1st International Conference and Workshop

Programme

Sept. 21, 2018
Workshop on Publication Opportunities on “Islam in Southeast Asia”

Sept. 22, 2018
Conference on the Roles of the State, Education, Community Outreach, Responsible Media, and Religio-Cultural Dialogues in Countering Violent Extremism
The UP Institute of Islamic Studies is very proud to organize its first international conference and international exploratory workshop that will tackle publication opportunities of research works on Islam in Southeast Asia, including the role of the State, education, community outreach, responsible media, and religio-cultural dialogues in countering violent extremism. These momentous academic events are sponsored by the Islamic Studies Program of the UP Center for Integrative and Development Studies, UP Office of International Linkages, and the US Embassy.

The UP Institute of Islamic Studies of the University of the Philippines, Diliman is the face of scholarly and academic Muslim community in the entire country. It has produced graduates that are now actively employed in various academic Institutions in Mindanao and Metro Manila. Other graduates occupied top rank positions in the government. The institute was created on November 22, 1973 by Presidential Decree 342, as part of the Philippine Center for Advanced Studies (PCAS). Following the Abolition of PCAS on July 9, 1979 by virtue of Executive Order No. 543 issued by the then-president of the Philippines, the Institute was re-established as a separate unit of the University.

Since the Republic of the Philippines gained its independence in 1946, the United States government has been represented in the Philippines by the U.S. Embassy. The Embassy exercises many different functions in its official representation to the Philippine government.

UP-IIS Graduate Students Organization is the official graduate student body of the UP Institute of Islamic Studies.
International Exploratory Workshop
Islam in Southeast Asia
September 21, 2018 (Friday) / 07:30am-6:00pm
UP NISMED Auditorium (National Institute for Science
and Mathematics Education Development)

WORKSHOP PROPER

History and Identity
Moderator: Nassef Manabilang Adiong PhD.
(UP Institute of Islamic Studies)

08:30-08:45 1. The Islamic Intellectual History and the Contestation of Muslim Identity in Nusantara
- Kamaruzzaman Bustamam-Ahmad
(Ar-Raniry State Islamic University, Indonesia)

08:45-09:00 2. Revisiting Brunei’s Early Islamic History: China and the Formation of an Early Fourteenth-Century Bruneian Sultanate
- Alexander Wain
(International Institute for Advanced Islamic Studies, Malaysia)

09:00-09:15 3. Islamic Inscriptions in 14th-17th Century Chinese Trade Ceramics: The Materiality of Muslim Identities in Islamic Polities in Southeast Asia
- Sarah Andrea L. Briones (UP Asian Institute of Tourism)

09:15-09:30 4. The Social Media Habits of Members of Muslim Student Associations in the Three Atenean Consortium Universities in Mindanao
- Mussolini S. Lidasan (Ateneo de Davao University)
- Mansoor L. Limba (Ateneo de Davao University)
- Fatima Star U. Lamalan (Ateneo de Davao University)
- Nur Hussain S. Maba (Ateneo de Davao University)
- Kristelle Alina P. Rizardo (Ateneo de Davao University)

09:30-10:15 Open forum
10:15-10:30 Coffee Break

Law and Politics
Moderator: Jamel R. Cayamodin PhD. (UP Institute of Islamic Studies)

10:30-10:45 5. The Political Legitimacy of the Sultans of the Lanao Sultanate in the 17th Century with Special Reference to the Political Views of al-Mawardi
- Sohayle M. Hadji Abdul Racman (Universiti Brunei Darussalam)

10:45-11:00 6. Bureaucratic Islam amidst Political Transformation in Malaysia
- Maznah Mohamad (National University of Singapore)
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<td>7. Islamic Law in the Philippines Shari’ah in the Philippines: Problems in the Implementation</td>
<td>Atty. Mehol Sadain (UP Institute of Islamic Studies)</td>
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<td>Lunch and Friday Congregational Prayer</td>
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<td>State and Religion</td>
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<td>10. Malaysia at the Crossroad: Islam, Law and the State – Towards a Moderate Islam?</td>
<td>Kerstin Steiner (La Trobe University, Australia)</td>
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<td>11. Three Faces of the Rohingya Crisis: Religious Nationalism, Asian Islamophobia and Delegitimizing Citizenship</td>
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<td>12. A Baseline Survey on the Leadership Role of Muslim Religious Leaders in the Philippines</td>
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<td>Kristelle Alina P. Rizardo (Ateneo de Davao University)</td>
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<td>14. Reinvigorating Learning Tradition by Pesantren Ulama of Madura, East Java: Religious or Political?</td>
<td>Iik Arifin Mansurnoor (Syarif Hidayatullah State Islamic University Jakarta, Indonesia)</td>
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<td>15. The role of the Organization of Islamic Cooperation over the persecuted Muslim minority of Rohingya: Toward and International Islamic Tribunal</td>
<td>M. Ya’kub Aiyub Kadir (Syiah Kuala University, Indonesia)</td>
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16. Madrasah Education Program Implementation in Selected ALIVE Schools in Quezon City, Philippines: A Multiple Case Study Analysis
   - Abdul Haiy A. Sali (Philippine Normal University, Manila)
   - Arlyne C. Marasigan (Philippine Normal University, Manila)

17. The Role of Military in Muslim-non-Muslims relations in Myanmar, Philippines, and Indonesia
   - Abraham Silo Wilar (Jakarta Philosophical and Theological Seminary/STFT Jakarta)

Open forum

Closing Remarks and Launching of International Journal of Islam in Asia (Brill Publishers) and Islam in Southeast Asia series (Palgrave Macmillan) by Nassef Manabilang Adiong (UP Institute of Islamic Studies)

International Conference
The Role of the State, Education, Community Outreach, Responsible Media, and Religio-Cultural Dialogues in Countering Violent Extremism
September 22, 2018 (Saturday) / 07:00am-5:00pm
UP NISMED Auditorium (National Institute for Science and Mathematics Education Development)

PLENARY SESSION

Panel on Violent Extremism in Marawi
Chair: Imtiyaz Yusuf (Mahidol University, Thailand)

   - Yasmira Moner (Mindanao State University, Iligan)
   - Sittie Janine Balt (Autonomous Region of Muslim Mindanao)

2. A Phenomenological Study on the Dynamics of Violent Extremist Groups in the Philippines: The Dawla Islamiyyah (Maute Group)
   - Jamel R. Cayamodin (UP Institute of Islamic Studies)
   - Yassin B. Maute (UP Institute of Islamic Studies)

3. Understanding Violent Extremism among Youths in Universities, Madaris and Toril
   - Jalloud Abdul (Mindanao State University, Marawi)
09:25-09:45  4. Youth and Violent Extremism in Mindanao, Philippines
   - Tirmizy E. Abdullah (Mindanao State University, Marawi)

09:45-10:05  5. Mindanao State University after the Marawi Siege: Its Role in Countering Violent Extremism
   - Samuel E. Anonas (Mindanao State University, Marawi)

10:05-10:35 Open Forum
10:35-10:50 Coffee Break

10:50-11:20 Keynote Speech: I Could Be Wrong: Reconciling Knowledge and Faith in Democratic Education
   - Jeffrey Ayala Milligan (Florida State University, USA)

11:20-12:50 Lunch and Dhuhur Prayer

PARALLEL SESSIONS

Panel A: Preventing and Countering Violent Extremism
Chair: Alexander Wain
(International Institute for Advanced Islamic Studies, Malaysia)
Documenters: Arlyne Marasigan PhD and Cheery Orozco PhD.

1:15-1:30 1. The Importance of Education in Conflict Resolution: The Case of Sunni and Shia Muslims in Metro Manila
   - Najeeb Razul A. Sali (Mindanao State University, Tawi-Tawi)

1:30-1:45 2. Community-driven strategies of preventing formation of Violent Extremist Group among Inter-religious Communities
   - Maudi A. Maadil (UP Institute of Islamic Studies)

1:45-2:00 3. Eradicating Radicalism, Extremism or Terrorism: The Case of Bangsamoro Muslim People in Mindanao
   - Annierah Maulana Usop (Sultan Kudarat State University)
   - Mohaida Aminola Tamama (Sultan Kudarat State University)

2:00-2:15 4. The Role of Public Administrators in Countering Extremism in Mindanao
   - Judith Veroy-Asturias (Sultan Kudarat State University)
   - Cherry Vannessa M. Ventura (Sultan Kudarat State University)
   - Annierah Maulana Usop (Sultan Kudarat State University)

2:15-2:30 5. Is Violent Extremism Preventable? Designing a conflict-sensitive intervention to address radicalization and violence in Mindanao
   - Mark Anthony J. Torres (Mindanao State University, Iligan)

   - Abraham Silo Wilar (Jakarta Philosophical and Theological Seminary/STFT Jakarta)
2:45-3:00  7. Concept of Halal and it’s Implication to Peace and Development  
- Kendatu Limba Tago (Sultan Kudarat State University)

3:00-3:15  Coffee Break and Asr Prayer
3:15-3:45  Panel A: Open Forum

Panel B:
1:00-1:15  Understanding the Context of Violent Extremism
Chair: Kerstin Steiner (La Trobe University, Australia)  
Documenters: Mr. Darwin J. Absari and Mr. Kamarrudin Bin Alawi Mohammad

1:15-1:30  1. Deconstructing Media Reporting on Violent Extremism in Mindanao  
- Mansoor L. Limba (Ateneo de Davao University)

1:30-1:45  2. Violent Extremism in Zamboanga City  
- John Mayo M. Enriquez (Ateneo de Zamboanga University)

1:45-2:00  3. Youth Vulnerability to Violent Extremism in the Autonomous Region in Muslim Mindanao  
- Vandrazel M. Birowa (Institute for Autonomy and Governance, Cotabato)

2:00-2:15  4. The Psychology of Extremists: A Case Study of Selected High Profile Inmates in the Philippines  
- Macrina A. Morados (UP Institute of Islamic Studies)

2:15-2:30  5. Bangsamoro Justice System: Its Meaning to the Muslim Youth  
- Ismael B. Alango (Mindanao State University, Iligan)

2:30-2:45  6. Rido: its effects to the lives of the Residents of selected Barangays in Maguindanao Province  
- Cherry Vannessa M. Ventura (Sultan Kudarat State University)  
- Annierah Maulana Usop (Sultan Kudarat State University)

2:45-3:00  7. Some Social and Practical Implications of Salat  
- Adjarail B. Hapas (Mindanao State University, Sulu)

3:00-3:15  Coffee Break and Asr Prayer
3:15-3:45  Panel B: Open Forum
3:45-4:30  Synthesis by Panel A and B Chairs and Open Forum
4:30-4:45  Launching of the UPCIDS-ISP and UP-IIS Call for Research Proposal of Php 100,000.00 Grant (3 slots available) – Asst. Prof. Macrina A. Morados Response from Mr. Ryan Bradeen, US Embassy, Manila
4:45-5:00  Closing Remarks: Jamel R. Cayamodin, PhD.  
(College Secretary, UP Islamic Studies)
The series publishes academic and policy research on historical and contemporary Muslim communities, both in the region and in the diaspora, and on all aspects of Islam in Southeast Asia. It concentrates on theoretical, methodological, empirical, religious, spiritual, and critical studies of Islam, including mundane praxes and lived Islam. We encourage interdisciplinarity and eclectic contributions from scholars and practitioners (e.g. preachers, spiritual/religious leaders, and policy makers) to facilitate a holistic approach towards the study of Islam.

The series particularly welcome topics on: 1) Islam and Politics 2) Islam & Ethnicity; 3) Islam and Modernity; 4) MENA Influences in Southeast Asia; 5) pre-Modern and Contemporary Islamic Thought; 6) Sunni and Shia Relations; 7) Islamic Studies and Area Studies; 8) Canonical and Periphery Islam; and 9) Relations between Muslims and non-Muslims across the region. Contributions are welcome from across fields and disciplines including politics, international relations, sociology, humanities, the arts, anthropology, comparative religion, cultural studies, economics, history, law (jurisprudence), philosophy, mysticism (Sufism), and theology. The series will include original monographs, Palgrave Pivots, edited volumes/collections, and handbooks, and is supported by the Institute of Islamic Studies, University of the Philippines Diliman.

Correspondence regarding book proposals should be addressed to Vishal Daryanomel (vishal.daryanomel@palgrave.com).

