

**UNVEILING THE THOUGHTS OF USERS OF RISALE-I NUR
TEXTBOOKS FOR ENHANCEMENT OF ITS INTEGRATION IN
TEACHING ISLAM IN ARMM COLLEGES**

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By

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ABSTRACT

Unveiling the Thoughts of Users of Risale-i Nur Textbooks for Enhancement of Its Integration in Teaching Islam in ARMM Colleges

Halil Ibrahim Kara

This study was conducted in support of the proposal for the integration of the Risale-i Nur Textbooks into the teaching of Islam subject in the Autonomous Region in Muslim Mindanao (ARMM) educational system.

The researcher used a descriptive research design for this qualitative-quantitative inquiry. Focused Group Discussion (FGD) method and survey questionnaires were employed. A total of fifty students from Philippine Muslim Teachers' College (PMTTC) were involved as respondents of the survey.

The study revealed that language used in Risale-i Nur Textbooks were difficult to understand by the students, topics tackled are too common with those in other Islamic books, students are unfamiliar with the style and methodology of the books, and terminologies need to be simplified for the students to understand the content of the books.

However, they liked the textbooks as these encourage the students to have critical thinking and take part in class participation. They also thought that the textbooks can help enhance classroom instruction best by encouraging reflection. Moreover, for them, the books are more transformative and effective compared to other Islamic texts and the books can actually help eradicate the ignorance of the Muslim youth.

The study found that the students strongly agreed to the importance of values and concepts gained from learning the Risale-i Nur textbook. They think that the said textbook can help contribute to the resolution of social problems and issues in ARMM. However, they also agreed that textbooks should be improved in several ways in order for them to be fully appreciated and utilized by learners.

Key Words: Education, Risale-i Nur, Textbooks, Curriculum, Integration

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Most of all, the **ALMIGHTY GOD**, the source of everything, the provider of our needs and the light that shine upon me.

DEDICATION

In the name of Allah (God), the Merciful, the Compassionate and from Him do we seek help. All praise be to God, the Sustainers of All the Worlds, and blessings and peace be upon our master Muhammad, and on all his Family and Companions.

I heartily dedicate this work to my beloved wife ***Vildan G. Kara***

Glory be unto You! We have no knowledge save that which you have taught us. Indeed, You are All-Knowing, All-Wise. AMEN.

H.I.K.

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CHAPTER 1

THE PROBLEM

Introduction

Education in the 21st century is facing dramatic changes as well as challenges not just in one part of the world but in the entire globe. How the future would be depends on the quality of education in the world today. Likewise, what shapes the society today is nothing but our educational system thirty-forty years ago, and what is going to shape thirty-forty years from now on is our educational system at the present time. Those who are aware of its importance are paying great attention on adapting new educational traits which will respond not just to the needs of today but also to the near future.

The peace that we are all longing for in the world and particularly in Mindanao also depends a lot on our way of educating new posterity.

According to Mantaluo (2004), Philippines is one of the highest rate of literacy country among Asian Nations (third country of the region in terms of gross enrolment rates in Primary, Secondary and Tertiary Education). This implies that Philippines scores much higher than countries in its geographical area with a similar level of development.

However, It is stated in the Policy Brief, Senate Economics Planning Office (2011) that Mindanao and particularly Autonomous

Region in Muslim Mindanao has highest level of illiteracy among all the regions of this archipelago. ARMM lacks quality education as manifested in the Higher Education Institutions (HEIs) poor performance in the national achievement test (DepEd). One of the reasons behind this could be the poor critical thinking skills of ARMM students. According to Lambright (1995), critical thinking can be taught through devising a certain exercise that requires students to practice critical thinking which gradually demonstrate progress of every individual in achieving complex skills. As emphasized by other researchers, appropriate evaluation must go beyond acquiring facts and learning theories. Students should have the chance and opportunity to experience what they have learned in school. They must apply the knowledge that they have acquired.

Moreover, Brenda Judge, Patrick Jones and Elaine McCreery (2009) emphasized the importance of critical thinking. They said that If you are able to challenge others' ideas in this way it enables you to make your own judgments, which in turn improves your self-confidence in exploring any evidence or literature and its implications. Some of the most important skills you will need to learn as an education student are the ability to think both critically and objectively about an issue and present a well-constructed argument. Critical and analytical thinking skills such as these will be essential to most aspects of your study, whether you are listening to lectures, contributing to seminars or reading about your subject.

In addition, reflective thought and reflective teaching can be attained through involving all levels in Bloom Taxonomy such as acquisition of facts, understanding of ideas, application of principles, remembrance, analysis, synthesis, evaluation and creative. In relation to this, the Risale-i Nur Textbooks are believed to be inspired by the Holy Quran and they promote reflective, critical and creative thinking among the students. Thus, the need to conduct this study of integrating the Risale-i Nur Textbooks to the current Islamic Textbooks of HEIs in ARMM. Hence, this study would endeavor to integrate the Risale-I Nur textbooks in teaching Islam Subject in ARMM and its effectiveness on solving contemporary problems of regional educational problems.

Conceptual Framework

This study is anchored on the premise that improving a community is possible only by elevating the young generations to the rank of humanity, not by obliterating the bad ones. Unless a seed composed of religion, tradition, and historical consciousness is germinated throughout the country, the evil elements will continue and grow in the place of each eradicated bad one. As it known, knowledge of Allah (God) has a social or civilizational dimension by itself.

In this regard Barguth states "It may be said of this power and influence of knowledge arises from its ability to conform to the structure of social civilization, natural values, the principles of the vicegerency,

and the laws of the universe. The more knowledge is extended towards those laws and the nature of things, its effect deepens and becomes more beneficial for man's activities related to civilization and the vicegerency. But when it is in opposition to the nature of things, in respect of its content and progression, it is devoid of sound criteria to the extent of its opposition, and besides being ineffectual, becomes destructive of culture.

Almost everyone can train their bodies, but few people can educate their minds and feelings. The former training produces strong bodies, while the latter produces spiritual people. Good manners are a virtue and are greatly appreciated in whomever they are found. Those with good manners are liked, even if they are uneducated. Communities devoid of culture and education are like rude individuals, for one cannot find in them any loyalty in friendship or consistency in enmity. Those who trust such people are always disappointed, and those who depend upon them are left, sooner or later, without support. Mindanao and particularly ARMM is the least developed region in Philippines. Poverty should be eradicated by means of education. And here again it is important to pay attention to the great need of Risale-i Nur textbooks to be integrated into the higher educational curriculum.

It stated in the thesis of Aydogan (2014) that Bediuzzaman Said Nursi was born in 1877 in eastern Turkey. His life spanned from the last decades of the Ottoman Empire, its collapse after the First World War

and the pioneering years of the secular Turkish Republic. As early as fourteen years old, he was known to have displayed an extraordinary intelligence, completing the normal course of medrese (religious school) education. He became famous for both his prodigious memory and his unbeaten record in debating with other religious scholars. He was also known for his instinctive dissatisfaction with the stagnating education system at that time, with which he had comprehensive proposal for its reform. The heart of his proposals was bringing together and joint teaching of the traditional religious sciences and modern sciences (The Istanbul Foundation For Science and Culture, 2010).

In Addition, Vahide (1998) said that From an early age Nursi grasped the realities of the age of science and its implications, both for the educational system and for the material progress of the Islamic world. His urgent concern were to dispel "misunderstandings and false delusions" about "the clash and conflict" between science and Islam, and to reinstate the physical and mathematical sciences in their rightful position.

According to Nursi's (1996) ideas on educational reform combined religious sciences and modern sciences in the belief that the positive sciences would corroborate and strengthen the truths of religion

Relative to this, textbooks have been prepared using the Risale-i Nur Collection as reference books. It contains Bediuzzaman Said Nursi's

ideas on: (1) combining the modern sciences and the madrasa sciences; (2) textual education; and (3) principles of educations. The author emphasized that it should be studied very carefully and interpreted correctly in order to understand its effectiveness in the said system. It further suggests the following educational methods: direct lecturing method, question and answer method, active learning method, and observational method.

The Risale-i Nur Textbooks are inspired by the Holy Quran and it promotes reflective and creative thinking among its students. One of the main theses of the textbooks stresses that man came to this world to be perfected by means of knowledge and supplication. In regard to his nature and abilities everything is tied to knowledge. The foundation, source, light, and spirit of all true knowledge is knowledge of God, and its essence and basis is belief in God (Bediuzzaman Said Nursi, The Words). The main duties and purposes then of human life are belief in God, knowledge, worship, fear and love according to the commentaries of Holy Quran. The effort of doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of their beings, the rank appointed for us as the perfect pattern of creation. It also emphasizes that our principal duty in life is to acquire perfection and purity in our thinking, conceptions, and belief. By fulfilling our duty of servant hood to the Creator, Provider and Protector, and by penetrating the mystery of creation through our

potentials and faculties, we seek to attain to the rank of true humanity and become worthy of a blissful, eternal life in another, exalted world.

