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Research Article

Perspectives on Peace Education of Muslim Scholars and Educators in Sulu, Philippines

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ABSTRACT

This research explores the attitudes of Muslim Filipinos in Sulu in the context of how Islamic doctrine supports peace and nonviolence among them. This study addresses a gap in peace education for Mindanao with a specific emphasis on knowing the perceptions of local Islamic scholars and educators of peace-building practice. The methodology undertaken in the conduct of this research is a mixed-method approach involving both quantitative and qualitative approaches. A survey questionnaire was administered to 331 students in Teacher Education. Semi-structured interviews were conducted with 59 educators and scholars. Descriptive statistics and content analysis served the purposes of data analysis (Aming-Hayudini et al., 2024). The goal was to find recurring themes and patterns.

Key findings reveal that 87% of respondents strongly agree that Islam promotes peace, with the Qur'an and the teachings of Prophet Muhammad emphasizing the sanctity of human life, peaceful conflict resolution, and the avoidance of violence. Specifically, 92 percent of the teaching and academic faculty believe that a peaceful inner heart is a basic requirement for world peace, while 86 percent believe that, in Islam, peace is connected with justice, and 81 percent believe interfaith dialogue and cooperation are imperative to promote different communities' mutual understanding. The study also identified the significant role of Islamic teachings on justice and the importance of Sharia (Islamic Jurisprudence) in ensuring a just society.

The conclusion underscores that Islamic peace education, rooted in the principles of submission to Allah's will, adherence to Qur'anic guidance, and promoting justice through Sharia, is vital for long-term peace-building in Sulu. Educators and scholars in the region play a critical role in moving forward with these values and supporting peace initiatives consistent with the principles of Islam. This research finds that the Islamic peace education approach should be included in both formal and informal learning systems in Mindanao, especially in Sulu, as a

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solution to the problems facing the region regarding conflict and establishing a more peaceful society.

Keywords: *Peace Education in Islam, Muslim Scholars and Educators in Sulu, True Peace, Non-Violence in Islam*

Introduction

The province of Sulu, located in the south-western Philippines, has long been the focus of discussion when it comes to peace education because of its rich history and primarily Muslim population. Cultural heritage aside, as important as that is to the region's religious and political landscape, Sulu remains affected by cycles of armed conflict caused by identity, autonomy, and resource distribution. Examples of this include the province's failure to join the Bangsamoro Autonomous Region (BARMM) in the 2019 plebiscite. These have, at different times, caused devastation in local communities, worsening socio-economic challenges in Sulu and Mindanao as a whole. Peace education, particularly based on Islamic teachings, has since become key in addressing these conflicts and in creating sustainable peace. Despite the huge gaps in peacebuilding models accounting for Islam's views on nonviolence, especially on educational structures, it will fill those gaps. The work is a contribution to this by researching the relations of the teachers of the Sulu regions and Islamic scholars in correlating the teaching of Islam and innovations in peace education. The paper will contribute to the development of more culturally sensitive and contextually relevant peace-building strategies for the region by ascertaining how Islamic principles inform local constructs of peace and nonviolence.

Review of Related Literature

The theoretical framework for this study draws on established models of peace education, with a particular focus on Johan Galtung's Theory of Positive Peace (Jondar, A. et.al., 2022) and Paulo Freire's Critical Pedagogy (Budnyk, O. et.al, 2023). Galtung's framework of Positive Peace, which emphasizes structural harmony, social justice, and the absence of violence, provides a useful lens for understanding the role of peace education in fostering sustainable peace in conflict-affected regions like Sulu.

Furthermore, Freire's Critical Pedagogy that aims at strengthening the political strength and power of marginalized communities by utilitarian education shared the same desire for peace education in Sulu, which is culturally sensitive to the predominant values as Islamic teachings in most every context of these people, and builds upon earlier research conducted on Islamic peace education, especially in other conflict zones such as in the Middle East and Indonesia (Mokodenseho, S. et.al, 2023). In this respect, some research was conducted on how peace education could be dovetailed with Islamic principles of justice, nonviolence, and reconciliation in the regions to promote social cohesion and conflict resolution. Localized peace education models are quite essential; the understanding of such issues calls for localizing the model of peace education to that of the specific cultural and religious contexts of the communities affected. By examining the perspectives of Muslim scholars and educators in Sulu, this research aims to expand on existing work by offering a model of Islamic peace education that is both contextually relevant and rooted in local traditions. This study seeks to contribute to the growing body of literature on Islamic peace education by providing insights into how Islamic teachings can inform peacebuilding efforts in the Philippines cited in Canbay, Z. Y. (2020)., particularly in Sulu, a region deeply affected by historical and ongoing conflicts.