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The International Journal of Islam in Asia (IJIA) is a double-blind peer-reviewed journal that publishes articles from all disciplines as well as single country and comparative perspectives that concern Islam in Asia. IJIA offers a platform for scholars to engage in academic discussions about historical, contemporary, and critical studies of Islam and Muslim communities in Asia and the Asian Muslim diaspora.
These include, but are not limited to, MENA-Asia relations, Islamic thought and intellectual history, intra-Muslim relations, Sufism, Islam and ethnicity, Islam and modernity, Islam and politics, Islam and the State, Islam and geopolitics, and relations between Muslims and non-Muslims across Asia. IJIA is published in cooperation with Co-IRIS (International Relations and Islamic Studies Research Cohort) and supported by UP-IIS (Institute of Islamic Studies of the University of the Philippines Diliman).

Call for Submissions
Authors are cordially invited to write to the editors, Nassef Manabilang Adiong (nmadiong@up.edu.ph), Deina Abdelkader (Deina_Abdelkader@uml.edu) and Raffaele Mauriello (raffaele.mauriello@mac.com), to discuss the submission of their article. Proposals for special theme issues are also welcome. The first issue will be published in Spring 2020.

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ISSN 2589-9988; E-ISSN 2589-9996
The Islam and International Relations series is a partnership between Co-IRIS and Gerlach Press. Co-IRIS is an organization that promotes and advances research on Islam and International Relations. Gerlach Press is an academic publisher specialized on the Middle East and Islamic Studies.

Series Editors
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The series will publish books that addresses the role of Islam in the study and practice of the ‘international’, in terms of both conventional relations among modern states and a broader view on interactions among humans and their societies that go beyond their locality. It aims to provide a platform for advancing research on Islam and the ‘international’ with the aim to develop and sustain a body of knowledge that addresses the theories and practices of the Islamic civilization and of Muslim societies as regards international affairs, and hence enriches and diversifies the disciplines of International Relations and Geopolitics with contributions from Islamic history and thought.

We welcome book proposals in areas such as:
- Islamic theories of international relations
- Islam in International Relations theories
- Islamic Studies and International Studies
- Islamic Studies and Area Studies
- Islamic approaches to world politics
- Islam and foreign policy
- Islam and diplomacy
- Islam and geopolitics
- Islam and Security Studies
- Islam and post-colonial international relations
- Islam and global development studies
- Islam and international law
- Islam and international political economy
- Islam and international political sociology
- Islam and human rights
- Islam and international organizations

Submission
Please email your inquiries and/or book proposals to info@coiris.org and include carbon copies to contact@nassef.info / deina_abdelkader@uml.edu / raffaele.mauriello@me.com

All book proposals should include the following:
- The proposed title of the book.
- A description of the book (between 400 and 700 words) that explains its rationale, scope, significance to the series, its relations to competing works, and notable contribution to existing scholarship.
- A table of contents with chapter summaries.
- Estimated word length for the whole book, its proposed completion date, and description of its target readership.
- Optional: one or two sample chapters.
- Complete curriculum vitae of the author(s).
ABSTRACTS
International Exploratory Workshop on “Islam in Southeast Asia”

1. The Islamic Intellectual History and the Contestation of Muslim Identity in Nusantara
- Kamaruzzaman Bustamam-Ahmad (Ar-Raniry State Islamic University, Indonesia)

This essay aims to examine the Islamic intellectual history and contestation of Muslim identity in Nusantara. It will trace the issue of transformation of Islamic intellectual from Middle East to the region by looking at the network of Muslim scholars, the development of institution, and the distribution of religious ideas in kitabs. It will also discuss the construction of Muslim identity in Nusantara by looking at aspect inter-play of cosmological life. I used this tool when I examined the issue of Islam Nusantara by emphasizing on metaphysical problems. I will utilize socio-historical approach as means to understanding the early development of Islamic thought.

Kamaruzzaman Bustamam-Ahmad is a lecturer at the Ar-Raniry State Islamic University (UIN), Banda Aceh, Indonesia. He completed his PhD in anthropology at La Trobe University, Australia. His research focuses on the anthropology of Islamic culture and the sociology of religion in Southeast Asia, and he is engaged in an ongoing project on Acehnese identity, nationalism and Islamic Radicalism in Southeast Asia. His latest publications include Acehnologi (6 volumes) (2018), Masa Depan Dunia [The Future of the World] (2018), Wahdatul Wujud (2014), From Islamic Revivalism to Islam Radicalism in Southeast Asia (2015), Islamic Studies and Islamic Education in Contemporary Southeast Asia (co-edited with Patrick Jory, 2011), and Islamic Thought in Southeast Asia: New Interpretations and Movements (co-edited with Patrick Jory, 2013).

2. Revisiting Brunei’s Early Islamic History: China and the Formation of an Early Fourteenth-Century Bruneian Sultanate
- Alexander Wain (International Institute for Advanced Islamic Studies, Malaysia)

This paper seeks to re-assess the date of and circumstances surrounding the early Islamization of Brunei. While earlier studies have dated Brunei’s conversion to either 1363 or ca.1515 and emphasized the role of Malay and Arab Muslim missionaries in the subsequent Islamization process, this paper draws upon recent archaeological evidence and previously neglected textual sources to establish that: 1) Brunei’s conversion occurred earlier than previously thought, in the early fourteenth century; and 2) Muslims from Quanzhou forged a close bond with early Islamic Brunei, influencing various aspects of its Islamicate culture. Thus, while early indigenous and European texts, notably the Silsilah Raja-Raja Brunei and Boxer Codex, unanimously agree that Islam first reached Brunei from further west in Southeast Asia, perhaps from the region of Johor, Brunei’s archaeological record demonstrates that the subsequent process of Islamization was far more complex, with Chinese cultural influences playing a leading role. Focusing on the recent discovery of 15 fourteenth- to fifteenth-century Bruneian Muslim gravestones, in addition to archaeological evidence pertaining to trade, coupled with a reconsideration of the importance of the seventeenth-century Boxer Codex, this
paper conclusively demonstrates the existence of Muslim rule in Brunei before the 1320s, where it existed in an environment suffuse with Chinese cultural and commercial influence—influence that subsequently came to bear on the formation of Brunei’s early Islamicate culture. The paper concludes by briefly tracing the continuance of this influence into the sixteenth century.

*Alexander Wain* obtained his DPhil from the University of Oxford in 2015. A specialist in the history of Islam in Southeast Asia, his DPhil research focused on the possible role of Chinese Muslims in the conversion of the Nusantara (Maritime Southeast Asia) between the thirteenth and sixteenth centuries. Currently, he is an Associate Research Fellow at The International Institute for Advanced Islamic Studies (IAIS) Malaysia. His recent publications include ‘The Two Kronik Tionghua of Semarang and Cirebon: A Note on Provenance and Reliability,’ published in the *Journal of Southeast Asian Studies*.

3. Islamic Inscriptions in 14th-17th Century Chinese Trade Ceramics: The Materiality of Muslim Identities in Islamic Polities in Southeast Asia
- Sarah Andrea L. Briones (UP Asian Institute of Tourism)

Artifacts serve as an important medium to communicate identities in a multicultural milieu. Communities can appropriate foreign technologies and designs enhance and communicate their own cultural identity with other cultures. The ability to read and write Arabic script is an important marker of Muslim Identity, regardless of nationality and cultural affiliation. It is the foundation of Muslim-ness because people believe that Muslims should be able to read the Quran in its original language. It also facilitates the religious and connection between all believers, regardless where they are born and raised. Centuries of land and maritime trade between China and the Islamic Middle East had influenced countless artisans in the two ceramics traditions to innovate their designs to make it attractive to communities that had participated in pre-colonial transnational trade. While ceramic scholars are aware of the “Islamic motif” in Chinese Ceramics, a deeper understanding of the cultural significance of these Arabic-derived script designs in Muslim communities in China and Southeast Asia is yet to be explored. This paper examines how the inclusion of these Arabic-derived inscription in the design repertoire of Chinese ceramic design tell us about localized Islamic identity in Asia, the presence of Muslim communities in 14th - 17th century China, and the relationship of Muslim communities in Southeast Asia and the Islamic Middle East that procured and put value in these Chinese ceramics with Islamic inscriptions. Examining the Chinese ceramics with “Islamic” inscription recovered in Asian context, we can how local communities realize and communicate their cultural identity to the wider Islamic world through artifacts.

*Sarah Andrea L. Briones* is a University Research Associate at the Asian Institute of Tourism, University of the Philippines Diliman. She is pursuing her Master's degree in Anthropology at the College of Social Sciences and Philosophy, University of the Philippines Diliman. Her research interests are Southeast Asian history and archaeology, Muslim identity in Asia, and digital ethnography.
4. The Social Media Habits of Members of Muslim Student Associations in the Three Atenean Consortium Universities in Mindanao
- Mussolini S. Lidasan (Ateneo de Davao University)
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- Fatima Star U. Lamalan (Ateneo de Davao University)
- Nur Hussain S. Maba (Ateneo de Davao University)
- Kristelle Alina P. Rizardo (Ateneo de Davao University)

In line with Al Qalam Institute’s projects that deal with preventing and countering violent extremism (P/CVE) focused on the youth, a social media campaign was determined to be useful in reaching out to the youth. A study by DRDF, Inc. in 2010 states that 80% of all youth that are internet users also utilize social media. There were three major groups in which the respondents are from -- Salam Organization of the Ateneo de Zamboanga, Salam: The Ateneo Muslim Society of the Ateneo de Davao, and Siraj Muslim Student Association of Xavier University - Ateneo de Cagayan. These Muslim Student Associations have been perceived to provide safe spaces for the Muslim students of the consortium universities. As such, creating content that is tailored to their preferences would also get them to be more interactive on social media. A sample of at least ten students per organization (for a total of at least 30 respondents) has been observed. The survey was done in order to profile their preferences in social media, from the sites that they frequently visit to an overview of the kind of content they consume. The survey was conducted online using Google Forms and undertaken as part of a series of workshops with these MSA’s. It is found out in the study that out of 35 respondents, 19 of them use the social media every day out of the week. Only six respondents report to using the social media less than four times a week. A majority of them use Facebook the most, with 15 out of 35 respondents. 14 out of 35 respondents prefer to consume photos over other forms of content, followed by text and video, respectively. Moderate to heavy encounters with social media have been reported in 19 out of 35 respondents. Five out of 35 also report to having been directly harassed on social media platforms. This study recommends that similar surveys be conducted in public universities in Mindanao for comparison. These results will be useful in creating social media campaigns and strategies geared towards the three organizations, well as provide a framework for future communication and plans targeting the youth.

5. The Political Legitimacy of the Sultans of the Lanao Sultanate in the 17th Century with Special Reference to the Political Views of al-Mawardi
- Sohayle M. Hadji Abdul Racman (Universiti Brunei Darussalam)

The Pat a Pangampong sa Ranao or Lanao Sultanate in the Philippines was founded in the early 17th century after it seceded from the Magindanao Sultanate. The Lanao Sultanate had the traditional laws and Shari’ah (Islamic laws). The political structure of Lanao Sultanate consists of council of elders, house of board of advisers, house of bais (ladies), imāms (prayer leaders), kalis (judges), gurus (teachers), askars (army), pananalsilas (genealogy experts), defence units headed by a radia-laut (naval and war commander), and the 43 clans who ruled the pagawidan (supported states) and pagavid (supporting states). The supported states had 15 sultans who were the executive bodies of the 15 royal houses of the Lanao
Sultanate, and supporting states which had 28 governors called *m’babaya ko taritib* who were also the legislative bodies of the 4 states of Lanao: Bayabao, Masiu, Unayan, and Baloi. Books specifically dealing with the legitimacy of the sultans of the Lanao Sultanate are scarce. This explains why there is a huge research gap on the political legitimacy of the sultans of the Lanao Sultanate from Sunni political perspective. To fill in this research gap, this paper will explore in-depth the practice of the Maranao Royal Court in appointing a sultan, his qualifications and functions. This practice will be cross-referred to the Qur’an and Ḥadith injunctions on establishing a ruler as well as on the political perspective of al-Māwardī on establishing an imāmate (leadership) i.e. sultan, the process of his appointment, his qualifications and functions.