The Risale-i Nur Collection composed of six-thousand-page commentary on the Quran written by Bediuzzaman Said Nursi in accordance with the needs and necessities of the age. Since in our age faith and belief have been the objects of the attacks launched in the name of so called science and logic, Said Nursi therefore concentrated in the Risale-i Nur on proving the truths of faith in conformity with modern science through rational proofs and evidence, and by describing the miraculous aspects of the Quran that relate primarily to our century.

This collection now has millions of readers both in and outside of Turkey. Thus, we need Bediuzzaman`s Collection here more than anywhere. We need to create its theoretical and practical way that is teaching science and religion together. It is the most important things that might be a cause for our new generation`s perfection. Nursi (1996) says that the light of the conscience is the religious sciences. The light of the mind is exact sciences. Reconciliation of both manifests the truth. The student`s skills develop further with these two (sciences). When they are separated, from the former superstition and from the latter corruption and skepticism is born.

Figure 1 shows the research paradigm of the study. It illustrates that the inputs of the study are the following: content-related problems encountered by teachers and students in terms of the present textbooks

being used in Islamic subjects at the ARMM, areas of classroom instruction can the Risale-I Nur Textbooks help address the above problems, and the students' (exposed to the Risale-I Nur textbooks) perception on the importance of the values and concepts that they learned from the Risale-i Nur textbooks. The processes involved are the FGDs, surveys, interviews, and observations while the output was proposed revisions of Risale-i Nur textbooks for the integration in Islamic Subjects at the ARMM.

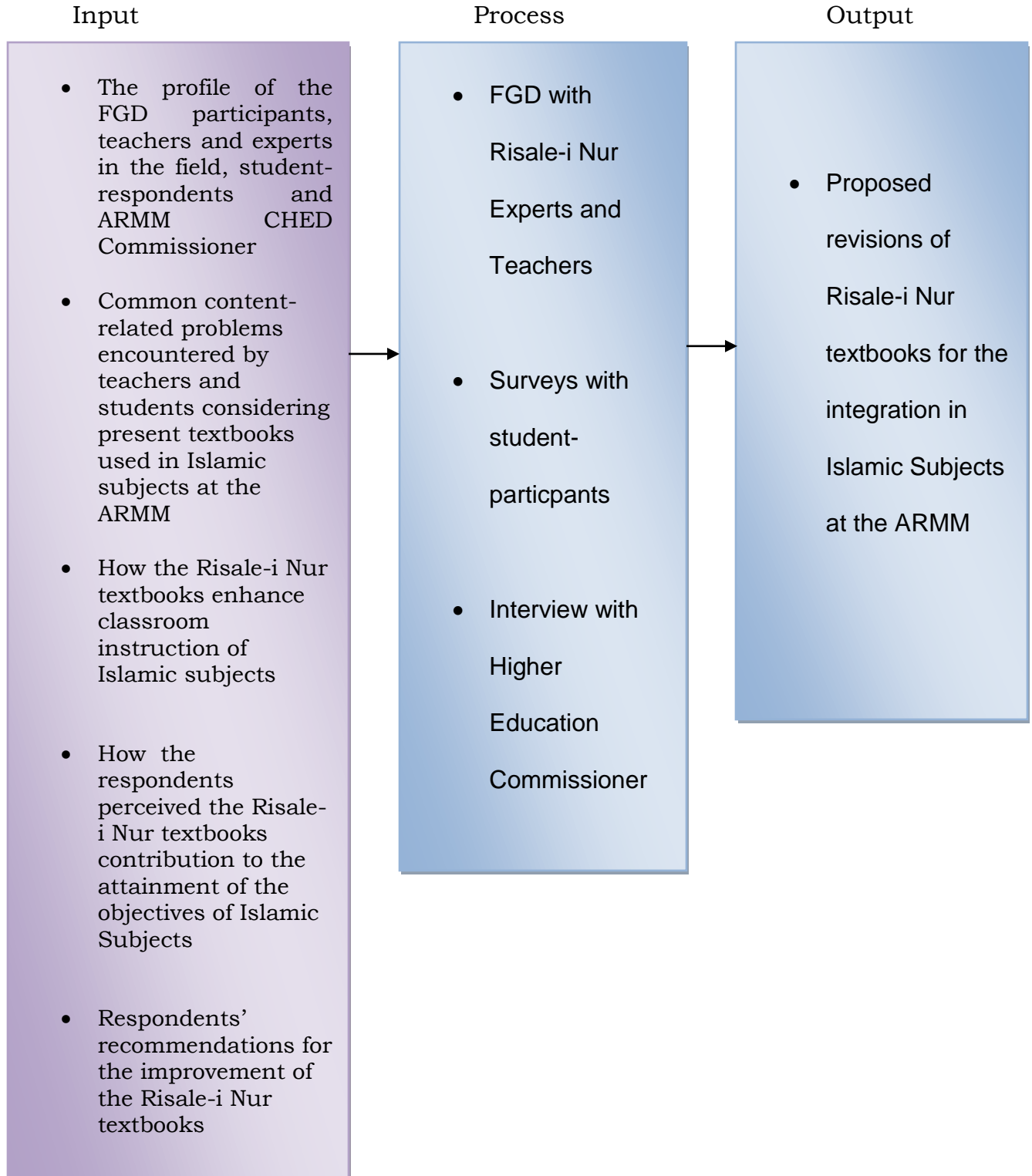


Figure 1. Research Paradigm of the Study

Statement of the Problem

This study aimed to promote the integration of the Risale-i Nur textbooks into the curriculum of ARMM educational system. Specifically, it would attempt to answer the following questions:

1. What is the profile of the FGD participants, teachers and experts in the field, student-respondents and ARMM CHED Commissioner?
2. What are common content-related problems encountered by teachers and students considering present textbooks used in Islamic subjects at the ARMM?
3. How do the Risale-i Nur textbooks enhance classroom instruction of Islamic subjects?
4. How do the respondents perceived the Risale-i Nur textbooks contribution to the attainment of the objectives of Islamic Subjects?
5. What are the respondents' recommendations for the improvement of the Risale-i Nur textbooks?
6. From the findings, what revisions can be made to the Risale-i Nur textbooks used in teaching Islamic Subjects?

Significance of the Study

This study is significant because it introduces new approaches in learning and in teaching especially to:

For teachers and students. This study would let them realized what Bediuzzaman stressed that modification of religion and science must be done in this age. ‘Ustad Nursi adopted the concept of science prevalent at his time he did not accept this conception without any modification. On the contrary the concept of science as a scientific theory was modified and was dressed in a new clothing. The statement which best exemplifies this modification is found in his attempt to reconcile the religious sciences taught in the madrasas with the natural sciences of his time: "It is necessary to mix and combine modern science with the religious sciences of the madrasas" he declared. This reconciliation is also carried into a theoretical justification: Vahide (2000) stated that the light of conscience is religious sciences (ulum-u diniye). The light of the mind is modern sciences (funun-u medeniye). Reconciliation of both manifests the truth. The student’s skills develop further with these two (sciences). When they are separated from the former superstition and from the latter corruption, skepticism is born.

For Muslims. This study would give them the insights that at a time when every fundamentals of faith of Muslims (belief in God, belief in Angels, belief in destiny) have been considered to be dogmatic by

naturalistic and atheistic philosophers, there is a dire need for such books based on rational argumentation and consist of conclusive proofs of pillar of faith not only for schools in ARMM but for Muslims all around the world.

Risale-i Nur stands as a profound resource in strengthening faith of believer though utilizing outward and inward arguments unlike traditional faith system which is based on sentimentalism rather than reasoning. This faith system asserts that belief and matters related to it could be discussed, judged profoundly through cause and effect relationships thereby to be justified by the testimony of mind to its realities. Preparation of such a resource book will not only serve Muslims further it might be a reliable reference for people of book (Christians and Jewish) with whom we have very many commonalities in terms of matters of faith

Therefore, the textbooks which has been prepared through Risale-i Nur as reference books whose Author Bediuzzaman Said Nursi's ideas on "1- combining the modern sciences and the madrasa sciences 2- textual education 3- Principles of educations" should be studied very carefully and be interpreted correctly in order to understand its effectiveness.

The Risale-i Nur and Its Educational Methods like "direct lecturing method, question and answer method, active learning method, observational method" also should be studied in order to understand

challenges of age and Islamic reformat educational program which has been the target and mission of its implementers.