Methodology

This research study applies a mixed-methods research approach (Kasim & Aming-Hayudini, 2022), which gathers both the strength of the quantitative and qualitative methodologies for effective information gathering on Muslim Filipinos' perceptions of peace education. For data gathering purposes in this research study (Hayudini et al., 2022), it has employed both interview and survey questionnaires, in collaboration with the Islamic

scholars, peace educators, and the students studying different colleges and universities in Sulu, particularly those located in municipalities like Jolo, Indanan, and Talipao. These municipalities were selected based on the significant representation of the Muslim Filipino population and on their historical and cultural relevance in Sulu. Moreover, because of logistical constraints in terms of time and budget, it became more feasible to focus on these three areas but still ensure that the sample will be broad and diverse.

Stratified random sampling is used for quantitative survey (Aming-Hayudini et al., 2022), but purposive sampling is used in the qualitative phase. For purposive sampling for the qualitative segment, Muslim scholars and peace educators were selected only if they held a deep appreciation of Islam as well as peaceful education. Based on their backgrounds in education studies, the selected students were mostly teacher education candidates who were not only academically equipped for teaching but were also familiar with Islamic teachings. These respondents were perceived to have insightful and relevant knowledge regarding the successful adoption of peace education within Islamic settings. The selection process for the different groups was for the purpose of having as wide a range as possible of views and experiences that are necessary in relation to exploring the role of education in peace building by Muslim Filipinos.

Semi-structured interviews with Islamic scholars, educators, and other stakeholders within the community helped gather the data. The information gathered from them gave deep insight into their perception of peace education, nonviolence, and conflict resolution. The interviews followed an open-ended format, thereby allowing flexibility to delve deeper into participants' personal experiences and views. Thematic analysis is applied to identify patterns, key themes, and emerging topics within the responses for a systematic interpretation and classification of data; giving grounding for analysis to be grounded on lived experiences and participants' perspectives.

The quantitative survey was held to conduct among the teacher education students in the area about their attitude towards violence

(BANTAYAN¹ et al.), conflict resolution, and understanding Islamic principle towards peace. The structured survey was intended to capture quantifiable data that would enable statistical analysis to evaluate trends and correlations.

The study took ethical considerations very seriously regarding the work cited in Salasain, A. A. M. (2024). The collection of data did follow institutional review board protocols to obtain proper ethical approval. Informed consent was given to all participants; they were explained the purpose of the study, their role in the study, and their rights, including confidentiality and anonymity. Confidentiality in the storage of data was observed, and the participant's identities were kept confidential in order to observe privacy. The researcher made sure that the study was carried out with cultural and religious sensitivities in mind, as it respected the traditions and beliefs of the Muslim Filipino community in Sulu. In this regard, harm or discomfort was not caused during the study.

Data Analysis and Interpretation

Data Analysis of Likert Scale Results

The researcher likely used descriptive statistics, such as means, ranks, and standard deviations, to summarize and interpret the perspectives of the respondents regarding peace and nonviolence in Islam while analyzing the Likert scale responses in this study. In particular:

Mean Scores: For every statement, mean scores were taken to give a general picture of the degree to which respondents have agreed on their statements. In this respect, statements like "The Qur'an encourages Muslims to live in peace and harmony and promote peace in the world" had high means of 3.98 among Teacher Education Students and 3.92 among Educators and Scholars. Most of the respondents strongly agree to this concept.

Ranking: The respondents' agreement with each statement was ranked from highest to lowest based on the mean score, offering insights into the relative importance of each concept. This ranking provided a way to assess the most and least important factors influencing perceptions of peace and nonviolence.