**Sohayle M. Hadji Abdul Racman** finished BS in International Relations from the College of King Faisal Center for Islamic Arabic and Asian Studies, Mindanao State University, Marawi City. He finished his Master’s degree in Islamic Studies from the Institute of Islamic Studies, University of the Philippines, Diliman, Quezon City. He is currently taking PhD in Islamic Civilization and Contemporary Issues at Sultan Omar ‘Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam where he recently completed writing the manuscript of his PhD thesis entitled: The Political Legitimacy of Lanao Sultanate in the 17th Century with Special Reference to the Political Perspective of al-Māwardī. Mr. Racman worked as a college instructor and taught social sciences subjects at St. Peter’s College in Iligan City from 2010 to 2014. He also taught international relations subjects in International Relations Department at the Institute of Middle East and Asian Studies at University of Southern Mindanao, Kabacan Cotabato in 2014 to 2015.

6. **Bureaucratic Islam Amidst Political Transformation in Malaysia**  
- Maznah Mohamad (National University of Singapore)

This paper will revisit the growth and strength of ‘bureaucratic Islam’ and its institutions and authority in Malaysia since the late 1970s. As a political strategy by the Mahathir government then to control and manage the growing and competing power of a revitalized Islam over Malaysia’s majority Muslims a centralized Islamic bureaucracy was set up. This move was not fully in line with Malaysia’s national constitution as the authority over Islam is vested in the hands of local rulers in a decentralized federal system. But Mahathir’s authoritarian powers (in his first stint as prime minister) still succeeded in transferring the strength of Islam into the hands of a bureaucratic Islamic authority (together with an expanded Syariah judicial system). This was ostensibly to have more control over its direction. Much of this authority eventually overstepped the civil liberties and human rights of both Muslims and non-Muslims. However, the change of government, after 60 years, in the recently concluded 2018 general election saw some effort to revise the situation. Ironically it would be the same Mahathir that would be trying to cut back on his earlier strategy of containing Political Islam. This paper assesses the extent of resiliency of bureaucratic Islam in the face of Malaysia’s wider political transformation.

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She was formerly Associate Professor with Universiti Sains Malaysia, Penang, and in 2001, was Visiting Professorship in ASEAN Studies at the Munk Centre for International Studies at the University of Toronto. Her areas of teaching and research include Gender Studies, Religion in Southeast Asia, the Malay World, and Political Islam and the Family. Her published books include *The Malay Handloom Weavers: The Rise and Decline of Traditional Manufacture* (1996), *Feminism and the Women’s Movement in Malaysia* (2006), *Muslim-non-Muslim Marriage: Political and Cultural Contestations in Southeast Asia*, (co-edited, 2009), *Melayu: The Politics, Poetics and Paradoxes of Malayness* (co-edited; 2011), *Changing Marriage Patterns in Southeast Asia: Economic and Socio-Cultural Dimension* (co-edited, 2011) and *Family Ambiguity and Domestic Violence in Asia* (co-edited; 2013).

7. **Shari’ah in the Philippines: Problems in the Implementation**
- Atty. Mehol K. Sadain

Shari’ah or Islamic Law literally means “path to the watering place”, which should give us an idea of the importance of Shari’ah to the life of a Muslim, individually and collectively. If the legal reference to the law compares with that of a watering place in a desert area where life-giving water is scarce, then we can see the vital importance of Shari’ah in the life, nourishment and growth of Muslims.

Allah Subhana wa Ta’ala in the Holy Qur’an underscores the importance of Shari’ah in the following verse:

“We have put thee on the path of Shari’ah (*Shari’ah mina l-amri*), so follow it, and not the fancies of those who have no knowledge.”

[45:18]

For Muslims, therefore, the law to observe and follow is Shari’ah, which is the law enunciated in the Holy Qur’an, the Sunnah of the Prophet Muhammad (SAW) and the different forms of Fiqh or jurisprudence. Progressive Muslim thinkers like British national Ziauddin Sardar goes to the extent of highlighting Shari’ah’s usefulness as a problem-solving methodology. This is to be expected from a legal system that springs from a divine Source, spans the range of human lifetime, reaches into the afterlife, and governs the whole gamut of man’s behavior and activities. On this score therefore, Shari’ah differs from the Philippine legal system which is temporal in origin and equally temporal in reach. It is, therefore, a wonder how a law, like Shari’ah, found its way into the legal codes of the Philippines. The answer partly lies in the enactment of Presidential Decree No. 1083 or the Code of Muslim Personal Laws of the Philippines on February 4, 1977, as part of the confidence-building measures of the then martial law Marcos government when it was trying to negotiate peace with the Moro National Liberation Front (MNLF). The code specifically recognized the legal system of the Muslims as part of the law of the land. This meant that a portion of Shariah --- specifically Islamic family law --- now became part of the Philippine legal system. The Philippines thus became the first non-Muslim country to codify Muslim personal laws. In this situation of a pluralistic legal environment, a corollary relevant concern is how to conceptually and structurally situate Islamic law or the part of it that has been codified in the Philippines, into the Philippine legal system, without clashing with basic Islamic legal postulates. This is rendered more imperative by the fact that the Philippines is a secular country with a constitutionally enshrined principle of separation of state
and religion. Art. II, Sec. 6 of the 1987 Constitution declares: “The separation of Church and State shall be inviolable.” On the other hand, Islam preaches the doctrine of Tawheed or Unity, which welds together the affairs of state and religion. This lecture delves into the details and ramifications of the apparent contradiction between divinely-sourced Islamic law on one hand, and legislated Philippine law and man-made Philippine Constitution on the other, in a country that respects freedom of religion but draws a vague line between the realms of religious and state concerns.

**Atty. Mehol K. Sadain** of Jolo, Sulu is a graduate of the University of the Philippines’ College of Law, Class 1986. A Muslim Tausug reform and peace advocate. Atty. Sadain served as Commissioner of the Commission on Elections (COMELEC) and was Secretary of the National Commission on Muslim Filipinos (NCMF), where he served as concurrent member of the government peace panel in the negotiations with the Moro Islamic Liberation Front (MILF). He is a Senior Professorial Lecturer at the Institute of Islamic Studies, University of the Philippines in Diliman. He is a Lawyer-Shari’ah Counselor. He is currently a convener of the Philippine Center for Islam and Democracy (PCID). He is also a board member and vice chairman of First Asia Financial & Productivity, Inc., where he drafted An Act Providing for the Issuance of Securities by the Regional Autonomous Government in Muslim Mindanao, which was submitted to the office of the Regional Governor of ARMM in 2008. He has written several books and essays on Islam in the Philippine context, and is also a published poet. He has been Dean of the Institute of Islamic Studies in the University of the Philippines, and chairman of the Special Shari’ah Bar Examination Committee of the Supreme Court. He has been a professorial lecturer at the College of Law at the University of the Philippines, and also lectures at the Philippine Judicial Academy of the Supreme Court of the Philippines.

- Norhabib Bin Suod S. Barodi (Mindanao State University, Marawi)

The dynamics of mixed marriages governed by the Code of Muslim Personal Laws of the Philippines (Muslim Code) creates variables that sometimes lead to the *non-application* of the said Code to *Shari’ah* cases arising from said marriages. This is highlighted in the familiar but controversial case of *Bondagjy v. Bondagjy*, wherein the Supreme Court of the Philippines did not apply the Muslim Code on the issue of custody of minor children born to a Muslim marriage prior to becoming ‘mixed’ by the conversion of the female party (Muslim convert) to another religion. The article argues that whatever variables are attendant in a specific conflict of rights where the Muslim Code applies, the resolution of said conflict must be in accordance with its provisions or other applicable Muslim laws. This perspective sustains the character of the Muslim Code as the applicable law in each *Shari’ah* case and disfavors the diminution of said character by the *non-application* of the Muslim Code. The article further argues that the application of the provisions of the Muslim Code affecting conflict of rights must be reinforced with the requisite good faith and honesty on the part of each party, Muslim and non-Muslim alike, to ensure a just and fair resolution
of each Shari’ah case. The article achieves its gist by evaluating how the ‘applicability clause’, the ‘construction and interpretation rules’, and the ‘conflict of provisions rules’ of the Muslim Code operate in the context of and beyond Bondagjy v. Bondagjy and other relevant cases. This critical analysis highlights the present status of the Muslim Code as the initial premise in the formulation of measures that are responsive to and promotive of the role of mixed marriage as a significant avenue for Muslim and non-Muslim relations in the Philippines and other foreign jurisdictions where similar relations exist.

Norhabib Bin Suod S. Barodi is a professor of law handling Political Law subjects and other law subjects. He is presently the Assistant Dean of the Mindanao State University College of Law, Main Campus, Marawi City. He is both a member of the Philippine Bar and the Philippine Shari’ah Bar. He placed second in the 2006 Shari’ah Bar Examination. He is a regular and special lecturer in the series of Shari’ah training seminars conducted by the National Commission on Muslim Filipinos and a lecturer in the Shari’ah training and review program of the MSU Shari’ah Center. Prof. Barodi is a prolific writer. He is the author of the following books: (1) Shari’ah For The Muslim Region In The Philippines: The Essence of Moro Self-Determination (ISBN-971-735-070-58); (2) “Marawi 2050” (ISBN-971-735-079-67), and (3) A Handbook on How to Answer Bar Questions: An Alternative Strategic Approach (ISBN-971-735-095-83), and the following articles published internationally: (1) Same-Sex Marriage: Exploring the Implications of Obergefell v. Hodges on the Philippines’ Muslim Law of Marriage and the 1987 Constitution (IIUM Law Journal Vol. 25 No. 2, 2017), and (2) Rethinking the Issue of Non-Compensability of Civilian Losses Caused by Security Forces During Non-International Armed Conflicts: The Case of the Marawi Crisis in the Philippines (IIUM Law Journal Vol. 26 No. 1, 2018). Prof. Barodi obtained his pre-law degree of Bachelor of Science in International Relations from the Department of International Relations, King Faisal Center for Islamic, Arabic, and Asian Studies, Mindanao State University, graduating with the award of “Most Promising Young Diplomat of the Year” in 2003. He earned his law degree at the MSU College of Law, Iligan Extension Class, graduating with the distinction as “Third Honorable Mention” in 2008. He was formerly a Public Attorney at the Public Attorney’s Office, Marawi City District Office.

9. Reemergence of the Indonesian Islamic State Groups in Indonesia
- Yon Machmudi (University of Indonesia)

The Indonesia Islamic State groups under the New Order in Indonesia were represented by various groups and factions, but they originated from the single movement called Darul Islam (DI) led by Kartosuwiryo in West. In 1949 Kartosuwiryo, the imam of Darul Islam, he declared the establishment of the Indonesia Islamic State in the village of Cisampah district of Tasikmalaya West Java in order to reject the policy of the Republic of Indonesia to withdraw their troops from West Java. DI itself operated in West Java and expanded its influences in South Sulawesi and Aceh. Even though Darul Islam rebellion was already crushed totally by the state, many movements linked to DI called Negara Islam Indonesia (NII) are still apparent and have operated in secret. NII groups have been suspected for their involvements in terrorist activities in the country. Many
Indonesian people who joined the Islamic State of Iraq and Syrian (ISIS) have connections with NII. This article tries to analyze the main factors that cause the reemergence of Indonesia Islamic State groups during the New Order and their involvements in terrorist activities in Indonesia.

Yon Machmudi was born in Jombang, East Java, Indonesia. He received his doctoral degree from the Faculty of Asian Studies, the Australian National University (ANU) Canberra in 2007, where he specialized in Political Islam of Southeast Asia and Middle East. He also researched on “The Impact of Social Changes and Modernization of Pesantren: Toward the Decline of Ulama’s Authority in Indonesia” (2013-2015) and “Why They Resist the State: The Transformation of Darul Islam in Indonesia” (2015-2017). He wrote a book entitled Islamising Indonesia: The Rise of Jemaah Tarbiyah and the Prosperous Justice Party (2008), chapter on The Development of Political Islam in Indonesia edited by Henning Glaser (Germany: 2015), a chapter on Saudi Indonesia Relations edited by Neil Partrick (2016), The Contemporary Middle East History: The Leadership in Saudi and Libya (2016). He is currently a senior lecturer at the Arab Studies Program and the Head of Post Graduate Program of the Middle East and Islamic Studies, School of Strategic and Global Studies Universitas Indonesia (UI).