Scope and Delimitation of the Study

There are around 66 schools, colleges and universities which are already accredited in the higher educational standards supervised by the CHED-ARMM. This study was done in ARMM particularly Philippine Muslim Teacher's Colleges (PMTTC), Marawi City.

Definition of Terms

To provide a clearer understanding of the significant terms used in this study, the conceptual and operational terms are herein defined.

Risale-i Nur Expert. It refers to an individual who has extensive knowledge, skills and abilities based on their teaching and learning experiences on the Risale-i Nur collection and its textbooks. Those people continuously read, teach and give lecture about Risale-i Nur Collection and its message throughout their life-time.

Risale-i Nur Textbooks. It refers to Islam – 1,2,3,4. It was prepared by 10 experts in Turkey. Those experts wrote four books using their knowledge and education experience accumulated throughout years. These books are designed as Islam-1 (Fundamentals of Belief), Islam- 2 (Worshipping in Islam), Islam- 3 (Prophethood) and Islam- 4

(Islamic Ethic) by Committee in Ankara, 2008. These books were written at the level of understanding of university students and in accordance with the curriculum.

ARMM. It refers to Autonomous Region of Muslim Mindanao which was first created on August 1, 1989 through Republic Act No. 6734 (otherwise known as the Organic Act) in pursuance to a constitutional mandate to provide for an autonomous area in Muslim Mindanao. The ARMM was officially inaugurated on November 6, 1990 in Cotabato City, which was designated as its provisional capital.

CHED-ARMM. It operates not only overseer or regulatory body of educational system that is deemed integral component of the national educational system of the Regional government but as an implementer of programs related to the tri-function of academic institution. Among others, it adopts the educational policies and principles on (a) perpetrations of Filipino and Islamic values; (b) inculcation of values of peaceful settlement of disputes; community participation in education, etc. It has also a mandate of improving and providing quality education in the region through curriculum development and many more according to the needs of the region and its residences. To strengthen this agency the law explicitly stipulates that: the educational system of the Regional Government shall be deemed a subsystem of the national educational system. The regional educational subsystem shall enjoy fiscal autonomy and academic freedom.

PMTC. It stands for Philippine Muslim Teachers College which is situated at Marawi City, ARMM. It refers to the only institution in the ARMM that specializes or focuses on teacher education only. It emphasizes on the training of teachers who were capable to teach both in secular and madrasah schools. Hence, the graduates are also expected to be qualified Madaris teachers. PMTC has a very supportive and able administration who seeks to ensure new HRD learnings are implemented within the college program. In fact, all the new faculty development modules used by BEAM Preservice since it started last year have been adopted by the school. Even the newly developed syllabi for English, Math, Science and Pedagogy that were produced by the BEAM Preservice Professional Development Teams have been introduced and used by the school already. Teacher Education, Specific support shall be offered in strengthening Islamic teachers' capacity in the implementation of the Revised Basic Education Curriculum (RBEC) and peace educators. PMTC has a functioning Human Resource System that has been strengthened through the assistance of the BEAM Preservice project. The institution has a Human Resource Development Team that meets regularly and conducts workshop for the faculty and preservice teachers. It has expert-volunteers from other partner institutions like MSU and JPI. The PMTC administration has in place a detailed planning strategy which focused on improving the quality of faculty,

curriculum, instructional materials and facilities to be able to deliver its mandate more effectively and successfully.

In addition, PMTC graduates are known to be adaptable and are generally willing to teach at the remotest schools in the province hence, PMTC graduates have an edge to be hired to teach in the countryside; PMTC graduates are popular agents of educational reforms and innovations particularly in teaching both in secular and madaris schools hence, employment opportunities is relatively good; with only three years needed to finish an education course, early employment awaits PMTC graduates.

Origin of the Word Madrasah. It refers to an Arabic term for “school.” It is derived from the root word *dars*, which connotes a learning process carried through drill lesson. Also derived from the same root are: (1) *mudarres*, meaning a male teacher, while *mudarresah* is a female teacher; and (2) *derrasah*, meaning studying or studied subject (Ismael,1995).

Official Definition of Madrasah. It refers to the definition given by the Department of Education Undersecretary for Muslim Affairs, Dr. Manaros B. Boransing. He defined *madrasah* in the Philippines as *Madrasah* (pl. *madaris*) that generally refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy. It is a

privately-operated school which relies on the support of the local community or foreign donors, particularly from Islamic or Muslim countries. The madaris are the oldest educational institution in Mindanao and are recognized to be the single most important factor in the preservation of the Islamic faith and culture in the Philippines.

History of Philippine Madrasah Education. It refers to the madrasah or Islamic education in the Philippines is believed to coincide with the growth and coming of Islam, which was brought by Arab missionaries and Malay adventurers who settled in Sulu and western Mindanao. Based on the Sulu Genealogy, in the 13th century, a certain Tuan Mashaika arrived in Sulu and introduced Islam to the inhabitants according to Abubakar, (1983).

Philippine Madrasah Education Today. It refers to the current madrasah education which viewed that “Madaris are scattered nationwide, with the majority found in Central and Western Mindanao. It is estimated that there are between 600 and 1,000 madaris in Mindanao with a total student population of between 60,000 and 100,000. Provinces with over 100 madaris each are Lanao del Sur, Basilan and Maguindano. Aside from the madaris, the Department of Education (DepEd) has 459 public schools nationwide implementing madrasah. This number does not include the Autonomous Region in Muslim

Mindanao (ARMM) with its own regional DepEd which is technically independent of the national DepEd.”

The Philippine government through the DepEd has developed the Road Map for Upgrading Muslim Basic Education, a comprehensive program for the educational development of Filipino Muslims. The development and institutionalization of madrasah education as well as the standard curriculum for elementary public schools and private madaris was approved and prescribed by the Department of Education under DepED Order No. 51, s. 2004. The Autonomous Region in Muslim Mindanao (ARMM) had adopted the national standard curriculum by virtue of ARMM RG Executive Order No. 13-A, s. 2004. With these issuances, the madrasah educational system has now been upgraded as a vital component of the national educational system, similar to the mainstream school system.

CHAPTER 2

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents the important literature and other related studies that will provide the conceptual basis of the present study. Other related studies conducted are herein abridged thematically to give meaning to the current study. This part of the study consists of two categories. One is evaluation of the Islamic textbooks into the curriculum of educational system in Philippines, second is general review from the other countries.

Importance of Risale-i Nur textbooks and Its Integration to the Curriculum

Risale-i Nur textbooks consists of practical and theoretical belief and faith for Muslims in Islam that is from belief in God, Angels, and Destiny on how to perform all payer and worships. The said textbooks were used only in Philippine Muslim Teachers' College (PMTTC) located at Bo. Green, Bangon Marawi City, Lanao Del Sur. A CHED Certified Higher Education Institution.

The Risale-i Nur Collection consist of 14 volumes which has six-thousand-pages commentary on the Quran written by Bediuzzaman Said Nursi in accordance with the needs and necessities of the age. Since in

our age faith and belief have been the objects of the attacks launched in the name of so called science and logic, Bediuzzaman Said Nursi therefore concentrated in the Risale-i Nur on proving the truths of faith in conformity with modern science through rational proofs and evidence, and by describing the miraculous aspects of the Quran that relate primarily to our century. This collection now has millions of readers both inside and outside of Turkey.

Bediuzzaman is not a mere informer but he is the Master Transformer and defender of high human values. He's the doctor of age identifies the sicknesses of contemporary human sicknesses and prescribes best possible medicines for its cure beyond borders, nations and religions. He's a great peace maker. His life illuminates the path of millions today.

Thus, we need Bediuzzaman's collection most specifically in the Autonomous Region in Muslim Mindanao. We need to establish its theoretical and practical way, that is teaching science and religion together. It is most important things that might be a cause for our new generation perfection. Nursi once said, "The light of the conscience is the religious sciences. The light of the mind is exact sciences. Reconciliation of both manifests the truth. The student's skills develop further with these two (sciences). When they are separated from the former superstition and from the latter corruption, skepticism is born." Hence,

the said project is called “Madrasat-uz Zahra”, the Bediuzzaman`s vision of Education.

Said Nursi strongly emphasized that our enemies have these ignorance, poverty, and conflict. We shall give Holy war against these three enemies with the weapons of industry, education and unity.