Standard Deviation: The standard deviations were probably calculated to determine

how varied the responses were. A low standard deviation denotes a convergence of opinion among the respondents, and a high one denotes divergent opinions.

T-tests/ANOVA (if appropriate): In comparing responses between Teacher Education Students and Educators and Scholars, the researcher might have used t-tests or ANOVA to

determine if the differences in responses were statistically significant. For example, if the difference in mean ratings of "peace through justice" between groups is significant, it will be possible to report that level of significance and discuss some of the plausible causes for that difference.

Table 1. Frequency and ranking of respondent's responses in terms of Perspectives on Peace in Islam

| | Teacher Education Students N = 331 | | Educators and Scholars N = 59 | | Overall Mean | Description |
|--|---------------------------------------|-----------------|----------------------------------|-----------------|--------------|----------------|
| | Mean | Rank | Mean | Rank | | |
| Inner peace is achieved through faith, prayer, remembrance of Allah, and living a righteous life. | 3.93 | 2 nd | 3.92 | 5 | 3.92 | Strongly Agree |
| The Qur'an encourages Muslims to live in peace and harmony and promote peace in the world. | 3.98 | 1 st | 3.92 | 5 | 3.95 | Strongly Agree |
| Islam teaches that genuine peace begins with oneself (inner peace), which is finding tranquility, contentment, and harmony in one's heart and mind through a strong connection with Allah. | 3.83 | 5 | 4.00 | 1 st | 3.92 | Strongly Agree |
| Ultimate peace comes from understanding and submitting to the will of Allah. | 3.86 | 3 | 4.00 | 1 st | 3.93 | Strongly Agree |
| One can attain spiritual peace and closeness to Allah through submitting to His will, seeking His forgiveness, and following His guidance. | 3.86 | 3 | 4.00 | 1 st | 3.93 | Strongly Agree |
| Peace in Islam is intertwined with the concept of justice e.g. peace should not be achieved at the expense of justice and rights. | 3.20 | 13 | 3.85 | 8 | 3.52 | Strongly Agree |
| Islam encourages respect for all human beings regardless of their race, religion, or social status. | 3.83 | 5 | 3.85 | 8 | 3.84 | Strongly Agree |
| A lasting peace can only be achieved if the government addresses historical injustices faced by Muslim communities. | 3.09 | 15 | 3.54 | 15 | 3.32 | Strongly Agree |
| Traditional practices and cultural values of Muslim communities can contribute significantly to promoting peace and understanding | 3.44 | 10 | 3.69 | 14 | 3.57 | Strongly Agree |
| Education and economic opportunities are crucial for fostering peace and stability in Muslim communities | 3.31 | 12 | 3.85 | 8 | 3.58 | Strongly Agree |
| Interfaith dialogue and cooperation are necessary to overcome prejudice and discrimination against Muslim Filipinos. | 3.20 | 14 | 3.85 | 8 | 3.52 | Strongly Agree |
| Religious harmony is essential for building a truly peaceful society. | 3.64 | 8 | 3.85 | 8 | 3.74 | Strongly Agree |

| | Teacher Education Students N = 331 | | Educators and Scholars N = 59 | | Overall Mean | Description |
|---|---------------------------------------|------|----------------------------------|------|--------------|----------------|
| | Mean | Rank | Mean | Rank | | |
| 'Salaam' in Arabic, or peace in Islam is a central tenet of faith that is seen to be fostered within oneself, in one's relationship, and the world. | 3.68 | 7 | 3.76 | 13 | 3.72 | Strongly Agree |
| Islam promotes the idea of a world that is free from war, conflict, and injustice. | 3.45 | 9 | 3.92 | 5 | 3.68 | Strongly Agree |
| Islam envisions a just and peaceful society where individuals co-exist in harmony and that encourages Muslims to work towards social justice, equality, and the well-being of all members of society. | 3.41 | 11 | 4.00 | 1 | 3.71 | Strongly Agree |