10. Malaysia at the Crossroad: Islam, Law and the State – Towards a Moderate Islam?
- Kerstin Steiner (La Trobe University, Australia)

Malaysia is a multi-racial and multi-religious society, with an intricate relationship between its different ethnicities, religions and the state, which is often politically, socially and legally loaded. There is no consensus as to how this relationship should conceptualised. In recent years there has been an increasing trend towards the Islamisation of law and politics in Malaysia. This trend had far reaching consequences illustrated in the discourses surrounding unilateral conversion of children and, of course, the implementation of hudud (Islamic criminal law) to name a few. It has been about 100 days since the general election on 9 May 2018. UMNO, which has been the dominant party in the coalition lost its grip on power which it held since independence in 1957. It was the ‘perfect political storm’ that swept Barisan Nasional (BN) out of office and gave way to the ‘aptly’ named coalition Pakatan Harapan (PH), the Alliance of Hope. PH had a wide-ranging agenda going into the election, promises of ‘easing the people’s burden’ in financial matters, institutional and political reforms, governance and a more inclusive and moderate Malaysia to name a few. The question is whether this change in government will be making an impact on the conceptualization of the relationship between Islam, law and the state. Will it be able to shift the trajectory to a more moderate inclusive Islam and which impact will it have on the current legal debates that had been postponed until after the election. At the moment it appears as if the positions between the defenders of secularism and the advocates for an increased role of Islam in the state have become more entrenched.

Kerstin Steiner is an Associate Professor and Director (International) at the Law School, La Trobe University. She is specialising in Southeast Asian legal studies researching at the intersection of law, politics, economics and society, especially
with regard to Islam. She has secured several grants for her research and has been received numerous awards in recognition of her research. She has held numerous visiting positions and presented her research extensively at a range of highly prestigious national and international institutions including the Department of Shariah and Law, Academy of Islamic Studies, University of Malaya; Associate Professor at the Graduate School of Politics and Law, Osaka University; and a visiting scholar position at the Centre for Socio-legal Studies, Oxford University. Her notable publications include volumes on *Islam, Law and the State in Southeast Asia* (with Tim Lindsey); co-authored journal article with Jikon Lai, Lena Rethel (2017), ‘Conceptualizing Dynamic Challenges to Global Financial Diffusion: Islamic Finance and the Grafting of Sukuk’, 24 (6) *Review of International Political Economy*; a book chapter on ‘Comparative Law in Syariah Courts: A Case Study of Singapore, Malaysia and Brunei’ in Mads Adenas and Duncan Fairgrieve (eds) *Comparative Law before the Courts*, Oxford University Press; a book chapter on ‘Unpacking’ a Global Norm in a Local Context: A Historical Overview of the Epistemic Communities that are Shaping Zakat Practice in Malaysia’ in John Gillespie and Pip Nicholson (eds), *Law and Development and the Global Discourses of Legal Transfers*, Cambridge University Press, Cambridge. She was guest editor (with Dominik Mueller) for a volume on ‘The Bureaucratization of Islam in Southeast Asia: Transdisciplinary Perspectives’ in a 2018 special volume for the *Current Journal of Southeast Asian Affairs*. She is a Senior Associate at the Centre for Indonesian Islam, Law and Society (CILIS) and Associate of the Asian Law Centre (ALC) both at the University of Melbourne. She is furthermore an associate editor of the *International Journal of Islam in Asia* (Brill) and an advisory board member for the series *Islam in Southeast Asia* (book and journal series at the University of the Philippines) as well as the series on *International Relations in Southeast Asia* (Routledge). She has provided media commentary (national and international radio and TV) and expert advice to non-governmental institutions. Her work was used and cited in reports to governments and institutions.

11. Three Faces of the Rohingya Crisis: Religious Nationalism, Asian Islamophobia and Delegitimizing Citizenship
- Imtiyaz Yusuf (Mahidol University, Thailand)

Myanmar is a non-secular Buddhist majority country born out of the ashes of the murder of its integrationist freedom fighter leader General Aung San who was assassinated on July 19, 1947, a few months before the independence of Burma on January 4, 1948. His failed legacy of integrating Myanmar into a multicultural nation of majority Burmans and non-Burman minorities continues to elude Myanmar. The Rohingya crisis is not a religious clash between Islam and Buddhism as both the religions have a long-shared history of peaceful coexistence. Nor is it merely a case of Buddhist persecution of Muslims as purported by the Rohingya nationalists. It is a clash between two nationalisms over the claim to Myanmar citizenship. The conflict invokes Buddhist and Muslim nationalisms for the purpose of protecting and preserving nationalist ethnicities as religious identities in turn causing the rise of the new phenomena of Asian Islamophobia.

*Imtiyaz Yusuf* is currently a Lecturer and Director of the Center for Buddhist-Muslim Understanding in the College of Religious Studies at Mahidol University in
Thailand. Previously, he has also taught at the Graduate School of Philosophy and Religion, Assumption University of Thailand for 12 years and before that at the College of Islamic Studies, Prince of Songkla University, Pattani Campus for 5 years. He speaks 6 languages: English, Swahili, Arabic, Thai, Hindi and Urdu. Dr. Yusuf obtained BA (Politics) from Poona University, India; MA (Islamic Studies) Aligarh Muslim University, India and Ph. D. (Religion) Temple University, USA. Dr. Yusuf specializes in Religion with a focus on Islam in Thailand and Southeast Asia and also Muslim-Buddhist and interreligious dialogue. During 2009-2010, he was visiting Associate Professor and Malaysia Chair of Islam in Southeast Asia at ACMCU, Georgetown University, Washington DC, USA. He is also concurrently a Senior Fellow at the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, (ACMCU) Georgetown University, Washington D.C., USA. Dr. Yusuf has contributed to the Oxford Encyclopedia of Islamic World (2009); Oxford Dictionary of Islam (2003); Encyclopedia of Qur’an (2002); and Oxford Encyclopedia of Modern Islamic World (1995). He was also the special Editor, The Muslim World – A Special Issue on Islam and Buddhism Vol. 100, Nos 2-3 April/July 2010.

12. A Baseline Survey on the Leadership Role of Muslim Religious Leaders in the Philippines
- Mussolini S. Lidasan (Ateneo de Davao University)
- Mansoor L. Limba (Ateneo de Davao University)
- Fatima Star U. Lamalan (Ateneo de Davao University)
- Nur Hussain S. Maba (Ateneo de Davao University)
- Kristelle Alina P. Rizardo (Ateneo de Davao University)

In partnership with Al Qalam Institute of the Ateneo de Davao University, the UNDP entrusted the conduct of a baseline survey on the capacities of Muslim Religious Leaders (MRLs) and the experts’ meeting on the prevention of violent extremism in April-June 2017. The survey was conducted in predominantly Muslim population or key Muslim cities in the Philippines facilitated by a team of 30 interviewers from different geographical regions. Its main objectives are as follows: (1) Identify principal leadership roles of religious leaders in Muslim Communities especially among the youth; (2) the kinds of training and professional development opportunities provided to the Muslim Religious Leaders (MRLs); (3) Culturally appropriate and developmentally sound training and helpful interventions provided in the future and as to how they could be achieved.

The findings are as follows: a) Muslim Religious Leaders (MRLs) are seen as religious guide and mentors. However, the survey has shown factors that hindered the competence of MRLs as community leaders (e.g. there is no standardized religious education among MRLs) which limits any academic-based competencies and skills; b) There is lack of training and professional development opportunities provided to the MRLs; Ulama are confined to delivering khutbah and lectures, leaving them less socially involved and lacked confidence in engaging in social issues. c) The trainings suggest that these following areas need development: 1.) Language proficiency of the MRLs in Tagalog and English; 2.) An urgent need for the government to accredit and recognize their diplomas from Arabic-led Middle Eastern universities by the Commission on Higher Education; 3.) For their teaching
employment in regular schools (all levels); 4.) Financial literacy programs for personal and financial independence.

They are also not integrated into community development activities; This would have a marked effect in increasing their competence on Bangsamoro issues. This study recommends that the Al Qalam Institute and partner institutions help recognize the historical injustices in addressing traditional, socio-political roles of the Muslim religious leaders for more developmentally-sound trainings. Other recommendations in the study are as follows: (1) standardizing curriculums; (2) Government cooperation in peace and development program creation (emphasis on equality, community engagement and integration of the Qur’an); (3) Exposure of MRLs to the wider community; (4) Personal development and leadership trainings for MRLs.

13. Fashion or Passion
-Dr. Carmen A. Abubakar (UP Institute of Islamic Studies)

Since the campaign against terrorism began Muslim women in hijab (hijabi) became a vulnerable target because they represent the most visible target. They became the object of hate speech and acts; culminating even in murder. One would naturally expect a reduction in the number of women wearing hijab and nikab; yet the opposite is true. Muslim women found ways in which the wearing of hijab became part of mainstream wear; appearing in the most prestigious fashion houses like Dior; creating and designing online businesses that sells abayas and scarves, online tutorials on how to wear hijab even organizing the world Hijab Day . When governments policies banned the wearing of face veils (nikab) and issued fines; Muslim women paid the fines and continued to wear nikab. Combating violent extremism by regulating women’s dress seems to be regarded as an effective strategy as evidenced by the number of countries issuing banns against nikab or hijab. Where does the right to choose what to wear comes in?

*Dr. Carmen A. Abubakar* has served the academe most of her life, believing that teaching is a profession that fulfills her because it allows her to nurture young minds. Abubakar knows that the core of the Bangsamoro problem is rooted in the need for knowledge. She is the first Muslim woman to be appointed Dean in the prestigious University of the Philippines (UP), heading the UP Institute of Islamic Studies for three terms. Born in Jolo, Sulu, Abubakar finished her Bachelor’s Degree in Education at the Notre Dame of Jolo College. She started teaching at her alma mater, before going to UP Diliman to finish an MA in Education. She then taught English at the high school department of UP Baguio before heading back to Diliman to earn a Ph.D. in Philippine Studies. A sought after Professor on History and Society of Filipino Muslims in the Philippines, particularly gender issues, both here and abroad. Abubakar co-wrote a book on “The Convention on the Rights of the Child and Islamic Law, Convergences and Divergences: The Philippine Case, 2005” published by the UNICEF.
This paper addresses the background to the continuing dynamics of traditional religious education (pesantren) in increasingly Islamizing Indonesian public life. How and why is this Islamization happening? What does it signify for the future of Muslim education and democratic participation in Indonesia? The data are presented qualitatively and gathered through fieldwork, interviews, and documents. It is concluded that despite the dominance of modernizing religious education through classical system in madrasahs and Islamic schools, but conventional pesantren persist in improving their offering of learning through standard old texts (kitab kuning) upholding their pristine characters which have born great religius scholars (ulama). The choice of a prominent religious leader as Jokowi’s vice-president candidate for the next year presidential elections in Indonesia raises new questions as to what has happened with the ulama and their educational institutions and why now. Indeed this vice-president candidate, Amin Ma’ruf, belongs to the rank-and-file of pesantren-ulama, recently promoted to head Indonesia’s biggest Islamic mass organization and Indonesian Council of Ulama. Does this development represents a symptom of pesantren new vigor? Or does it a clue to the new political turn in the ulama world? Amid the much discussed progress and diversity of modern Islamic school and madrasah, Amin’s surprising vp candidacy invites me to reexamine the trending and its other sides in traditional pesantren. The key character of the pesantren life manifests in its independence. This virtue has often been claimed to have given a major role to pesantren and its ulama in the defense of Islam during the colonial period, but more importantly, relevant to this presentation is the persistence by the ulama in maintaining the core learning institutions, from the curriculum to the study period in pesantren. If earlier studies on pesantren and its ulama emhasize the importance of pesantren culture, this paper will examine them in a new perspective by locating them beyond pesantren proper. I am confident that in this way we shall better grasp the persistence of pesantren style of core education, including the acceleration program in reading religious texts and matriculation. Indeed, the quality of pesantren ulama as authentic scholars of Islam facilitates such new developments. In order to explore the argument more efficiently, it is crucial to provide a brief discussion of the tradition of learning in pesantren; relations between the state and ulama; pesantren response to modernizing education; and changing world of pesantren, despite its seemingly la même chose.