Four of these Risale-i Nur textbooks (Islam – 1,2,3,4) were prepared by 10 experts people in Turkey, namely: (1) Dr. Musa K. Yilmaz, Head of the Department of Basic Islamic Sciences at Harran University of Turkey, (2) Prof. Ali Bakkal, Faculty of Theology of Turkey at Mediterranean University, (3) Dr. Hikmet Akdimer, Faculty of Theology, (4) Dr. Mehmet Dilek at Mediterranean University, (5) Dr. Adem Tatli, biologist and editor at Mediterranean University, (6) Dr. Omer Riza Akgun , the founder of the University of Dumlupinar, (7) Dr Mehmet Dilek, Lecturer, (8) Hatem Ozpolat lecturer, (9) Abdulkadir Aydin, (10) Dr Yunus Cengel, General Coordinator of Mechanical Engineering at University of Nevada (1984-2011), and Rector Consultant at Adnan Menderes University.

Other children books were published by Australian Embassy as a Peace project for Mindanao Madrasa students, and the references were Risale-iNur collection which was edited by Olgay Serbectioglu who are Risale-I Nur Student in Manila.

The Importance of Religion in the Islamic School Curriculum

Shamma (2011) claimed that Islamic schools suffer from lack of a comprehensive curriculum of Islamic studies. Hence, there is a need to study religion in the public school curriculum because religion plays a significant role in history and society. Studying about religion is essential to understanding both the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant. Failure to understand even the basic symbols, practices and concepts of the various religions makes much of history, literature, art and contemporary life unintelligible. Studying about religion is very important most especially if students have to value religious liberty and the first freedom guaranteed in the Bill of Rights.

According to a teacher's Guide to Religion in the Public Schools (2010), knowledge of the roles of religion in the past and present promotes cross-cultural understanding essential to democracy and world peace. The Council on Islamic Education (CIE) is a national, non-profit resource organization dedicated to providing information on Islam and Muslim history to K-12 textbook publishers, education officials, curriculum developers, teachers, and other education professionals. CIE is comprised of scholars and academicians associated with major universities and institutions throughout the United States. CIE produces

resource materials, conducts workshops, attends education conferences, and convenes events in its efforts towards accurate, balanced, and sensitive coverage of Islam in the context of a global approach to world history.

Promoting Islamic Peace Education Globally

Workshop on International Islamic Peace Education was held at Davao City, Philippines last June 27- July 1, 2010 wherein a group of thirty-five Muslim educators from eight different countries came to Mindanao, the second largest island in the Philippines, for an international workshop on Islamic Peace Education. The said workshop was organized by the Philippine Center for Islam and Democracy (PCID), Magbassa Kita Foundation Inc (MKFI), and the United States Institute of Peace (USIP). Currently, Qamar-ul Huda of the Religion and Peace making Center of Innovation supervising two peace education programs overseas and organized this workshop with PCID.

Group of teachers, activists, members of non-governmental organizations (NGOs), education specialists, and scholars discussed various models and approaches to Islamic peace education which are being employed by Muslim teachers in the classroom. As there is widespread perception of Islam as a religion of violence and intolerance, this workshop brought together Muslim educators to focus strategically on effectively using peace education curriculum to promote peace

building activities from an Islamic perspective. Qamar-ul Huda, senior program officer in the Religion and Peacemaking Program and one of the organizers, highlighted that while peace education is an established field and discipline in the West, Islamic peace education is fairly a new and innovative subject for Muslim educational institutions.

Dr. AsnaHusin of the Ar-Raniry State Institute of Islamic Studies in Aceh, and founder of the NGO Peace Education Program (Program Pendidkan Damia, or PPD) discussed how she cooperated with the local Ulama Council (of religious scholars) in conceptualizing and writing their peace manual and curriculum for the madrasa. Inspired by the Aceh Program Pendidkan Damia, PCID and MKFI collaborated together to write a similar textbook entitled "Islamic Peace Education Model," which is being taught in English in Muslim religious schools in the Philippines.

Ms. Rahayu Mohammad from Singapore elaborated on how her peace education textbook cultivates tolerance, an Islamic identity of civic engagement, an ethos of pluralism, and stresses the importance of being caretakers of the world. Using classroom technology, instructional videos, role-playing, simulations, and student-oriented exercises, Rahayu emphasized the importance of instilling critical thinking skills in students while appreciating their Islamic heritage.

Qamar-ul Huda discussed the challenges in writing and implementing an Urdu peace education textbook for Pakistani madrasas. Huda has found that emphasizing cooperative learning methods,

reflection sessions, and student-teacher engagement - all through a conflict resolution lens - has increased the desire to use the peace textbook.

The workshop addressed challenges facing peace educators, the issues of technical and intellectual capacity, limitations in resources, and ways to develop a comprehensive curriculum that analyzes principles, methods, approaches, and best practices of Islamic peacemaking and conflict resolution. The group discussed future meetings and formalizing a network.

In another Seminar-Workshop (2006) on the Management of Curriculum Change; Status of Madrasah Education in the Philippines and its Development and Institutionalization as a Component of the Philippines System of Education operated by Center Philippine Social Science Council Commonwealth Avenue, Diliman, Quezon city.

The standard curriculum for elementary public schools and private Madaris had been approved and prescribed by the Department of Education under DepED Order No. 51, s. 2004. The Autonomous Region in Muslim Mindanao (ARMM) had adopted the national standard curriculum by virtue of ARMM RG Executive Order No. 13-A, s. 2004. With these issuances, Madrasah educational system has now been upgraded as a vital component of the national educational system, similar to the Christian and Chinese schools systems.

The Seminar-Workshop identified the features of the Basic Madrasah Education that learning Areas divided two section: First, Public Schools have Arabic Language 60 minutes/daily and Islamic Values 40 minutes/daily. Second, Private Madrasahs have lectures on Qur'an, Aqeeda and Figh, Seerah and Hadith. Furthermore, it is also stated in the DepED Order No. 51, s. 2004 Standard Curriculum for Elementary Public Schools and Private Madaris. The subjects for Public School are English, Math, Science, Filipino, Makabayan. There are Arabic Language and Islamic Values as a additional subject in the curriculum of Public School. In the other hand, Private Madaris Islamic Studies/Regions teaches Qur'an, Aqeeda and Figh, Seraah and hadith, Arabic Language more on religious subjects. However there are additional subjects that student could have it like English, Math, Filipino, Science. The need of Instructional Materials for Curriculum Framework are printed and funded by UNICEF and Textbooks printed and funded by World Islamic Call Society (WICS) of Libya.

Currently, Islamic peace education manuals and textbooks are taught in Pakistan, Afghanistan, Philippines, Indonesia, Singapore, Malaysia, Thailand and in several Middle Eastern, African and Western Muslim communities. Noting that most peace education programs in the Philippines were either Christian-centric or based on Western approaches. Dr. Aida Macadaag of the Mindanao State University claimed that these approaches did not resonate with Muslim students.

But, she added, Islamic peace education curriculum was effective and making an impact because it is rooted in the Islamic tradition and builds upon cooperative learning methods, reflection sessions and group development.

Related Studies from Other Countries on the Usage of Textbooks into the Curriculum

America

Articles listed under Middle East studies in the News provide information on current developments concerning Middle East studies on North American campuses. These reports do not necessarily reflect the views of Campus Watch and do not necessarily correspond to Campus Watch's critique. On the other hand, ISF Publications is proud to offer complete sets of Islamic studies and Arabic curriculums to schools and Muslim homes in the US and Canada. With over 400 Muslim schools using our textbooks, the "I Love Islam" series is one of the best-selling Islamic curriculums in the US and Canada. Our books have earned positive reviews from teachers, students and parents alike, and our curriculums continue to develop year after year. The use of our books has also expanded internationally, with growing customer bases in the UK, Australia, Bahrain, Jordan, the UAE and other countries. ISF Publications was established in 2002 under Islamic Services Foundation,

a Muslim non-profit organization dedicated to educating Muslims worldwide.

In the past six years, a few additional Islamic Studies textbooks series to support curricula have been prepared, but of those I have seen, only two take the curriculum in a new direction. Mansur Ahmad and Husain Nuri (2007) in their Islamic Studies: Weekend Learning Series stressed minimalist education. Each lesson is on its own; nothing continues on to the next lesson. Homework can be done in 10-15 minutes. Considering this limitation, which takes into consideration that many parents and students do not take the weekend school seriously, this curriculum includes an impressive number of topics. Their 12 year curriculum covers the broad aspects of Islam based on the Qur'an and Hadith. Some topics are covered in multiple grades to add different perspectives, details, and emphasis. Social issues covered include peer pressure and drinking. Dating is one lesson in Grade 8 and one lesson in Grade 9.

