction

PROMOTING TRUST AND SATISFACTION	Computed Value	p-Value	Interpretation
Division’s Office	F = 3.166	0.002	Significant
Gender	t = -2.906	0.005	Significant
Ethnicity	F = 4.306	0.001	Significant
Highest Educational Attainment	H = 1.239	0.941	Not Significant

3.5. On Reducing Violence

The presence of violence in the community shows the inefficiency of the government to provide solutions and may ignite the formulation of the extremist organization or promote extremist organization advocates. The mean score of Asatidz’s perceptions of MEP contributions in reducing violence is shown in [Table 10](#) below.

Table 10. Mean Score for MEP Contributions in Reducing Violence

REDUCING VIOLENCE	Mean	Descriptive Rating
30. Reducing violence between MILF and the government	4.28	Strongly Agree
31. Reducing violence between extremist groups and the government	4.27	Strongly Agree
32. Reducing violence between gangs and the police	4.15	Agree
33. Reducing violence due to religious misunderstanding	4.41	Strongly Agree
34. Reducing violence due to racism/tribalism	4.14	Agree
35. Reducing violence due to socio-economic misunderstanding	4.14	Agree
36. Reducing violence related to individual dissatisfaction with the government agencies	4.15	Agree
37. Reducing violence due to unemployment	4.20	Agree
38. Reducing violence due to injustices	4.06	Agree
Overall	4.16	Agree

In terms of reducing violence, the Asatidz perceived to a ‘Great Extent’ that the MEP contributes in reducing violence due to racism/tribalism, socio-economic misunderstanding, unemployment, injustices and reducing violence between gangs and the police, and due to

individual dissatisfaction with the government agencies. The Asatidz perceived that the MEP contributes to reducing violence between Moro Islamic Liberation Front (MILF) and the government, between extremist groups and the government and violence due to religious misunderstanding to a ‘Very Great Extent’. As a whole, the Asatidz perceived that the MEP contributes in reducing violence to a ‘Great Extent’.

Findings also show that perceptions of Asatidz on MEP contributions in reducing violence have significant differences according to the Asatidz division’s office and ethnicity but no significant difference according to gender and highest educational attainment (see Table 11).

Table 11. Statistical computation and interpretation under Reducing Violence

REDUCING VIOLENCE	Computed Value	p-Value	Interpretation
Division’s Office	F = 4.130	0.000	Significant
Gender	t = 0.586	0.469	Not Significant
Ethnicity	F = 6.282	0.000	Significant
Highest Educational Attainment	H = 3.280	0.657	Not Significant

Asatidz also identified that the MEP contributes in reducing violence that originates from gangs and fraternity, violence between different Islamic sectors; it also contributes to reducing violence among community members due to backbiting, envy and other personal unethical traits. School heads further stress that through the MEP, youth and children are provided with productive use of their time, minimizing contact with undesirable groups and activities. Asatidz provides a good value to counter misconceptions that Islamic teacher has no place in the government. This program showcases good values and the right interpretation of Islamic law for the children to understand what the extremist organizations advocate.

3.6. On Disagreeing Ideology

Promoting manipulative ideology is an instrument in recruiting members of extremist organizations. As a means of evaluating certain ideas or advocates is through proper education or concrete evidence of basic norms that will guide as basic principles of individuals in disagreeing to some ideology. The Mean score of Asatidz’s perceptions of MEP contributions in disagreeing ideology is shown in Table 12.

Table 12. Mean Score for MEP Contributions in Disagreeing Ideology

DISAGREEING IDEOLOGY	Mean	Descriptive Rating
39. educating the learners about the basic meaning of religious ideology	4.51	Strongly Agree
40. Educating the learners on proper Islamic ideology	4.55	Strongly Agree
41. Neutralizing violent extremists organization’s ideology	4.27	Strongly Agree
42. Educating the learners identify political issues	4.07	Agree
43. Understanding human rights	4.50	Strongly Agree
Overall	4.37	Strongly Agree

In terms of ideology, the Asatidz perceived that the MEP contributes in educating the learners to identify

political issues to a ‘Great Extent’ and they perceived that the MEP contributes in educating the learners about the basic meaning of religious ideology, proper Islamic ideology, understanding human rights and help neutralized violent extremist organization’s ideology to a ‘Very Great Extent’. As a whole, the Asatidz perceived that the MEP contributes in disagreeing ideology to a ‘Very Great Extent’.

Findings also show that perceptions of Asatidz on MEP contributions in disagreeing ideology have a significant difference according to the Asatidz division’s office and ethnicity but no significant difference according to gender and highest educational attainment (see Table 13 below).

Table 13. Statistical computation and interpretation under Reducing Violence

RESOLVING CONFLICT	Computed Value	p-Value	Interpretation
Division’s Office	F = 2.639	0.008	Significant
Gender	t = -0.217	0.664	Not Significant
Ethnicity	F = 3.114	0.009	Significant
Highest Educational Attainment	H = 7.249	0.203	Not Significant

Moreover, Asatidz identified other issues that the MEP contributes to understanding the proper or correct idea about jihad in Islam, understanding the ideology of Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF), and respect and understanding of different religious ideologies. According to school heads, MEP tows the Islamic education of moderation and tolerance as well as showcase balanced education of seeking religious with secular. MEP teaches that Islam shuns aggression and injustices and provides counter-narrative by correcting misused concepts. This program provides a deep understanding for learners and parents to fight for one’s rights but in an active non-violent way. Asatidz educates the learners to change the extreme view to moderate ideology and that will serve a strong foundation for the young leaders.

4. Conclusion

The negative intuitive that madrasah is being used as the breeding ground for the violent extremist organizations are baseless but rather opposing these notions on which the school heads believe that the program provides a strong contribution for the harmonization of different sectors and religious affiliation within the region. As perceived by the Asatidz, they strongly believe that the madrasah education program contributes as counter violent extremism for it provides a good venue for both the children and their parents in learning a correct conception of religious precepts and Islamic values which promotes co-existence with other ethnic or religious groups.

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