Iik Arifin Mansurnoor is Professor in Contemporary Islam at the Graduate School of the Syarif Hidayatullah State Islamic University Jakarta, Indonesia. He has taught “Islamic culture” in Surabaya and “Islam and the Global World” and “Islam in Recent Western Works” in Jakarta and Brunei Darussalam, besides offering diverse courses on Southeast Asia, socio-economic history, intellectual history and international organizations. He specializes in classical and modern history of Islam, historiography, social history and international relations and organizations, including ASEAN and OIC. Prof. Mansurnoor authored Contesting Authenticity: Interpreting and Observing Islam in the Center from the Classical to the Modern

15. The role of the Organization of Islamic Cooperation over the persecuted Muslim minority of Rohingya: Toward and International Islamic Tribunal
- M. Ya’kub Aiyub Kadir (Syiah Kuala University, Indonesia)

The recent humanitarian crisis of Rohingya people has attracted many people to question the affectivity of OIC as a global Islamic organization under International Law system. Many states have rejected the Rohingya refugees into their territories, based on positive legislation which considered Rohingya refugee as illegal immigration. Such understanding has made many Rohingya people suffered in the middle of nowhere in the ocean. This paper intends to investigate the extent to which the OIC has played in responding to this biggest humanitarian crisis in 21st century and how the Islamic law concept would develop to adjust to this development. In this context this paper also proposes to the urgency of Islamic International Tribunal under the OIC for longer term solution to the persecuted minority Muslim in the world. Utilizing a critical legal analysis and factual occurrences of humanitarian crisis of Rohingya people, this paper maps out the long-term solution under of both Islamic law and international law. It can be the road map for sustainable peace as an essential factor for economic development and respecting dignity of human being.

M. Ya’kub Aiyub Kadir is a lecture at the Law faculty of Syiah Kuala University, Indonesia. He received his PhD in International Law from the Anglia Ruskin University United Kingdom in 2017. He worked in several humanitarian agencies post-earthquake and tsunami in Aceh 2004, i.e. a manager of humanitarian protection of World Vision, a manager of legal development at the Rehabilitation and Reconstruction Agency for Aceh and Nias, and a researcher at the Center for Peace and Conflict Resolution Unsyiah-Aceh. His research is focused on public international law, International Islamic law, human rights, self-determination, and resource nationalism.

16. Madrasah Education Program Implementation in Selected ALIVE Schools in Quezon City, Philippines: A Multiple Case Study Analysis
- Abdul Haiy A. Sali (Philippine Normal University, Manila)
- Arlyne C. Marasigan (Philippine Normal University & UP-CIDS Islamic Studies Program)

The global commitment on Sustainable Development Goals (SDG) particularly number 4 on quality education ensures opportunity for learners irrespective of race, religion, or culture. In 2004, the Department of Education (DepEd) developed the Madrasah Education Program (MEP) for Filipino Muslim learners. The DepEd
Order No. 41 s. 2017 enhances the MEP implementation through Arabic Language and Islamic Values Education (ALIVE) program in line with the K to 12 curriculum framework. The qualitative method of research was utilized to analyze the implementation of Madrasah Education in selected public schools in Quezon City using exploratory study and employing in-depth interviews, document analysis, and observation. The research respondents were Administrators, Madrasah Coordinators and Asatidz. Based on the gathered data, MEP implementers particularly the Asatidz followed the Refined Elementary Madrasah Curriculum (REMC) with familiarity of its competencies. Moreover, different factors affect the implementation from lack of permanent infrastructure and instructional resources to delayed allowances, and cultural variances. Also, school administrators with the premise of institutional support significantly enriched the Madrasah Education by strengthening the ALIVE program through pedagogical and resource development approach. Primarily, to guarantee the success of Madrasah Education, we argue that stakeholders and implementers must be well-grounded with the aims, goals and objectives of the program. Lastly, this study improves educational discourse on Madrasah Education to further elicit its importance and implication in combating Islamic extremism, promoting peaceful coexistence, and propagating cultural diversity in school community and nation in general.

Abdul Haiy A. Sali, 28, is a proud Filipino Muslim and was born and raised in Isabela City, Basilan. He graduated at Western Mindanao State University (WMSU) with a degree of Bachelor of Science in Nursing and is a licensed nurse. He also obtained his Professional Education Certificate from the same institution and passed the Licensure Examinations for Teachers (LET) in March 2015. He has been teaching since 2014. As part of his professional development, he finished a course in Public Policy Development and Advocacy at the University of the Philippines-National College of Public Administration and Governance (NCPAG). Moreover, he completed another course for Developmental Managers in Bridging Leadership at the Asian Institute of Management in Makati City. He likewise holds a master’s degree in Public Administration major in Organization and Management. Currently, he is a graduate student specializing in Curriculum and Instruction at the National Center for Teacher Education, Philippine Normal University, Manila. For his work-related underpinnings, he served for a year as a Technical Staff to the Office of the Executive Director of the Commission on Higher Education (CHED) Central Office in Quezon City. Furthermore, he was a part-time college instructor at Basilan State College teaching Social Sciences, Health Education, Public Administration, Political Sciences and Allied Health subjects. He was a recipient of Asia Pacific Leader Initiative: Future Leader Conference where his team won the “Most Feasible Future Idea” in education category which was held in Kuala Lumpur, Malaysia. Lastly, his research work focuses on pedagogy, curriculum, and public policy.

Arlyne C. Marasigan is an assistant professor of the Philippine Normal University-Manila. She teaches Science Education and Educational Leadership programs offered by the College of Graduate Studies for Teacher Education and Research. Dr. Marasigan holds a Doctorate Degree in Philosophy in Educational Leadership and Policy major in Comparative Education from Beijing Normal University through Chinese Government Scholarship (CGS). She obtained her Master of Arts degree in Education with Chemistry as her field of specialization at the University of the
Philippines-Diliman and her Bachelor of Secondary Education major in Chemistry as a CHED scholar. She graduated as *Cum Laude* at the Philippine Normal University (PNU). Before she joined the PNU faculty, she had worked at Diliman Preparatory School (DPS) and served as Subject Area Coordinator at the High School Department for five (5) years. Prior to the implementation of the K-12 curriculum, in collaboration with UP-NISMED research specialists, she spearheaded the enhancement of Stream subject offered as an elective course for high school students. Her team developed subjects such as Astronomy, Environmental Science and Science Research 1 and 2 which are now part of the regular DPS high school curriculum.

**17. The Role of Military in Muslim-non-Muslims Relations in Myanmar, Philippines, and Indonesia**
- Abraham Silo Wilar (Jakarta Philosophical and Theological Seminary/STFT Jakarta)

This article deals with Military’s role in Muslim-non-Muslim Relations in South East Asia, trying to mapping ways taken by the Military institution as it deals with the concern. In dealing with the concern, I will take a set of discourses from few countries in SEA as examples to focus on, discuss how its role played in the examples, and analyze what purposes it has set forth for playing its role. From the discussion, I expect to be able to show that the military institution, which has been long avoided in Muslim-non-Muslims Relations discourses, has potential to shape the discourses and from that point I then move to argue that Interfaith activists need to pay attention to the institution to make it included into their civic agendas. This sort of need is so urgent to be taken up by the activists for the institution just cannot be denied anymore for it actually has potential which may be used in shaping the discourses. Making the institution included in the Interfaith agendas has twofold purposes that are important to be addressed and observed. First, the segregation of civilian and military is incorporated into a greater and essential interest, that is, to strengthen the common good in public space. Second, it is to keep the institution in touch with civic values within its military culture, making it be more aware and adaptable of the values significance for their military works. Both will provide benefits to the military institutions and the Interfaith relations.

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Islam in International Relations: Politics and Paradigms analyses the interaction between Islam and IR. It shows how Islam is a conceptualization of ideas that affect people’s thinking and behaviour in their capacity to relate with IR as both discipline and practice. This approach challenges Western-based and defined epistemological and ontological foundations of the discipline, and by doing so contributes to worlding IR as a field of study and practice by presenting and discussing a broad range of standpoints from within Islamic civilization. The volume opens with the presentation and discussion of the international thought of a major Muslim leader, followed by a chapter that addresses the ethical practice of IR, from traditional pacifism to modern Arab political philosophy. It then switches to applying constructivism as a tool to understand Islam in world affairs and proceeds to address the issue of how the ethnocentric approach of Western academia has hindered our understanding of world affairs. The volume moves on to address the ISIS phenomenon, a current urgent issue in world affairs, and closes with a look at Islamic geopolitics. This comprehensive collection will be of great interest to students, scholars and policy-makers with a focus on the Muslim world.

1. Analyzing and Theorizing about Islam and IR: Non-Western International Relations and Geocultural Epistemologies by Nassef Manabilang Adiong, Raffaele Mauriello, and Deina Abdelkader

2. The Khamenei Doctrine: Iran’s Leader on Diplomacy, Foreign Policy and International Relations by Seyed Mohammad Marandi and Raffaele Mauriello

3. The Arab Right to Difference: Taha Abderrahmane’s Concept of the Awakened Youth, and the Formation of Modern Arab Nationhood by Mohammed Hashas

4. Reconciling Islam and Pacifism: A Traditionalist Approach by Muhammad Haniff Hassan

5. Constructivism in the Islamic Approach to International Relations: Davutoglu and Qutb as Case Studies by Shaimaa Magued

6. Beyond Terrorism and Disorder: Assessing Islamist Constructions of World Order by Hanna Pfeifer

7. Struggling for Post-Secular Hegemony: Causal Explanations for Religious Discrimination in the Islamic Republic of Iran by Farhood Badri
8. Belying the Human Web: Western Perceptions of Islam and the Danger of a Single Story by Nicholas P. Roberts


10. The Geopolitics of the Wahhabi Movement: From the "Neglected Duty" to Daesh by Deina Abdelkader

11. Islamic State’s notion of ‘mobile’ Sovereignty/Territoriality in a Postsecular Perspective by Marina Eleftheriadiou and Sotiris Roussos

12. Towards an Islamic Geopolitics: Reconciling the Ummah and Territoriality in Contemporary International Relations (IR) by Jason E. Strakes


ABSTRACTS

International Conference on “The role of the State, Education, Community Outreach, Responsible Media, and Religio-Cultural Dialogues in Countering Violent Extremism”

Plenary Panel: Violent Extremism in Marawi

   - Yasmira Moner (Mindanao State University, Iligan)
   - Sittie Janine Balt (Autonomous Region of Muslim Mindanao)

This paper aims to investigate the ideational themes, structures and interpersonal constructs in social media which led to the Dawlah Islamiyah-led Marawi siege in Mindanao. Discourse constitutes subtle, yet powerful ideological constructs which can transmit, legitimize, and transform conflicts. In an internet-mediated world, the social media has gained traction to people from all walks of life, including extremists’ groups which are able to exploit the connectivity of social media. This study argues that understanding the persuasive language used by the extremists’ groups in framing the socially-constructed “wilayat” (Islamic province) of the Islamic State and “jihad” is key towards an effective measure of de-radicalization and countering violent extremist ideology in Mindanao. The study focuses on the text and the discourse’ themes in it, not on the individuals. It also focuses on the discursive practices behind ideological and discourse construction on the social media accounts, relevant in analysing the creation of Dawlah Islamiyah in Southern Philippines. This case study uses Social Constructionist approach (qualitative), mainly discourse analysis, which aims at identifying the reframing of the Islamic State and Jihad in the context of Muslim Mindanao, nuancing the Islam-terrorism nexus in a linguistically-embedded notions of power in discourse construction.
2. A Phenomenological Study on the Dynamics of Violent Extremist Groups in the Philippines: The Dawla Islamiyyah (Maute Group)
- Jamel R. Cayamodin (UP Institute of Islamic Studies)
- Yassin B. Maute (UP Institute of Islamic Studies)

The study aims to examine the phenomenal dynamics of the Dawla Islamiyyah in the Philippines with the focus on the Maute Group vis-à-vis Marawi siege. It highlights the relationship between and among the adopted preconditioning, precipitating and prospective variables that led to the emergence of violent extremist groups in the country. It also surveys the intervening role of the Ulama (religious scholars), independent educational institutions, rewards and expectations and the Meranao traditional values. The researchers adopted a qualitative method during the 3-month collection of data through library works and in-depth interviews with selected 20 key-informants residing in Marawi City and other Municipalities of Lanao del Sur. The study found that the factors that led to the emergence of Dawla Islamiyyah in the Philippines are multidimensional with different layers that need to be addressed using a holistic approach in order to avoid the recurrence of the group. The researchers propose sustainable remedies including traditionalizing and reform of religious education, grant of genuine autonomy, permanent peace, recognition of religious and multicultural identity, socio-economic opportunities, non-radicalization factors, and community engagement. The study strongly recommends further research on the sustainable holistic practices of preventing and countering violent extremism across nations and their contextualization in the Philippines.