At the other end of the spectrum is a comprehensive Islamic Studies curriculum for full time schools, Islamic Studies Textbook Series, by Islamic Services Foundation, Garland Texas. I Love Islam is the title of the elementary grade textbooks, followed by the middle school Learning Islam, and the high school Living Islam. The Islamic Services Foundation took the curriculum project seriously. They allotted sufficient funds and

sufficient personnel and time in order to produce quality textbooks. The result is well developed units with Qur'an and hadith integrated into each theme. Each year of the I Love Islam series has different material, complete with excellent graphics and photos. The books were compared favorably with the look of regular public school textbooks. The basics of Islam are developed in much greater detail in the three Learning Islam textbooks. The four year high school materials take a very innovative approach, with 8 semester long courses covering the following: for grade 9, Iman: the heart of life in one semester, and Fiqh Al-Ibadat (Jurisprudence of Worship) for the second. For Grade 10 studies, the Seerah of Prophet Mohammed, and Akhlaq (character education) were used. Grade 11 studies Fiqhul-Mu'amalat (Jurisprudence of daily life) and Da'wa (Outreach ethics and techniques).

Islam in America is studied the first half of 12th grade, and Islam and contemporary issues is the topic for the second semester. The high school textbooks are still being developed, but the lower grades are completed.

In another textbook called Islamic Studies for Little Hearts published as English and Arabic version by Dr. Ibrahim Aljada (2012) in Toronto, United States of America. Arabic version is revised by Shaikh Abdullah Danish (USA), English version is revised by Hasan Attique Chaudhry (CANADA). Although this book for young children but the knowledge

contained within can be of benefit to all. It has been divided into 10 unites; each containing basic knowledge covering the Qur`an, Hadith, Seerah and most importantly, Islamic Manner. The Surah`s of the Qur`an are introduced in Arabic with the corresponding English translation and transliteration so that it easy to follow. The book has been loaded with fun activities to help with the comprehension of the material along with making it easier to memorize for the children.

Europe

Turkey; The religious high schools of Turkey ‘ imam hatip lisesi’ has been teaching science and religion together. It is the best example for the integration Islamic text book into the curriculum of educational system. Kindergartens and Nursery Schools are not mandatory in Turkey. That’s why All kindergartens and Nursery Schools have their own curriculums therefore teachings of Islamic subjects depends on their education purpose and policy. It may be secular or non-secular.

Poland; Nalborczyk (2011) revealed that the number of Muslims in Poland is estimated at 25-30 thousand, which amounts to 0.05-0.08 percent of the total population of Poland. Because of this fact, Islam is taught in schools only in Bialystok and Warsaw, places where Muslims are more numerous. These classes are organized by two Muslim religious organizations officially recognized by the state: the Muslim Religious Union (the MZR) and the Muslim League. Both of them have their own

curricula and textbooks, the latter are rather outdated (and not numerous). The Ministry of Education approved a school curriculum for Muslim religious instruction in 2004 (prepared by the MZR).

The paper discusses the existing curricula and textbooks used in classes, taking into consideration the legal framework for conducting Muslim religious instruction, methods of curriculum preparation and the lack of suitable textbooks for several stages of education.

Braunschweig (2010) emphasized that textbooks are one of the most important educational inputs. Texts reflect basic ideas about a national culture, and are often a flashpoint of cultural struggle and controversy. These books have been thoroughly revised and updated after years of work by dedicated professionals. This set of 5 books includes: Tas-heelul Aqaid 1, Tas-heelul Akhlaaq 1, Tas-heelul Fiqh 1, Tas-heelul Tareekh 1, and Tas-heelul Ahadeeth 1. Comprehensive Islamic Curriculum produced by Jamiatul Ulama Transvaal.

On the other hand, 10 sets of Comprehensive Islamic Curriculum were produced by Jamiatul Ulama Transvaal, South Africa for grades 1 to 10. (53 books). Comprehensive Islamic Curriculum produced by Jamiatul Ulama Transvaal contains new updated editions for grades 1-5. The previous edition continues for grades 6-10. This authentic, comprehensive, and well-paced curriculum was produced by the education board of Jamiatul Ulama, Transvaal, South Africa.

The 70 year old organization has put the education of Muslim children as one of its top priorities. This curriculum is being used in Australia, Canada, Chile, Malawi, New Zealand, Pakistan, South Africa, UAE, UK, Zambia, Zimbabwe, and across the US. The series has also been translated in Thai, Kosovan, French, and Spanish. Each package contains books in Tas-heel (Made Easy) series on Aqaid (beliefs), Akhlaq, Fiqh, History, Qur'an, Hadith, and Seerah. Tas-heel-ul-Aqaid (Beliefs Made Easy), for example, deals with articles of faith in gradually increasing depth. The books are marked Tas-heelulAqaid (1) through (10). All other Tas-heel (Made Easy) series books are organized in a similar fashion. Exercises, worksheets, and illustrations are included.

Netherlands; The Islamic University of Rotterdam (Islamitische Universiteit Rotterdam) also known by its acronym IUR is a vocational university founded in 1997. It is a member of the Federation of the Universities of the Islamic World. Although the Islamic University of Rotterdam has eleven courses which can be followed, only the Bachelor program Islamic Theology and the professional Master program for Islamic Moral Guiding have been accredited by NVAO, the official accreditation organization of the Netherlands and Flanders.

The IUR mentions on its website eleven courses, of which six are elective courses open to anyone and five are bachelor/master/certificate programs. As of October 2008, the university still had no legal

accreditation as an institute of higher learning and only one faculty was described as "active" in an article to which the general secretary of the institute contributed. In the same article, the general secretary stated that he hoped that the university would obtain accreditation soon, as it would allow the institute to issue official degrees. In June 2010 one its programs was accredited to give grades at University of Applied Sciences level, in March 2013 accreditation was given to the Bachelor program Islamic Theology according to Wikipedia.

American Textbook Council (2003) issued an important report on Islamic bias in standard history textbooks: *Islam and the Textbooks*. According to Gilbert Sewall of the American Textbook Council (2003), several reports have documented bias and evasions in world history textbooks. Textbooks misrepresent Islam past and present, critics agree. They contain fallacies and untruths about jihad, sharia, slavery, status of Muslim women, terrorism, and international security.

Methodology of Education in the Risale-i Nur Collection

According to Nursi (2000), the purpose of life is one of the most important thought in the Risale-i Nur Collection. That must known by its students because it is the key that open the door of universe. Man came to this world to be perfected by means of knowledge and supplication. Seeking knowledge and understanding the relationship between Creation and Creator brings human being to perfection. One proof of learning as

the purpose of life that animals come into the world already perfected. However humans born helpless and need many years to understand the difference between right and wrong. Need lifetime to acquire intellectual and spiritual perfection. Therefore man has to seek and discover knowledge during his/her whole life.

As cited by Vahide (1998), from an early age Nursi grasped the realities of the age of science and its implications, both for the educational system and for the material progress of the Islamic world. His urgent concern were to dispel "misunderstandings and false delusions" about "the clash and conflict" between science and Islam, and to reinstate the physical and mathematical sciences in their rightful position.

As stressed by Said Nursi (1996), Religious Sciences and Modern Science must be together. If you can combine them, there will be 'Truth'. If you separate one another, there will be conflict. He added that Modern Educational approaches must be introduce into the Madrasa Education. There must be reconciliation of inmates of religious schools and modern schools. His ideas on educational reform combined religious sciences and modern sciences in the belief that the positive sciences would corroborate and strengthen the truths of religion.

1.) The direct and face to face lecturing method.

He gives clear explanation and elucidation of an important matter

through stories, parables and questions most skillfully to explain difficult questions. Give speeches that addressed the Islamic world as a whole.

First, he uses language powerfully. His readers virtually see paradise in return for their good deeds, and hell requital for their bad deeds. But he considers individual differences. For example, "don't give meat to the horse and grass to the lion", "everything you say should be true, but don't say everything that is true", "Don't teach everything to everyone. Put quality before quantity and provide people with what they need.

Second, he counsels with good words and deeds. For example, "He who sees the good things has good thoughts. And he who has good thoughts receives pleasure from life." "if you wish to defeat your enemy, then respond to his evil with good. For if you respond with evil, enmity will increase, and even though he will outwardly be defeated, he will nurture hatred in his heart, and hostility will persist." "If you tell a bad man he is good, he may improve. Tell a good man he is bad, he may degenerate.'

Third, he provides a good example through comparisons. Example, "the most distant truths were brought close through the telescope of the mystery of comparisons. Through the aspect of unity of the mystery of comparisons, the most scattered matters were collected together.

Through the stairs of the mystery of comparisons, the highest truths were easily reached. Through the window of the mystery of comparisons, a certainty of belief in the truths of the unseen and fundamentals of Islam was obtained close to the degree of “witnessing” the intellect, as well as the imagination and fancy, and the soul and the caprice, were compelled to submit, and Satan too was compelled to surrender his weapons.. Whatever beauty and effectiveness are found in my writings, they are only flashes of the Qur’anic comparisons.