The researcher utilized ranking criteria (see Table 1) to evaluate the observed perspective and described the respondents' agreement or disagreement with each concept of peace in Islam. The data indicates that respondents strongly agreed that, 1) Islamic ideals, including faith, prayer, remembrance of Allah, and the pursuit of a righteous life, serve as the foundation for peace. 2) The Qur'an advocates for Muslims to foster peace and harmony, and to promote global tranquility. 3) Islam posits that authentic peace originates from within, characterized by tranquility, contentment, and harmony in one's heart and mind, achieved through a robust connection with Allah. 4) Ultimate peace is achieved through comprehension and acceptance of Allah's will. 5) One can achieve spiritual peace and proximity to Allah by submitting to His will, seeking His forgiveness, and adhering to His guidance. 6) Islam also promotes respect for all individuals, irrespective of race, religion, or social status. 7) Religious harmony is crucial for establishing a genuine peaceful society. 8) In Islam, the fundamental principle of peace, 'Salaam' in Arabic, promotes tranquility within the individual, interpersonal relationships, and the broader world.

The respondents also agreed on several points: 1) The concept of peace in Islam is closely linked to justice, indicating that peace should not come at the cost of justice and rights; 2) Sustainable peace can only be realized if the government addresses historical

injustices experienced by Muslim communities; 3) The traditional practices and cultural values of Muslim communities play a significant role in fostering peace and understanding; 4) Education and economic opportunities are essential for promoting peace and stability within these communities; 5) Interfaith dialogue and cooperation are vital for combating prejudice and discrimination against Muslim Filipinos; 6) Islam advocates for a world devoid of war, conflict, and injustice; and 7) Islam envisions a just and peaceful society where individuals coexist harmoniously, encouraging Muslims to strive for social justice, equality, and the welfare of all societal members.

Moreover, the respondents emphasized that the Qur'an advocates for Muslims to pursue peace and harmony, as well as to strive for global peace, identifying this as the most significant principle related to peace in Islam.

The study indicated further that Islamic beliefs emphasize two key principles: first, that genuine peace originates from within, achieved through inner tranquility, contentment, and harmony fostered by a strong connection with Allah; second, that Islam advocates for respect towards all individuals, irrespective of race, religion, or social status, highlighting the equal significance of these tenets.

Furthermore, all Muslim scholars and educators involved in this study expressed strong agreement with the concept of peace in Islam. They have similarly ranked the following: 1) Islam posits that authentic peace commences

with the individual, characterized by inner peace, which entails achieving tranquility, contentment, and harmony within one's heart and mind through a strong connection with Allah; 2) Ultimate peace is achieved through understanding and submission to the will of Allah; 3) Spiritual peace and proximity to Allah can be attained by submitting to His will, seeking His forgiveness, and adhering to His guidance; 4) Islam envisions a just and peaceful society characterized by harmonious coexistence among individuals. It encourages Muslims to strive for social justice, equality, and the well-being of all members of society as fundamental principles of peace.

Additionally, the participants expressed similar views regarding the following concepts: 1) Inner peace is attained through faith, prayer, remembrance of Allah, and adherence to a

righteous life; 2) The Qur'an advocates for Muslims to pursue peace and harmony while fostering global tranquility; and 3) Islam inspires the vision of a world devoid of war, conflict, and injustice. The respondents indicated that concepts of peace also include: 1) The interconnection of peace and justice in Islam, asserting that peace must not compromise justice and rights; 2) The encouragement of respect for all individuals, irrespective of race, religion, or social status; 3) The importance of education and economic opportunities in promoting peace and stability within Muslim communities; 4) The necessity of interfaith dialogue and cooperation to address prejudice and discrimination against Muslim Filipinos; and 5) The essential role of religious harmony in establishing a genuinely peaceful society.