3. Understanding Violent Extremism among Youths in Universities, Madaris and Toril
- Jalloud Abdul (Mindanao State University, Marawi)

This research was designed to address the prevalent issue of violent ideology to youths. The idea was to introduce and reinforce on identifying factors on the vulnerability of the youths in aforementioned sectors. The program will ran through focus group discussions, surveys and interviews from identified youths from those groups. Furthermore, the research will compare the influence of such ideology from different sectors, regions and educational system. We will examine how different educational set-up can influence ones approach to radical ideology.

4. Youth and Violent Extremism in Mindanao, Philippines
- Tirmizy E. Abdullah (Mindanao State University, Marawi)

Mindanao has been affected by violent extremism and insurgencies for decades. More recently, the groups involved include those with ties to the Islamic State of Iraq and Syria (ISIS), such as the Abu Sayyaf Group, the Maute Group (“IS-Ranao”), the Bangsamoro Islamic Freedom Fighters (BIFF) and Ansar al-Khalifa Philippines. These groups operate alongside groups traditionally more focused on armed insurgency, including the Moro Islamic Liberation Front (MILF), the Moro National Liberation Front (MNLF), and the New People’s Army (NPA). In many areas, social conflict, family/clan violence (rido), and criminality are also endemic, making it difficult to distinguish between extremism and violence due to local conflict. Beginning in 2014, extremist groups increased their recruitment efforts in...
local universities, high schools, and on social media sites. In the first half of 2016, the region saw a significant increase in the number of violence incidents associated with ISIS-inspired groups. Calls by ISIS-affiliated groups for the establishment of a *wilayat* or province in Mindanao. Local government officials and civil society organizations have expressed increasing concern about the presence of violent extremist groups with links to ISIS and their efforts to recruit youth. News reports and ad hoc studies indicated that recruitment efforts fed on grievances such as marginalization and discrimination, low trust in and satisfaction with government and poor governance, poverty and low levels of development, and a feeling among some youth that they no longer maintain control over their lives and futures. As the situation deteriorated following the start of the Marawi Siege in May 2017, several groups undertook more substantial research to investigate the underlying factors giving rise to both conflict and extremism. Consensus opinion began to emerge regarding the set of drivers, push and pull factors that fueled support for violent extremism in Mindanao. However, clarity on this led to new questions. Were all the factors relevant for all groups, such as in- and out-of-school youth? Men and women? What was the relative importance of one factor compared with another? For programs and practitioners wanting to properly design and focus their interventions, having answers to these and other such question is critical. This paper presents mixed methods research methodology. The analysis led to surprising empirical findings – less than half of the assumed drivers of violent extremism are significant predictors of support for violence and extremism, with some functioning in ways opposite to consensus understanding. The findings of this paper carry significant implications for how youth and violent extremism should be addressed in Mindanao. Interventions to counter violent extremism (CVE) that focus on corruption, human rights, poverty, unemployment or building trust in government, while important in themselves, will not likely lead to positive outcomes with in-school youth. This paper suggests focusing on the most critical drivers: community marginalization and discrimination, youth self-efficacy, and the culture of guns and revenge that support social conflict. Finally, based on its central role in shaping radicalization, social engagement should be core program component, providing youth with positive social networks that offer incentives and rewards similar to those offered by violent extremist groups.

5. Mindanao State University after the Marawi Siege: Its Role in Countering Violent Extremism
   - Samuel E. Anonas (Mindanao State University, Marawi)

Generally, this paper will attempt to find out how far the Mindanao State University has become an effective instrument of the national government to help solve the decades-old peace and order problem in Mindanao. Created in 1961, it was established in Marawi City with the noble mandate of fostering cultural integration for greater understanding of the tri-peoples in Mindanao. It was actually conceived as an instrument for peace and development of the MINSUPALA region. However, the five-month long Marawi Siege (May 23-October 2017) brought a new challenge to its 57-years of existence. This latest brand of war is fueled by the ideology of hatred, violent extremism and terrorism. Christian hostages revealed that some MSU constituents, specifically students were seen to be fighting together with the Maute-ISIS group. The MSU Administration re-opened the university on August
22, 2017 after evacuating the faculty, staff and students in the early days of the siege. Almost 10,000 students came back for enrolment in the first semester of academic year 2017-2018. Classes were then conducted with the sounds of bomb explosions from air strikes in the nearby downtown Marawi as backgrounds. Amidst the sounds of bombs were the writings in the walls, blackboards/whiteboards and comfort rooms enticing MSU constituents particularly the students to support and join the Maute-ISIS group in their fight for establishing a caliphate with Marawi as its center of power. Alleged recruitment of students to join the Maute-ISIS was an open secret with the lure of money as its major method of recruitment. The same narrative of recruitment among students still exists even after more than a year of that bloody war claiming hundreds of lives from the military, civilians and the Maute-ISIS fighters. An innovative approach in a form of soft power was designed to counter the rise of violent extremism and extremism which, at the same time, actualizes MSU’s mandate as a Peace University. It is in sharp contrast to the what-so-called hard power like the use of the military and armaments in repelling the Maute-ISIS group during the Marawi siege. Thus, on December 20, 2017, the MSU Board of Regents through Resolution No. 356, Series of 2017 approved the proposal of the Committee on Peace Education on the offering of a new course, FPE 101 (Fundamentals of Peace Education). This 3-unit course must be taken by all undergraduate students enrolled in the various academic curricula of the 11 campuses in the MSU System starting the First Semester of Academic Year 2018-2019 with high hopes that they would become peace-loving, change accelerators or agents of positive change, peace advocates, peace builders and champions to establish or build a culture of peace. In particular, this study will try to find out the push and pull factors that may attract MSU students in the Main Campus both at the individual and societal level making them vulnerable for recruitment towards violent extremism and terrorism. This is done by conducting a survey among all students enrolled in the new course FPE 101 (Fundamentals of Peace Education) this first semester, academic year 2018-2019. A self-designed questionnaire will be used in the gathering of data and information.

Keynote Speech: I Could Be Wrong: Reconciling Knowledge and Faith in Democratic Education
- Jeffrey Ayala Milligan (Florida State University, USA)

The place of religion in the education of children in religiously diverse, multicultural societies is complex. For much of history, and much of the world today, the inculcation of mainstream religious beliefs in school is often seen as unproblematic. But it in fact raises profound concerns about the rights of religious minorities and those without religious beliefs to an education free of unwanted religious imposition. Moreover, in many quarters religious truth claims are seen as impediments to the inculcation of scientific habits of thought so central to modern technological societies. Such concerns lead many modern, democratic societies to more or less exclude religious learning from government-sponsored education, but this too raises concerns about the rights of individuals and their families to pass on their religious beliefs and receive a modern education without the undue burden of supporting their children in two separate educational systems. How might we reconcile these tensions in the education of children for modern, democratic citizenship in religiously diverse, multicultural societies? This presentation will
offer for consideration a conceptual framework intended to reconcile these tensions. It will examine the relevance of Cornel West’s (1998) notion of prophetic pragmatism as a candidate for such a framework, paying particular attention to the tensions between pragmatist epistemology and the knowledge claims commonly asserted in Islam before exploring the concept of epistemic humility as an ethic potentially acceptable to religious believers and consistent with pragmatist epistemology. It will conclude with a tentative exploration of the meaning of an ethic of epistemic humility for both religious and secular education.

Jeffrey Ayala Milligan is Director of the Learning Systems Institute and a Professor of philosophy of education and international and comparative education in the department of Educational Leadership and Policy Studies. During his tenure at LSI he has been involved in the implementation of international educational development projects in Southeast Asia and Africa. His research explores the challenges posed by religious tensions in the educational systems of multicultural, religiously diverse communities in the United States and Southeast Asia. He is the author of two books – Islamic Identity, Postcoloniality and Educational Policy: Schooling and Ethno-Religious Conflict in the Southern Philippines (New York: Palgrave Macmillan, 2005) and Teaching at the Crossroads of Faith and School: The Teacher as Prophetic Pragmatist (Lanham: University Press of America, 2002). He is the co-editor of Citizenship, Identity and Education in Muslim Communities: Essays on Attachment and Obligation (Palgrave Macmillan, 2010), and author of more than thirty refereed articles in Philosophy of Education, Comparative Education Review, Journal of Thought, Journal of Southeast Asian Studies, Asia-Pacific Education Review, Educational Policy, and other academic journals. He has been the recipient of two Fulbright Senior Fellowships (Philippines, 1999 and Malaysia, 2006) and a National Academy of Education/Spencer Postdoctoral Fellowship. Dr. Milligan is a fellow and past Executive Director of the Philosophy of Education Society and a member of the International Network of Philosophers of Education and the Comparative and International Education Society.

Panel A: Preventing and Countering Violent Extremism

1. The Importance of Education in Conflict Resolution: The Case of Sunni and Shia Muslims in Metro Manila
   - Najeeb Razul A. Sali (Mindanao State University, Tawi-Tawi)

The hostile relationship between Sunni and Shia Muslims has been challenging the very fundamental definition of Islam itself. This paper presents the differences and commonalities between Sunni and Shia Muslim and subject the responses into a statistical test for analysis. Wilcoxon test result shows that with p-value = 0.00, being p < 0.05, confirms that there is highly significant difference in beliefs between Sunni and Shia Muslims. However, significant number of respondents, 75.45%, believed that by “Focusing on common beliefs where we both share, help mutual understanding, and peaceful co-existence between us”. Regression test analysis result shows that there is a significant effect, p-value = 0.00, of their educational attainment to the likelihood of replying yes to a statement “Would you be willing to sit down with them to talk about these commonalities?”. Respondents
who finished college were found to have higher chance of responding yes to the statement by 17.88% than those who did not. This suggests that in conflict resolution, education have remarkable impact in attaining positive result leading to mutual understanding, co-existence and religious tolerance between or among people of different beliefs and practices.

2. Community-driven Strategies of Preventing Formation of Violent Extremist Beliefs among Inter-religious Communities

- Maudi A. Maadil (UP Institute of Islamic Studies)

In the island provinces of Mindanao, people are constantly bombarded of the viciousness of armed conflict. This paper shall seek to contribute to prevent the formation of extremist Islamic beliefs which creates and strengthens the likes of the Abu Sayyaf Group (ASG), with focus on the community-driven strategies on preventing the formation of violent extremist groups among inter-religious communities. It proposes to ask “how do communities strategize to prevent the formation of violent extremist beliefs?” Two methods will be employed for this paper: key informant interviews (KII) and focus group discussions (FGD) with leaders and residents in the province of Sulu. This is an ongoing research and initial findings were learned from selected community leaders residing in the communities of Sulu where most known extremist groups form. Participants shared that the emergence of violent extremist behaviors are not solely dependent on the individuals' Islamic belief. This type of behavior tends to come from individuals who perceive imbalance of power when authority figures do not show fairness and equality in the enforcement of the law. The participants believe that strategies to prevent individuals from joining or participating in violent extremist acts should focus on the roots of their motivation which may not necessarily be related to their extremist belief. With further interviews and FGDs, it is hoped that this study can lead to further insight on how communities are work towards preventing violent extremism.

3. Eradicating Radicalism, Extremism or Terrorism: The Case of Bangsamoro Muslim People in Mindanao

- Annierah Maulana Usop (Sultan Kudarat State University)
- Mohaida Aminola Tamama (Sultan Kudarat State University)

Islam is a major religion in Southeast Asia such as Indonesia, Malaysia, Brunei, Singapore, Thailand, Philippines, Myanmar, Vietnam, Cambodia and Laos, with Indonesian Muslims comprising the largest Muslim population in the world. This Islam is known to be the fastest growing religion in the world. Events, developments and destructions have added greater attention to Islam and its adherents in some Muslim countries in this part of the world especially in the case of Muslims in Mindanao particularly in the Bangsamoro homeland. Violent acts such as radicalism, extremism or terrorism always linked or associated to Muslims. Queries like: What are the effective ways to counter such acts; Are there any methods/approaches appropriate to minimize if not totally abolish? These are some of the many questions arising that need to be answered. Given the difficulty of writing on such a complex and contentious topic, this paper is intended to present, inform, explain and update readers or participants in this international conference.
about added significant suggestions solutions or methods in preventing radicalism, extremism or terrorism in any areas of these countries especially in the areas where such problems existed. The discussion will begin with an overview of the broad picture of Islam and the Muslims in Mindanao particularly in the Bangsamoro homeland, covering on the topic on both Muslim-majority and Muslim-minority in the area. This will be followed by significant suggested solutions or methods to prevent such acts on radicalism, extremism or terrorism.