Fourth, Training of Human faculties. He describes and trains human faculties and divided 3 parts. One is Reason (Kuwa al-akliya) which contains powers of perception, imagination, calculation, memory, learning etc. Second is Anger (Kuwa al Gadabiyya) which contains power of self-defense (of religion, sanity, possessions, life, family)

Third is Lust (Kuwa al shahawiyya) which contains driving force behind our animal appetites.

2.) The Question and Answer Method

All Risale-i Nur Collection are written because of his student`s question. Questions are one of the most important part in the Risale-i Nur Collection. Bediuzzaman takes as his addressee a ‘collective personality’ afflicted with negative ideas, and supplies answers to the question he thinks it would ask. That’s why he wrote this sentence on

his Madrasa`s door “Here, all questions are answered, but no questions are asked.”

3. The Active Learning Method

True learning is possible only through experience. The training of the spirit, human faculties, body is done through the practice of worship. Throughout this active learning process, the teacher still acts as an experienced and learned guide. Active learning method is a kind of self-experiences that the time we learned how to communicate and talk with creation and Creator.

4.) The Observational Method

In many verses of the Qur’an, we are tasked to observe and reflect ‘behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the sky; in the change of the winds...indeed are signs for a people who reflect.’

In many parts of the Risale-i Nur, the universe is referred to a book filled with letters that speak about its author. He leads the readers to observe and reflect on the innumerable signs pointing to the existence and oneness of Allah.

As a conclusion, we are in need of religious sciences as well as modern sciences to be taught in Islamic institutions. we are in need of

reading of Qur`an as well as reading of the book of universe. It may be justifiably claimed that Islamic pursuit of knowledge was responsible for the blossoming of a culture of free inquiry and rational scientific thinking that encompassed the spheres of both theory and practice within the belief in God. It was education as a necessity of life and had a social function as well as scientific. It is a means for direction and growth for a good and more humane civilized society.

In addition, Vahide (1998) stated that by utilizing his own scientific knowledge Nursi aimed to demonstrate that not only is there no clash or conflict between science and true religion, but also if the pages and words of the book of the universe are given their Qur'anic meaning, they lead to increased knowledge of God. Almost every part of Nursi's *Risale-i Nur* attempts to teach how to look at and "read" the physical universe.

Finally, Barghuth (1998) mentioned that Nursi's concern for the theory of education is not something hollow or empty or with no connection to worldly life. On the contrary, it is linked to man's being the Divine vicegerency on earth. That is to say, theory of knowledge and man's learning assists him in his bringing to realization the vicegerency of the earth. Thus, it looks to man's actions and influences his conduct, behavior, life, culture, thought and being.

CHAPTER 3

RESEARCH METHODOLOGY

This part of the paper basically shows how the research was conducted. It presents the research design, locale of the study, respondents that would involve, data gathering procedures, and data analysis.

Research Design

This study was descriptive in nature and the Descriptive Method of Research was used to accomplish its objectives. The quantitative and qualitative techniques of data collection were used specifically the FGDs, surveys, interviews, and participant observations.

Research Locale

This study was conducted at ARMM particularly Philippine Muslim Teacher's Colleges (PMTTC) Marawi City.

Marawi City is the capital city of the province of Lanao del Sur on the island of Mindanao. The people of Marawi are called the Maranaos and speak the Maranao language. They are named after Lake Lanao, which is called Ranao in the language, whereupon its shores Marawi City lie. The city is also called the Summer Capital of the



Figure 2. The Map of Marawi City

South because of its higher elevation and cooler climate. Marawi City has a total land area of 8,755 hectares (21,630 acres). It is located on the shores of Lake Lanao and straddles the area where the Agus River starts. It is bounded to the north by the municipalities of Kapai and Saguwaran; to the south by Lake Lanao; to the east by the municipalities of Bubong and Ditsaan Raman; and to the west by the municipalities of Marantao and Saguwaran.

Respondents of the Study

In this study, there were 50 student-respondents exposed to Risale-i Nur Textbooks, 5 teachers who are teaching Islamic subjects, 5 experts from Risale-i Nur Institute, and the CHED Commissioner of ARMM. There was Focused Group Discussion (FGD) with 5 Risale-i Nur experts and 5 teachers, self-made survey to 50 students who have been exposed to Risale-i Nur Textbooks, personal interview to the Commissioner of the Commission on Higher Education in Autonomous Region in Muslim Mindanao (CHED-ARMM), Dr. Norma M. Sharief, PhD), and self-teaching observation in PMTC.

Table 1**Subject-Respondents of the Study**

Survey with Student Respondents		FGD with Experts	FGD with Teachers	Interview with Commissioner
1	26	1	1	1
2	27			
3	28	2	2	
4	29			
5	30	3	3	
6	31			
7	32	4	4	
8	33			
9	34	5	5	
10	35			
11	36			
12	37			
13	38			
14	39			
15	40			
16	41			
17	42			
18	43			
19	44			
20	45			
21	46			
22	47			
23	48			
24	49			
25	50			

Instrumentation

The instruments used in the study are the Questionnaires intended for the Focused Group Discussions conducted by the experts, teachers and the researcher, survey-questionnaire for students, structured interview-questionnaire for the ARMM CHED Commissioner and self- observation experience as Guest Lecturer at PMTC, Marawi City.

At first, the researcher constructed questions for the FGD. The questions mainly focused on the common problems encountered by teachers with the previous Islam books, reasons for liking Risale-i Nur Textbooks, and ways that Risale-i Nur textbooks could help enhanced classroom instruction.

After the FGD, the researcher, teachers and experts were able to come up with the survey- questionnaires intended for student-respondents. The said questionnaire for students was categorized into three parts such as students gained from reading the Risale-i Nur Textbook, students' impression regarding the Risale-i Nur textbooks and things that could be improved regarding the Risale-i Nur Textbooks.

Data Gathering Procedure

The following procedures were followed in order to gather data that would provide answers to the questions posed earlier in this study:

- 1.) Entry protocol. The researcher asked permission from the school administrators, teachers and students that they would involve in a study.
- 2.) Inventory of content-related problems through FGDs. The researcher identified common content-related problems encountered by teachers and students in terms of the present textbooks being used in Islamic subjects at the ARMM. Respondents can be with Key Informants like teachers, students and administrators.
- 3.) Identification of areas where the Risale-i Nur textbooks can help. This can be done through content-analysis of Risale-i Nur and Non- Risale-i Nur textbooks by selected experts. The contents of these books were compared.
- 4.) Perception of Students and Teachers exposed to the Risale-i Nur. To substantiate the data, a survey on how do students (exposed to the Risale-i Nur textbooks) perceives the importance of the values and concepts that they learned from the Risale-i Nur textbooks. The Risale-i Nur the textbooks were used at PMTC for three years already.

5.) Policy Recommendations. Based on gathered data, this study would formulate policy briefs and recommendations for the enhancement of instruction in the Islamic courses classroom.

Data Analysis

Both quantitative and qualitative data analysis were employed in this study following the appropriate statistical tools and procedures. Frequency, Percentage, Means and standard deviations were computed statistically using the statistical software.

CHAPTER 4

PRESENTATION, INTERPRETATION, AND ANALYSIS OF DATA

This chapter presents and analyzes the data gathered by the researcher. Presentation is done according to the sequence of specific questions into which the research problem was analyzed. Results are presented in tabular form followed by analysis and interpretation. Implications were drawn from the analyzed data.

Problem 1. What is the profile of the student-respondents, FGD participants (teachers and experts in the field), and ARMM CHED Commissioner?

The following tables reveal the profile of the respondents according to their school, gender, civil status and age. The researcher made use of the relative frequency method and percentage to describe the results of the respondents' personal profile.

Table 2 shows that all (50 or 100%) of the respondents are students of Philippine Muslim Teachers' College (PMTC).

Table 2

Name of the Respondents' School

Name of School	Frequency	Percentage
Philippine Muslim Teachers' College	50	100%

Table 3
Frequency and Percentage Distribution of Student
Respondents According to Gender

Gender	Frequency	Percentage
Female	50	100%
Male	0	0%
Total	50	100%

Based on the information displayed in Table 3, it can be seen that all (50 or 100%) of the respondents are female. This is due to the fact that PMTC is an exclusive college institution for women.

Table 4 below shows that majority (94%) of the fifty female respondents are single in terms of civil status. This can be attributed to the fact that the respondents are still studying for a college degree and therefore still they prioritized finishing their studies over other matters.