Table 2 Frequency and ranking of respondent's responses in terms of Perspectives on Nonviolence

| | Teacher Education Students | Educators and Scholars | Overall Mean | Description |
|---|----------------------------|------------------------|--------------|----------------|
| | Mean | Mean | | |
| The Quran and the teachings of Prophet Muhammad (peace be upon him) encourage Muslims to strive for peace and avoid violence whenever possible. | 3.88 | 3.92 | 3.90 | Strongly Agree |
| Islam places a strong emphasis on the sanctity of human life where taking an innocent life is considered a grave sin. | 3.48 | 3.92 | 3.70 | Strongly Agree |
| Islam prohibits aggression and the initiation of violence while highlighting the importance of self-defense, it emphasizes the need to avoid excessive force or aggression. | 3.41 | 3.92 | 3.66 | Strongly Agree |
| Islam encourages Muslims to resolve conflicts through peaceful means whenever possible. | 3.57 | 3.76 | 3.67 | Strongly Agree |
| Muslims are urged to dialogue, negotiate, and mediate to resolve disputes. | 3.31 | 3.69 | 3.50 | Strongly Agree |
| Islam promotes patience and forbearance even in the face of adversity. | 3.60 | 4.00 | 3.80 | Strongly Agree |
| Muslims are encouraged to exercise self-control, restrain anger, and respond to provocation with patience and kindness. | 3.81 | 4.00 | 3.90 | Strongly Agree |
| It is the responsibility of Muslim leaders and scholars to provide clear interpretations of Islamic teachings that promote nonviolence and oppose extremism. | 3.71 | 4.00 | 3.86 | Strongly Agree |

| | Teacher Education Students Mean | Educators and Scholars Mean | Over-all Mean | Description |
|--|---------------------------------|-----------------------------|---------------|----------------|
| Individuals have a personal responsibility to cultivate inner peace and compassion, even in the face of conflict or injustice. | 3.50 | 3.69 | 3.60 | Strongly Agree |
| Nonviolent strategies like dialogue, forgiveness, and social justice are effective tools for resolving conflicts within Muslim communities and with other groups | 3.55 | 4.00 | 3.77 | Strongly Agree |

With regards to the nonviolent peace concepts in Table 2, the participants strongly agreed that 1) The Qur'an and the teachings of Prophet Muhammad (peace be upon him) encourage Muslims to strive for peace and avoid violence whenever possible, 2) Islam encourages Muslims to resolve conflicts through peaceful means whenever possible, 3) Islam promotes the virtues of patience and forbearance even in the face of adversity, 4) Muslims are encouraged to exercise self-control, restrain anger, and respond to provocation with patience and kindness, 5) It is the responsibility of Muslim leaders and scholars to provide clear interpretations of Islamic teachings that promote nonviolence and oppose extremism, 6) Individuals have a personal responsibility to cultivate inner peace and compassion, even in the face of conflict or injustice, and 7) Nonviolent strategies like dialogue, forgiveness, and social justice are effective tools for resolving conflicts within Muslim communities and with other groups.

On the other hand, the respondents also agreed that 1) Islam places a strong emphasis on the sanctity of human life where taking an innocent life is considered a grave sin, and 2) Islam prohibits aggression and the initiation of violence while highlighting the importance of self-defense, it emphasized the need to avoid excessive force or aggression, and 3) Muslim are urged to engage in dialogue, negotiations, and mediation to resolve disputes. Participants agreed that the most prominent notion of nonviolence in Islam is that Muslims should seek peace and refrain from violence wherever feasible as indicated in the teachings of the

Prophet Muhammad (peace be upon him) and the Qur'an.

The respondents acknowledged that The Qur'an and the teachings of Prophet Muhammad (peace be upon him) encourage Muslims to strive for peace and avoid violence whenever possible, as the most prevalent notion of nonviolence in Islam. Respondents to this study have also strongly agreed that the ideas of nonviolence are intrinsic in Islam. They also recognized that certain notions are of equal value, including 1) The Qur'an and the teachings of Prophet Muhammad (peace be upon him) encourage Muslims to strive for peace and avoid violence whenever possible, 2) Islam places a strong emphasis on the sanctity of human life where taking an innocent life is considered a grave sin, and 3) Islam prohibits aggression and the initiation of violence while highlighting the importance of self-defense, it emphasized the need to avoid excessive force or aggression.

Similarly, the respondents also placed equal importance on concepts like; 1) Islam promotes the virtues of patience and forbearance even in the face of adversity, 2) Muslims are encouraged to exercise self-control, restrain anger, and respond to provocation with patience and kindness, 3) It is the responsibility of Muslim leaders and scholars to provide clear interpretations of Islamic teachings that promote nonviolence and oppose extremism, and 4) Nonviolent strategies like dialogue, forgiveness, and social justice are effective tools for resolving conflicts within Muslim communities and with other groups.