4. The Role of Public Administrators in Countering Extremism in Mindanao
- Judith Veroy-Asturias (Sultan Kudarat State University)
- Cherry Vannessa M. Ventura (Sultan Kudarat State University)
- Annierah Maulana Usop (Sultan Kudarat State University)

Public administrators play a vital role in resolving conflicts and issues not just in a particular community but a country as a whole. Radicalism, terrorism or extremism are among the examples of the problems that our government had been struggling for several years. For many years, Mindanao has been known as a “banquet” of chaos and the habitat if not the refuge of the many terrorists and extremists. It made room for terrorism, divisiveness, extremism and other political issues. Terrorism resides on people who wanted freedom from the least of government’s rules and creates laws which for them more achievable than that of the administration. With this, there is force and coercion to the belief on the reform of government. Divisiveness encompasses in all forms, such as culture, religion, norms, traditions, beliefs which create barriers to communication and social interaction. Extremism devours human rights and its preservation. Extremists develop ideas which are far from the norms that people pass on form generation to generation. This concept degrades the right to determine what is right and wrong. Hence, it is the role of public administrators with the help of the military and the support of many peace advocates to employ measures and take actions to address the said problem specifically on how to counter extremism especially in Mindanao.

5. Is Violent Extremism Preventable? Designing a conflict-sensitive intervention to address radicalization and violence in Mindanao
- Mark Anthony J. Torres (Mindanao State University, Iligan)

This research looks into factors that have influenced individuals to join Daesh-inspired, violent extremism (VE) in Lanao. Data were harvested from a sample of Muslim respondents using informal listening sessions and key informant interviews in environments considered as safe spaces. Information we have gathered points to the fact that the Maute Group (MG), the radical Islamic group linked to the 5-month war in Marawi City in 2017, is more than just an organization. It is inspired by a religious ideology that spins the narrative of an idealized version of “True Jihad” in Islam. The MG thinks that the Muslims have been abandoned by the Moro Islamic Liberation Front ( MILF), which is now at the forefront of the peace process calling for Moro autonomy in Mindanao. Accordingly, “True Jihad” was diluted when the MILF negotiated for the establishment of an autonomous political entity rather than a “True Islamic State.” These ideology and narrative are either passed online through social media or spread by method of indoctrination in spaces called study circles (Halaqa in Arabic) among recruits. Thematic analyses of the interview data
also revealed two types of drivers, categorized as “push” or “pull” factors. Among those considered as push factors include frustration with the Bangsamoro Basic Law, unresolved historical injustices, legitimate grievances, and narratives of human rights violations. For the pull factors, data speak of the importance of spiritual incentives, such as the “promise of heaven” in the hereafter not only for men, but also for women who are attracted to Jihad. Monetary incentives remain a major inducement for recruits who hail mostly from conflict-affected areas in Lanao del Sur. More than half of the members are said to be orphans of fallen secessionist combatants. These results are important in framing conflict-sensitive interventions to address their recruitment by VE groups. Preliminary findings suggest challenging results though they need further vetting to establish action-related programs of the government.

- Abraham Siło Wilar (Jakarta Philosophical and Theological Seminary/STFT Jakarta)

Knowing the importance of its geographical location as a breeding ground for terrorist cells to apply their agendas, the Indonesian government has launched two ways to deal with the agendas. First, it will exercise hard approach to tackle and shut down the agendas by mobilizing all its military power, promoting security application to the terrorist issues. Second, it exercises soft approach. This approach is comprised of several activities. Of the activities that it offers is to get the convicted terror, which had been de-radicalized by the security apparatus, to go to Holy Cities for doing umrah, set up a meeting with the survivors, establish a national council to eradicate terrorism (BNPT), and others. The present paper wants to describe the second approach to see its content, and offer my analysis on it, unpacking how effective it has been for achieving its purposes. To do so, I will direct my focus on things that have been strived by the approach and what has been not strived. In addressing the focus, I will show a set of shifts occurring among Indonesians important to be addressed for it is, to my understanding, raison d’être for the terrorist group emergence in the country. All the shifts have generated a group of people that are vulnerable and reluctant to the shifting, and longs for alternate way to transcend their vulnerability. So, therefore, the paper argues for incorporating the shifting into the government’s effort—and this means an evaluation is desperately needed.

7. Concept of Halal and it’s Implication to Peace and Development
- Kendatu Limba Tago (Sultan Kudarat State University)

Halal means “permissible” in Arabic. It refers to food, objects, or actions that are allowed in Islam please Him. As Allah’s vicegerent in the world it is man’s duty to perform those which deeds please Him and avoid those deeds which invoke His warmth. Halal concept is not confined to a few acts. Only lawful activities are permitted (Halal) Human kind must partake of what is lawful and good on earth and follow not Satan's footsteps. Halal plays a vital role in establishing justice and stability in the whole society. It comprehends all areas of man’s individual and collective life. It also holds pivotal importance in Islamic system of life. Islam as the
fastest growing religion in the world means peace and complete submission to the will of Allah. When we submit to the will of Allah then we will have true peace. Muslim who has Islamic religion has an estimated population of 1.3-1.7 billion ~ 40,000 live in New Zealand. Muslims are widely distributed around the world. Diverse colors, ethnic groups, languages, cultures but of united in faith. Islam has given a detailed code of rules concerning permitted and prohibited forms of spending as well as right and wrong means of supplying wants. Spending wealth to fulfill the basic needs of life such as food, clothing, lodging, medical aid and education. Spending wealth to obtain such comforts of life as increase one’s efficiency. Spending wealth on the upbringing and training of one’s children, helping the kith and kin, serving and entertaining guests, travelers and neighbors, performing social services, welfare works, preaching and propagation of religion. Wise spending obtaining peace and development Thus, this study focuses on the exploring of the term halal and its implication for peace and development to the opposite in the absence of war and any terrorist acts.

Panel B: Understanding the Context Violent Extremism

1. Deconstructing Media Reporting on Violent Extremism in Mindanao
- Mansoor L. Limba (Ateneo de Davao University)

From the inception of ISIS (Islamic State of Iraq and Syria) in Syria among the rebel groups fighting against the Asad regime, to the spread of ISIS in Iraq and the rise of a certain Abu Bakr Baghdadi as the ISIS Leader, to the almost daily atrocities claimed by it in various countries, a specter of an unprecedented Islamist violent extremism has caught international attention. In the Philippines’ southern island of Mindanao, violent extremism comes to the fore with ISIS-inspired militants’ almost five months occupation of the Muslim-dominated city of Marawi on May 23, 2017. Taking postmodernist Jacques Derrida’s ‘grammatology’ or semiotic analysis as the theoretical framework, this paper shall explore the textual interplay at work in the local media’s discourse on violent extremism in Mindanao. Using Derrida’s ‘deconstruction’ and ‘double reading’ tools, it shall particularly scrutinize the following terms: (1) radical/radicalism, (2) extremism, (3) religious extremism, (4) ‘Maute Group’, and (5) ‘Islamic’, ‘un-Islamic’, or ‘Islamist’ extremism. It shall be shown in this textual analysis that seemingly stable and natural concepts and relations within language are in fact artificial constructs, arranged hierarchically such that in the case of opposites in language one term is always privileged over the other, and how a text achieves its outward coherence and the internal tensions within a text that result from the use of ostensibly natural stabilizations. To conclude, in the Derridean jargon, there is always a multiple reading of a text.

2. Violent Extremism in Zamboanga City
- John Mayo M. Enriquez (Ateneo de Zamboanga University)

Violent Extremism is the exact anti-thesis of peace. It is a novel ideology to an old problem. It threatens cultural traditions and drives people to become more divisive. It can easily be spread to young people; money, frustration to the government, ideology of new Muslim identity, in Madrasa/Islamic Education and to the religious
leaders. Zamboanga City experienced a traumatic siege last September 9 – 21, 2013. This infamous event gravely affected the barangay areas and communities of the city. It was because of this event that the existing rift between the Muslims and the Christians in the city had become more evident and discriminations become rampant. These rift and discriminations can become a push factor for the youth to join violent extremism and radicalism, which makes it the primary area of focus for this study. According to Institute of Autonomy and Governance, there have been increasing reports of the youth, whether in-school or out-of-school, joining violent extremism especially in conflict-affected areas in southern Mindanao. However, there is no concrete data that could be used as a basis to create interventions that will efficiently respond to this threat, especially here in Zamboanga City. Therefore, the purpose of this study is to investigate the knowledge, attitudes and perception of the youth (in-school and out of school), public and private school teachers and religious teachers in Madrasa here in Zamboanga City on violent extremism through focus group discussions and interviews. This study will also provide information about the challenges and implications of violent extremism to the youth, school and Madrasa teachers in Zamboanga City. The results of this study ultimately aim to serve as baseline evidence to further create programming, interventions and to have appropriate responses from government, non-government organizations and local communities in countering and preventing violent extremism.

3. Youth Vulnerability to Violent Extremism in the Autonomous Region in Muslim Mindanao
- Vandrazel M. Birowa (Institute for Autonomy and Governance, Cotabato)

The current issues on violent extremism (VE) has been a top concern both for governments and vulnerable communities around the world. The Da’esh assertion of Southeast Asia as their wilayat (province) certainly worsens the destructive activities of Violent Extremist Group in Autonomous Region in Muslim Mindanao, in Lamitan City, Basilan bomb attacked on July 31, 2018 is one of the most recent incidents that kills 10 people including a woman and a child. In recent years, there have been increasing reports of young Muslims joining VE groups. In Sulu, the alliances of young ASG; the Ajang-Ajang, The Lucky 9 and the Anak Iluh are just some of the VE groups led and organized by young people. Youth respondents affirmed the presence of recruiters in their community who drove people to being radicalized. This was especially highlighted in the island provinces where access to higher education was poor and lured by the promises of money, it also explained that recruitments happen in local educational institutions (Madaris) and in mosques after the Friday prayers. The study investigates the vulnerability of Muslim youth to radicalization and recruitment by VE groups. To do this, we examined how young people viewed Islam and their identity as Muslims. We investigated young people’s knowledge of and attitude towards VE and why they believed people joined Violent Extremist groups. Finally, we explored what they thought were the appropriate responses to Violent Extremism that will help policymakers and government agencies as well as local communities for appropriate interventions and to respond effectively.
-Macrina A. Morados (UP Institute of Islamic Studies)

The rise of extremism in the Philippines is a phenomenon that needs to be understood in varying lenses. It intensifies conflicting views among scholars and Muslims in the country. Extremism becomes a problem when the adherents resort to violence in articulating their views. This study provides the psychological context of the rise of violent extremism among Muslim youth by analysing the narratives of selected high profile extremist inmates detained in Manila and Zamboanga City.

5. Bangsamoro Justice System: Its Meaning to the Muslim Youth
- Ismael B. Alango (Mindanao State University, Iligan)

The Bangsamoro Justice System is presented in Article X of the Bangsamoro Organic Law (BOL) of the Philippines. The Muslim youths of today were brought up in the light of Philippine society since birth. Their awareness about the Shari‘ah or Islamic legal system is as far as their immediate significant others had taught them such as their parents, siblings and village Imam which are much focused on the ‘Fiqhul ‘Ebadat’ (jurisprudence of worship). The big challenge is for them to assess their general awareness of the Shari‘ah which would be inclusive of social, business, governance and other aspects of community life which are governed too by certain Shari‘ah legal rules. It has to be the case, for them to effectively contribute to fulfill the purpose of Shari‘ah which is orderliness in the community environment. A verse of the Qur’an lamented that: “And whoever does not judge by what Allah has revealed – then it is those who are the wrongdoers “[Qur’an: Chapter V, Verse 45]. Has Article X delivered a notion of recognizing the Shari‘ah according to its status in the life and existence of the Muslim? What would Article X mean to the Muslim youth? Such are clarified by this study to be able to advance alternative preparation to ensure that the kind of justice system in the Bangsamoro will operate to suit the requirement of the government and the Shari‘ah. This paper will show that the BOL has recognized the Supremacy of the Qur’an and the Sunnah over human made laws, but it also explains the necessity for the Shari‘ah and the Constitution to operate together in a way that is significantly unique to the tri-people of the Bangsamoro Autonomous Regions in Muslim Mindanao. This investigation was done through review and analysis of relevant researches and literatures and verified through survey of assessment of Muslim youth about the meaning of Bangsamoro Justice System in the BOL.