Table 4
Frequency and Percentage Distribution of Student
Respondents According to Gender

Civil Status	Frequency	Percentage
Single	47	94%
Married	3	6%
Total	50	100%

As can be gleaned in Table 5, it is revealed that most (31 or 62%) of the respondents are aged from 15 to 19 years old. This can be due to the fact that the respondents are still young college students at PMTC.

Table 5
Frequency and Percentage Distribution of Student Respondents According to Age

Age	Frequency	Percentage
25 years old and above	3	6%
20 - 24 Years old	16	32%
15 - 19 Years old	31	62%
Total	50	100%

The researcher conducted a Focused Group Discussion (FGD) with experts on Risale-i Nur Textbooks at the Philippine Muslim Teachers' College (PMTC). The said educational institution is located at 037 Barrio Green, Marawi City, Lanao del Sur. Among the knowledgeable experts and teachers on Risale-i Nur textbooks who were interviewed were Dr. Noralin Sharief-Ador, expert and Chairman of the PMTC Board, Haleem Abi, expert and the Vice President of Risale-iNur Institute, Salvacion Nualda Niones, an instructor of the Risale-i Nur textbooks at PMTC, Olgay Serbetcioglu, expert and the Editor of Risale-i Nur textbooks, Tirmizy Abdullah, instructor of History at Mindanao State University Main Campus, Ahmet Aydogan, instructor of the Risale-i Nur textbooks at PMTC, Vildan Gonullu Kara, an instructor for Islam subject in Davao, Mohammad Ali-Khanaphia A. Sharief, teacher and an exchange student who spent several months in Adiyaman, Turkey studying under Risale-i Nur members, Muhammad Rizal Derindag, expert and the Executive

President of Risale-i Nur Institute in Philippines, and Mustafa Samur, teacher and Supervisor of Risale-i Nur Institute at Marawi City.

In addition, the CHED Commissioner of ARMM was also interviewed. These are some of her backgrounds: graduated Doctor of Philosophy in Educational Management from Ateneo de Cagayan, Xavier University, Cagayan de Oro City, Philippines in 1987, Regional Chairman II and Managing Commissioner of the Commission on Higher Education of the Autonomous Region in Muslim Mindanao.

Problem 2. What are common content-related problems encountered by teachers and students considering present textbooks used in Islamic subjects at the ARMM?

The data in table 6 show the frequency and percentage of the answers for each of the questions that were included in the Focused Group Discussion on Risale-i Nur Textbooks with knowledgeable experts.

There were four out of ten FGD participants answered that the kind of English used in Risale-i Nur Textbooks is too difficult for the students to understand. For example, in the article “WHAT IS MAN?”, the original text there was “Man is the most comprehensive fruit of the tree of the universe”. In simpler form, it means that “man is the highest and important form of being on earth. If assumed that the earth is a tree, human being is its fruit which is most valuable than other things.”

Table 6**Common Content-Related Problems**

Response	Frequency	Percentage	Qualifying Statement
The kind of English used is too difficult for the students to understand.	4	40%	Words were so deep, poetic and difficult to be simplified
The topics tackled are too common/similar with those in other Islamic books.	2	20%	RNT contents were same meaning with other Islamic books
The students are unfamiliar with the style and methodology of the books.	2	20%	Writing methods and styles were very new to students
The terminologies need to be simplified for the students to understand the content of the books.	2	20%	Terms used should be expressed in simple way that suits the level of understanding of students
Total	10	100%	

On the other hand, two participants said that the topics tackled are too common or similar with those in other Islamic books. It suggests that the contents found in the RNT have similarities or commonalities with the other Islamic books where it used simpler words to understand than RNT. Thus, teachers prefer to use Islamic Books rather than RNT. For example, the Islam books entitled “Fundamentals of Belief”, “Worshipping in Islam”, “Prophethood and Islamic Ethic” and other

topics that focused on Faith, Belief in Allah, Belief in the Hereafter, Belief in Books, Belief in Prophets, Belief in Angels, Destiny and Justice were also found in the other Islamic books where it was expressed more simply than this. The Quran addresses the mind and reason of human beings and invites them to think reasonably. The cure for the spiritual wounds of today's human beings, who are spiritually wounded by materialistic philosophy, is in the Quran. Acting upon this thought, expert people wrote four books using their knowledge and education experience accumulated throughout years. However, Risale-i Nur Text Books teaching same topics like others Islamic books but used different methodology in its books.

Another two experts answered that the students are unfamiliar with the style and methodology of the books because students were only familiar with memorization and basic meaning of Islamic values. Unlike RNT, its styles were non-traditional since it highlighted on comparisons, parables, stories, and scientific explanations to reveal and understand the real meaning of truths. These parables and comparisons in Risale-i Nur depends on logical evidences. It satisfies the need of intellect as well as the heart, this combination of heart and mind makes this approach compatible with modern world of science which drives its students to accept its methodology easily.

For example, “the most distant truths were brought close through the telescope of the mystery of comparisons. Through the aspect of unity of the mystery of comparisons, the most scattered matters were collected together. Through the stairs of the mystery of comparisons, the highest truths were easily reached. Through the window of the mystery of comparisons, a certainty of belief in the truths of the unseen and fundamentals of Islam was obtained close to the degree of “witnessing’ the intellect, as well as the imagination and fancy, and the soul and the caprice, were compelled to submit, and Satan too was compelled to surrender his weapons. Whatever beauty and effectiveness are found in RNT writings. They are only flashes of the Qur’anic comparisons found in RNT which were not found in other Islamic books.

Another example, the counsels with good words and deeds. “He who sees the good things has good thoughts. And he who has good thoughts receive pleasure from life.” “if you wish to defeat your enemy, then respond to his evil with good. For if you respond with evil, enmity will increase, and even though he will outwardly be defeated, he will nurture hatred in his heart, and hostility will persist.” “If you tell a bad man he is good, he may improve. Tell a good man he is bad, he may degenerate.

Moreover, the remaining two FGD participants replied that the terminologies used in the textbooks need to be simplified for the students

to understand the content of the books. It implies that terms used in RNT should be expressed in simple way that suits the level of understanding of students. For example, from the original text “If an incomprehensible book has no author, it consists only of meaningless paper.” In other way, it means that to know the purpose of life and universe, we need experts that would guide us. Another original text was “Pre-Eternal Power, which does not leave ants without a prince, or bees without a queen, certainly does not leave mankind without prophets. ”Man needs a Prophet that would necessarily hold the scales and the divine justice while the creatures made their duties and responsibilities.

The results can be read to mean that the foremost issue with the content of Risale-i Nur textbooks was the difficult kind of English that it used making it challenging for average readers to fully grasp the message of the books.

As shown in table 7, the reasons of liking the Risale-i Nur textbooks from the panel of experts. The data show that 4 out of ten of the FGD participants answered that the textbooks encourage critical thinking and participation among the students. There were active participation of students in the teaching-learning process wherein it was very evident on their interaction with the teacher. Risale-i Nur Textbooks

provide deep reflective thought, wide evaluation on universe and creation.

Table 7
Reasons for Liking Risale-i Nur Textbooks

Response	Frequency	%
The textbooks are transformational in the sense that they touch the heart, not just the mind.	3	30%
The topics are explained in a different, convincing method.	2	20%
The textbooks provide Islamic knowledge using a scientific approach.	1	10%
The textbooks encourage critical thinking and participation among the students.	4	40%
Total	10	100%

For this reason creative reflection, critical thinking and result oriented mind observed to be developed among students. Those features are the vital qualities among effective leaders. Risale-i Nur adds on positive values to those qualities. It might be said that these values could be the greatest adds on of Risale-i Nur integration to the curriculum.

This is an example from the original texts:

“O My God and Sustainer! I see through the eyes of belief, the instruction and light of the Qur’an, the teachings of God’s Noble Messenger (Peace and blessings be upon him), and the indications of the

Name of All-Wise, that in the heavens there are no rotations and motions but through their order and regularity they point to Your existence. There is no heavenly body but through its silently performing its duty and remaining in place without prop it testifies to Your dominicality and unity. There is no star but through its balanced creation, regular position, luminous smile, and the stamp of its similarity to the other stars, it indicates the majesty of Your Godhead and Your unity. There is not one of the twelve planets but through its wise motion, docile subjection, orderly duties, and significant satellites, it testifies.” And “I have understood through the teaching of the All-Wise Qur’an and instruction of Your Most Noble Messenger (Peace and blessings be upon him) that just as the heavens and stars testify to your existence and unity, so with its clouds, lightning, thunder, winds, and rain, does the atmosphere testify to Your necessary existence and unity.”