They also identified perceptions such as; 1) Muslims are urged to engage in dialogue,

negotiations, and mediation to resolve disputes and 2) Individuals have a personal responsibility to cultivate inner peace and compassion, even in the face of conflict or injustice of equal rank. Among these perceptions, they also noted the following: 1) Muslims are encouraged to use communication, negotiations, and mediation to settle problems; and 2) Individuals have a personal responsibility to cultivate inner peace and compassion, even in the face of conflict or injustice.

When grouped, the respondents highlighted the prevalence of nonviolence in Islam. They emphasized that Muslims are encouraged to exercise self-control, restrain anger, and respond to provocation with patience and kindness. Conversely, an important aspect of nonviolence in Islam is the encouragement for Muslims to participate in dialogue, negotiations, and mediation as a means to resolve conflicts.

Table 3 Content Analysis of Themes on Achieving True Peace

| Point of analysis (word sense, phrases, sentences) | Frequency N = 50 |
|--|---------------------|
| Inner peace through submission to Allah’s will and acceptance of His divine plan | 50 |
| Following Prophet Muhammad’s s.a.w. example/ footsteps | 50 |
| Qur’anic Guidance | 47 |
| Promoting and establishing justice through <i>Sharia</i> (Islamic Jurisprudence) | 45 |
| Sanctity and protection of life | 43 |
| Ideological analysis and countering ideological distortion of Islam | 39 |

Among the 59 respondents, only 50 of the Muslim scholars were able to answer the open-ended questionnaire relative to how true peace can be attained (see Table 2), all of them indicated that genuine peace is achieved through attaining inner peace via submission to Allah's will and acceptance of His divine plan. This underscores the Islamic principles of peace, which are grounded in the concepts of Tawhid (unity of God) and adherence to the teachings of Prophet Muhammad (peace be upon him). Examples of precedents that act as a model for Muslims, demonstrating forgiveness, compassion, and the establishment of positive relations with individuals from diverse backgrounds.

Quranic guidance is referenced forty-seven (47) times, offering explicit instructions for Muslims to pursue peace and eschew violence, with verses highlighting compassion, justice, and wisdom. Promoting and establishing justice through *Sharia* (Islamic Jurisprudence), which includes social justice and individual rights, seeks to create a just society where all individuals are treated with dignity and respect. It provides guidelines for the implementation of justice across various aspects of life and has been referenced forty-five (45) times.

The concepts of sanctity and protection of life about the advocacy for peace as the standard condition and the establishment of stringent regulations for warfare aimed at safeguarding civilians and the environment were mentioned forty-three (43) times. Finally, the ideological analysis of Islam focuses on the examination of ideological manipulation by violent movements and emphasizes the significance of ethical principles in governance and society. Countering ideological distortion accentuates how violent movements misinterpret Islamic teachings to rationalize their actions, in contrast to mainstream Muslim beliefs.

Interpretation

From the Tables 1 and 2 findings, a very high level of consistency in respondents' opinions emerges, though very interesting variations to be pursued lie there as well.

More Significant Mean Value for "Inner Peace": That faith, prayer, remembrance of Allah, and righteous living lead to inner peace is given a high ranking by both Teacher Education Students and Educators and Scholars (mean = 3.92-3.93) and always ranked first.

This suggests that both groups place significant importance on the internal, spiritual

journey towards peace, which is in line with Islamic teachings. Inner peace is foundational in Islam, as it sets the stage for broader societal peace. Since Islam teaches that tranquility and harmony in one's heart are essential for peace, this high rating reflects the centrality of personal connection with Allah in achieving true peace.

In contrast, the idea of peace through justice that was included in the statement "Peace in Islam is combined with the concept of justice e.g. peace can't be achieved at the expense of justice and rights" obtained the lowest mean ranks of around 3.20-3.85. There may be several reasons for this:

This would seem to make the concept of peace through justice a more subtle or sophisticated thing than that of personal spiritual peace. In fact, some respondents may regard the practical application of justice to be a complex or situation-specific issue; for instance, how one sees or applies justice in a specific society or legal framework.