6. Rido: Its effects to the lives of the Residents of selected Barangays in Maguindanao Province
- Cherry Vannessa M. Ventura (Sultan Kudarat State University)
- Annierah Maulana Usop (Sultan Kudarat State University)

This research comes up with study on perceived effects of RIDO to the life of the selected barangays of Maguindanao province. RIDO, or feuding between families and clans, is a type of conflict cantered in the Philippine region of Mindanao, and is characterized by sporadic outbursts of retaliatory violence between families and kinship groups, as well as between communities. It can occur in areas where the
government of central authority is weak as well as in areas where there is perceived lack of justice and security. “Rido” is a Maranao term commonly used in Mindanao to refer to plan feuds. It is considered as one of the major problems in Mindanao because apart from numerous casualties, “Rido” has caused destruction of property, crippled the local economy, and displaced families in the selected barangays of Maguindanao. Primarily, the purpose of this study is to provide information specifically on the underlying reasons of “Rido” as well as the effects of the “Rido” to the life of the residents of selected barangays in Maguindanao province. Located at the Southern Philippines, Mindanao is home to a majority of the country’s Muslim community and includes the Autonomous region in Muslim Mindanao. (Bastin 1970:169) Ginat (1997) Therefore, active issues arising from the particular living people that need to be acted upon by its groups such concern from economics stability and education. Thus, it helps people to realize their need for assistance from another in the present situation and among others, to the area of the study. The residents are group of individuals of a family that rest in a particular place property or territory. “Rido” has widen implication for conflict in Maguindanao primarily because it tends to interact in unfortunate ways with separatist conflict and other form of armed violence. The study is important because it can provide the needs builds loyalty among individuals and has a unique approach to develop the community. This study investigates the family conflict “Rido”, with the intention of helping and design strategic solutions if the same problem occurs.

7. Some Social and Practical Implications of Salat
- Adjarail B. Hapas (Mindanao State University, Sulu)

This paper features Salat and finds out whether or not there are implicit messages from which the Muslims can draw to guide them through Hayatul Islamiyyah (Islamic way of life), a way of life that guarantees good life in this world and in the hereafter. As it does, it also discusses the role of Salat in character building. This paper also looks at Salat and how it becomes the basis of resolving leadership issues among Muslims. As discussed in the paper, Salat, with all spiritual character, eggs on Muslims to be conscious of cleanliness and teaches them to be humble and responsive to the needs of their families and the community at all times. Finally, this paper tries to relate Salat and how it fosters harmony, solidarity and good social order factors that effectively counter violent extremism among Muslims across the Ummah.

Islam and International Relations: Contributions to Theory and Practice
Edited by Nassef Manabilang Adiong, Raffaele Mauriello, and Deina Abdelkader
Palgrave Macmillan © 2016

This edited volume conceives of International Relations (IR) not as a unilateral project, but more as an intellectual platform. It is in this vein of thought that each contributor
explores Islamic contributions to the field, addressing the theories and practices of the Islamic civilization and of Muslim societies with regards to international affairs and to the discipline of IR. The inclusion of Muslim contributions is not meant to create an isolationist, judicious divide between what is Islamic and what is not. Instead, this study supports the inclusion of that knowledge as a building block in the field of IR. An outcome of the Co-IRIS team (International Relations and Islamic Studies Research Cohort), this study draws together the combined expertise of scholars of Islam in international affairs.

Part 1: Towards an Islamic Contribution to International Relations Theory: Setting the Stage by Raffaele Mauriello

Chapter 1: Fundamentals of Islam in International Relations by Ali Akbar Alikhani

Chapter 2: Islamic Norms and Values in International Relations and their Reinterpretation in AKP-Governed Turkey by Lili Yulyadi Arnakim

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Chapter 8: Constructing an Islamic Theory of IR: The Case of Yūsuf al-Qaraḍāwī, Ummah, Jihād and the World by Rodolfo Ragionieri

Chapter 9: Malaysia’s Islam Hadhari and the Role of the Nation-State in International Relations by Muhamad Ali

The University of the Philippines Press is the official publishing house for all constituent units of the UP system, and is the first university press in the country. We are mandated to encourage, publish, and disseminate scholarly, creative, and scientific works which commercial publishers would not ordinarily undertake to publish. Since its establishment on March 16, 1965 the UP Press has published important, often groundbreaking, works by home scholars that represent distinct contributions to knowledge. Our titles have consistently won recognition from prestigious award-giving bodies including the Book of the Year award from the Manila Critics Circle, the Madrigal Gonzales Best First Book Award, and the Outstanding Book of the Year award from the National Academy of Science and Technology. Because of this achievement, we have thrice been cited Publisher of the Year by the Manila Critics Circle. This is in keeping with our vision of being the leading academic publishing house that sets the benchmark for academic, technical, and literary title. Under the direction of Dr. Jose Neil C. Garcia, we remain steadfast in fulfilling our mission of making the best Philippine books available in the market.

The Research Association for Islamic Social Sciences Incorporation (RAIS) is a non-stock, non-profit and non-partisan research, evaluation, advisory and data-based (READ) organization duly registered under Philippines Laws, focusing on the concerns, needs and conditions of the Filipino Muslims, and other matters affecting the contemporary Muslim world. It is composed of Muslim academicians and a pool of experts principally based at the University of the Philippines in Diliman, Quezon City with expertise in Islamic Culture, History, Political Thought, Philosophy, Law, Administration, Arts, Economic Development, Contemporary Events, and Research and Policy-Formulation Methodology. RAIS undertakes research, policy studies, and collaborates in the conduct of seminars and training workshops on Muslim issues and topics. Its thrust centers on emphasizing Islamic wisdom in contemporary times. Along this direction, it promotes development concerns such as activities like data-collection, consolidation, consultation, and linkages with concerned institutions. In accordance with the belief that Islam fully supports social and economic development, RAIS intends to evolve and operationalize an Islamic value framework in consonance with its philosophy and beliefs.
The Ateneo de Manila University Press is the University's supreme expression of engagement with the world. Established in 1972, it has since expanded to include titles in archaeology, biography, cultural heritage, diaspora studies, governance and political change, law and society, leadership, Mindanao studies, science and society, and theology and religious studies. The Ateneo Press is professionally affiliated with the Book Development Association of the Philippines, the Society of Scholarly Publishers, the World Association of Christian Communicators, and the International Association of Scholarly Publishers.

Al Qalam Institute for Islamic Identities and Dialogue in Southeast Asia is a resource center of the Ateneo de Davao University. It aims to provide materials for enhancing the curriculum of values education among the Muslim students of the university. The institute is also a research centre. It aims to come up with a research agenda regarding Islamic identities in Mindanao in line with intra and inter faith dialogue for nation/nations building. Also, it aims to support the university in conducting community outreach programs in building relationships towards the Muslim communities in Southern Mindanao.

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LOGISTICS

The workshop and conference venue: UP NISMED Auditorium (300 capacity)

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Mobile phones: +63.921.642.3163 (Administration); +63.918.420.2745 (Hostel)

From Manila Ninoy Aquino International Airport’s terminal 1 or terminal 2 to UP NISMED, we highly recommend taking Grab. Download and install the Grab App here, https://www.grab.com/ph/. The university is located within 22.7-kilometer radius from the airport and Manila business district. Travel time from the airport is around 40 minutes to 1 hour depending on degree of traffic. Grab fee is between 300 and 600 pesos (or 6 to 12 US dollars) depending on the demand, traffic and weather. Airport taxi may cost around 1000 to 2000 pesos (or 19-38 US dollars), while metered (ordinary) taxi’s price ranges is similar to Grab, between 300-600 pesos also.

You can change your money to Philippine Peso at any M. Lhuillier (http://www.mlhuillier.com/money-changer/), Palawan Pawnshop branches (https://www.palawanpawnshop.com/money-changer) and to several money changer outlets outside the airport.

From the international airport’s terminal one to UP NISMED
From the international airport’s terminal two to UP NISMED
From the international airport’s terminal three to UP NISMED
How to get to UP Diliman

Via C-5/Katipunan Avenue

*a. For those with private vehicles:*
From the South, take C-5 and go straight ahead. After crossing Kalayaan Avenue, Makati, take the bridge past the elevated u-turn. Go further ahead and take the flyover that crosses Ortigas Avenue. This flyover is just past Tiendesitas, which is on the left side. Go straight ahead. Take the Libis flyover and then take the tunnel, which is on the left side.

You are now along Katipunan Avenue. Drive along and take the Katipunan flyover. Upon getting off the flyover, you will see the Ateneo de Manila University to your right. Go straight ahead and turn left at the traffic light, which is just past Miriam College, the La Vista gate, and Petron. You are now along CP Garcia Avenue.

*b. For commuters:*
Except for taxis, there is no other public transport that will take you to UP Diliman via C-5. If you are taking a cab, use the route for private vehicles described above.

If you are coming from Marcos Highway or Aurora Boulevard, whether by jeep or fx, get off at Katipunan Avenue. You will see the jeepney terminal under the Katipunan flyover. Ride the jeep that goes inside the UP campus. Be sure to ask which ones enter the campus as there are jeeps that will only drop you off at the Magsaysay Gate because they are not allowed inside UP.

If you are coming from areas served by the LRT-2, take the train and get off at the Katipunan Station. Walk to the corner of Katipunan Avenue and Aurora Boulevard. You will pass St. Bridget School. You will see the jeepney terminal under the Katipunan flyover. Ride the jeep that goes inside the UP campus. Be sure to ask which ones enter the campus as there are jeeps that will only drop you off at the Magsaysay Gate because they are not allowed inside UP.

Via PhilCoa

*a. For those with private vehicles:*
If you are coming from the South (Makati, Mandaluyong, San Juan, etc.) via EDSA, turn right at East Avenue. Go straight and turn right at the end. You are now along the Elliptical Road. It goes around the Quezon City Memorial Circle. There are street signs along the Elliptical Road. Turn right at Commonwealth Avenue. The entrance to the campus is just beyond the commercial complex to your right. The entrance also bears a University of the Philippines marker. Straight ahead is a checkpoint where you can ask for directions to the specific building you wish to go to.

If you are coming from the North (Novaliches, Caloocan, etc.) take North Avenue. Go straight until you reach the Elliptical Road. It goes around the Quezon City
Memorial Circle. There are street signs along the Elliptical Road. Turn right at Commonwealth Avenue. The entrance to the campus is just beyond the commercial complex to your right. The entrance also bears a University of the Philippines marker. Straight ahead is a checkpoint where you can ask for directions to the specific building you wish to go to.

If you are coming from Manila, take Quezon Avenue. Go straight until you reach the Elliptical Road. It goes around the Quezon City Memorial Circle. There are street signs along the Elliptical Road. Turn right at Commonwealth Avenue. The entrance to the campus is just beyond the commercial complex to your right. The entrance also bears a University of the Philippines marker. Straight ahead is a checkpoint where you can ask for directions to the specific building you wish to go to.

If you are coming from Fairview, go straight along Commonwealth Avenue until you reach the Elliptical Road. When allowed, you can make a u-turn to go to the campus. If it is not allowed, you have to turn right and drive along the Elliptical Road. Turn right at Commonwealth Avenue. The entrance to the campus is just beyond the commercial complex to your right. The entrance also bears a University of the Philippines marker. Straight ahead is a checkpoint where you can ask for directions to the specific building you wish to go to.

For commuters:
Take a bus, jeep, or fx going to Fairview. They ply the route on Commonwealth Avenue. Ask the driver to drop you off at Philcoa. There are jeeps that enter the UP campus from there. If your area is near the MRT, take the train and get off at the Quezon Avenue Station. There are jeeps that go inside the UP campus from there. If you are near SM City North EDSA or Trinoma, there are terminals with jeeps to the UP campus from there. If you are coming from Fairview, take a bus, jeep, or fx that plies the route on Commonwealth Avenue and ask the driver to drop you off at Philcoa. Cross the footbridge to the commercial complex. There are jeeps bound for UP from there.

The weather from September 16 to 29, 2018 in Manila according to AccuWeather is mix of sunny and rainy days especially from Sept. 21 to 22. Details at: (https://www.accuweather.com/en/ph/manila/264885/month/264885?monyr=9/01/2018)
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