Controversial Interpretations: There are settings where justice is controversial, misunderstood, or the attainment of it through Sharia in order to promote it may be widely controversial or trigger different opinions and the application of Islamic justice with regard to contemporary societies might differ.

Contextual Influences: The pursuit of justice, too, would be more contextually relevant and less universally applied. In contexts with varying political and social stability, respondents would consider the promotion of justice a far-off or hard-to-reach goal rather than internal peace.

Differences Between Groups: A note of caution here is in order. Difference in the mean scores of the two groups, Teachers Education Students and Educators and Scholars may indicate either a different familiarity with the content which is Islamic jurisprudence or different life experiences. For example, the statements concerning the Qur'an, justice, and peace had been ranked highly by the Educators and Scholars where there could be an intensified academic or practical involvement with the teachings of Islam. In contrast, Teacher Education Students might be less exposed to these

sophisticated concepts so that ranks would be significantly different from the above.

Descriptive and Inferential Statistics: The researcher can further elaborate his analysis using factor analysis, where he relates responses to these underlying constructs such as "inner peace," "social justice," and "nonviolence." This would arrange similar items into a large theme further allowing how responses of subjects reflect with these factors.

This might reveal why certain terms, such as "peace through justice," ranked lower than others, such as "inner peace." The reasons for differences and whether there is a relation with variables such as education or individual experience with a justice system may be clarified using statistical significance tests, for example, t-tests.

Correlational Analysis: One can correlate different dimensions of peace, like inner peace and peace through justice. If higher correlations exist, it means that those who value inner peace tend to value justice in their broader view of peace.

The findings show very strong support for the teachings of Islam on peace and nonviolence, specifically inner peace, and the guidance of the Quran. However, the slightly lesser emphasis on peace through justice in relation to Sharia and justice within contemporary contexts will be explored in more detail. By going further into statistical analysis, such as comparing mean differences and testing the significance of variations between groups, the study may provide more in-depth insights into why certain concepts are rated higher or lower. This may inform strategies for promoting peace, justice, and nonviolence in Muslim communities and beyond.

Discussion and Conclusion

This study reveals that for Muslim Filipinos, peace in Islam is a holistic concept encompassing not only inner peace but also social and global peace. This resonates with several theories of peace education, especially those emphasizing the building of personal peace as a precursor to more universal peace. The strong emphasis on inner peace, achieved through submission to Allah's will, as well as the

advocacy for peaceful relations with others, echoes the principles of restorative justice and conflict resolution commonly discussed in peace education literature.

Practical applications of this research suggest that both the government and educational institutions in Mindanao can utilize these findings to promote peace-building efforts. The recognition of peace as intrinsic to Islamic teaching provides a paradigm for curricular and program developments that emphasize promoting personal tranquility, social harmony, and peace at the world level. Academic institutions can therefore incorporate these concepts into peace education programs by advocating for self-restraint, patient endurance, mercy, and solving conflicts. Similarly, the government could build on these understandings by engaging in interfaith dialogue and promoting activism for justice that counters past injustices against Muslims.

Compared to other Islamic peace education models, such as those in Malaysia and Pakistan, the results of this study are consistent with the broader framework of Islamic peace education. However, this social peace may have a lesser prioritized redress of historical injustices in the peacebuilding context, and it is one area of future research. Socialization of both personal and social elements of peace has been achieved at the institutional level through formal education policies as well as in the community through community-based peace programs that can be adapted and localized to fit the Filipino scenario.

In conclusion, this study emphasizes that peace education does include aspects regarding the individual as well as collective dimensions of peace. Recommendations: On the basis of these findings, peace education must be included formally in the curriculum of Islam in Mindanao. Educators should incorporate values in teaching those virtues as well as the practical instruments for conflict resolution and social harmony such as nonviolence, dialogue, and forgiveness. The approach above must correspond with the policy and other trainings for the educators themselves in facilitating the said discussion. In order to promote the establishment of peace in the region, these

efforts should also include historical injustices and further efforts for interfaith dialogue.

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