It implied that the contents of Risale-i Nur Textbooks lead us to think and reflect from the universe where we lived and survived. It extremely suggests to students to evaluate the humans’ existence through using intellect in order to find truths.

This is followed by three participants who said that the textbooks are transformational in the sense that they touch the heart, not just the mind. At least two of the participants shared that the topics in the textbooks are explained in a different, convincing method while only one

said that the textbooks provide Islamic knowledge using a scientific approach.

Based on the above findings, it can be implied that for the Risale-i Nur experts, they most like the textbooks for the reason that they encourage the students to possess critical thinking and take part in class participation.

Problem 3. How do the Risale-i Nur Textbooks enhance classroom instruction of Islamic subjects?

The data in table 8 revealed the different ways which Risale-i Nur textbooks can help enhance classroom instruction.

It further presented the ways that the FGD participants think that Risale-i Nur textbooks can help enhance classroom instruction. Majority of the participants answered that the books encourage reflection and/or participation. Two of the participants said that the books use the “Traveller” method while another two said that the content of the books are very applicable. Only one responded that the Risale-i Nur books are thought provoking.

From the results, it can be implied that most of the FGD participants think that the Risale-i Nur Textbooks can help enhance classroom instruction best by encouraging reflection and/or participation among the students.

Table 8
Ways Risale-i Nur Textbooks Can Help Enhance Classroom Instruction

Responses	F	%	Qualifying Statements
The books encourage reflection and/or participation.	5	50%	-There was more reflective sessions in the class thus, students become more responsive and participative. The class was lively rather than boring; therefore, it was more conducive for learning
The books use the "Traveller" method.	2	20%	-It calls its readers as a traveller who travel into the universe from atoms to Solar System in order to understand the realities and mysteries of the world.
The books are thought provoking.	1	10%	-It challenges and tickles the minds of the students to think and reflect really on what is the hidden meaning of the mysteries. Also, it increases students' enthusiasm to learning.
The content of the books are very applicable.	2	20%	-It uses direct and face to face lecturing method. It gives clear explanation and elucidation of an important matter through stories, parables and questions most skillfully to explain difficult questions. Give speeches that addressed the Islamic world as a whole.
Total	10	100%	

On the other hand, the data in Table 9 reveals the strengths of the Risale-i Nur textbooks and the previous textbooks as seen by the FGD participants. There were three participants believed that the books are more transformative and effective when explaining Islamic topics compared to other texts.

Table 9
Strengths of Risale-i Nur Textbooks in Enhancing Classroom Instruction

Responses	F	%	Qualifying Statements
The books are more transformative and effective when explaining Islamic topics.	3	30%	-It personifies the information in which students digest to use it. It becomes a cause for knowledge not to stay as theory but useful means for practical daily life.
The books are more comprehensive in tackling Islamic topics.	1	10%	-It explains the fundamental truths of the teachings found in the Qur'an that inculcate principles and teachings in the holy Qur'an of our students.
Other books are just traditionally written.	2	20%	-It explains from the point of view of wisdom and explaining everything through its purpose.
The books encourage personal reflection.	2	20%	-It provides deep reflective thought, wide evaluation on universe and creation. Those features are the vital qualities among effective leaders.
The books encourage critical thinking.	2	20%	-Creative reflection, critical thinking and result oriented mind observed to be developed among students.
The books are reliable since they are from trusted sources.	2	20%	-It sources from Risale-i Nur Collections which is translated more than 50 different languages globally
Total	10	100%	

Two of the participants said that other books are just traditionally written while another two said that the books encourage personal reflection.

Furthermore, two of the participants stated that the books encourage critical thinking and two more said that the books are reliable since they are from trusted sources. At least one shared that the Risale-i Nur books are more comprehensive in tackling Islamic topics.

It can be inferred from the above outcomes that a greater number of the FGD participants consider the books as more transformative and effective when explaining Islamic topics compared to other texts.

Problem 4

How do the respondents perceived the Risale-i Nur Textbooks contribution to the attainment of the objectives of Islamic Subjects?

The data in table 10 show the objectives of Islamic subjects and the Perceptions of Students on Risale-i Nur Textbooks Contributions to the Attainment of the Islamic Subject Objectives.

It reveals that Risale-i Nur Textbooks can contribute in solving the social problems/issues here in ARMM . According to participants, the books can help eradicate the ignorance of the Muslim youth, promote personal transformation, promote critical and abstract thinking, grow up into real Muslim leaders and promote accountability.

Table 10

**Perceptions of Experts on Risale-i Nur Textbooks Contributions
to the fulfillment of the Islamic Subject Objectives**

Objectives of Islamic Subjects	Experts-Perception on Risale-i Nur Textbooks contributions to the attainment of the Objectives of Islamic Subjects
To grow up into real Muslim leaders	<ul style="list-style-type: none"> - It contributes solving the social problems in ARMM - It touches the students intellect and mind as religious education - In enhances the mind of students to do reflection - It fights against conflicts, poverty and ignorance which are the main problems of ARMM - It teaches students working on unity, industry and education in order to have peace.
To promote accountability.	
To help eradicate the ignorance of the Muslim youth	
To promote personal transformation.	
To promote critical and abstract thinking.	

Based on the preceding information, it is implied that the Risale-i Nur experts think that the books can actually help eliminate the ignorance of the Muslim youth.

The subsequent tables disclose the perceptions of the respondents regarding the Risale-i Nur Textbooks. For this set of tables, the researcher utilized Standard Deviation, Weighted Mean as well as Sample Mean as the statistical tools for analyzing and interpreting the following gathered data from the survey questionnaires.

Table 11
Perception of the students towards the importance of values and concepts gained from learning the Risale-i Nur Textbook

Questions	Weighted Mean	Standard Deviation	Descriptive Rating	Rank
Q1. I believe that learning from the Risale-iNur Textbook reminds me to submit everything to God.	4.68	17.79	Strongly Agree	1
Q9. I believe that the Risale-iNur textbook has not only touched the heart of student such as myself in a religious education, it also touched the student`s intellect and mind as religious education.	4.66	16.56	Strongly Agree	2
Q10. I learned from the Risale-iNur textbook the basics of religion as well as higher, nobler concepts and values in Islam.	4.52	13.80	Strongly Agree	3
Q5. I believe that the Risale-iNur textbook has improved the critical thinking of the students in my class. This will contribute in solving the social problems in ARMM.	4.48	13.50	Strongly Agree	4
Q8. I believe that the Risale-iNur textbook induced students such as myself to seek further understanding and research on topics.	4.33	8.33	Strongly Agree	5
Q7. I believe that the Risale-iNur textbook has taught me to use logic and it promotes reflection. There are activities in the textbook that enhance the mind of students to do reflection.	4.30	13.23	Strongly Agree	6
Q2. I believe that the Risale-iNur textbook raises students who learn critical and abstract thinking.	4.24	12.18	Strongly Agree	7
Q4. I believe that the Risale-iNur textbook helps dramatically to enhance classroom instruction, thanks to its reflective and investigative nature that impels students to wonder and think deeply and provokes the curiosity of students with comparisons, parables.	4.22	6.66	Strongly Agree	8
Q3. I learned from the Risale-iNur textbook that religion and science is at peace with each other; they can go hand in hand in seeking truth.	4.16	10.41	Agree	9
Q6. I learned that the Risale-i-Nur textbook is against conflict, poverty and ignorance which are the basic problems in ARMM and teaches the student how to fight with these three enemies by weapons of unity, industry and education.	3.98	9.00	Agree	10
AVERAGE	4.36	12.14	Strongly Agree	

Scaling: 1.00 - 1.79 Strongly Disagree, 1.8 - 2.59 Disagree, 2.60 - 3.39 Undecided, 3.40 - 4.19, Agree 4.20 - 5.00 Strongly Agree

The data in table 11 above show the mean ratings of the perceptions of the students towards the importance of values and

concepts gained from learning the Risale-i Nur Textbook. The first in rank is the statement "I believe that learning from the Risale-i Nur Textbook reminds me to submit everything to God." and this had a mean of 4.68 and a standard deviation of 17.79. This is followed in second place by "I believe that the Risale-i Nur Textbook has not only touched the heart of student such as myself in a religious education, it also touched the student's intellect and mind as religious education." and this had a mean of 4.66 and a standard deviation of 16.56. Ranked third is "I learned from the Risale-i Nur textbook the basics of religion as well as higher, nobler concepts and values in Islam." and this had a mean of 4.52 and a standard deviation of 13.80.

Fourth in rank is "I believe that the Risale-i Nur textbook has improved the critical thinking of the students in my class. This will contribute in solving the social problems in ARMM." which had a mean of 4.48 and a standard deviation of 13.50. Fifth in rank is "I believe that the Risale-i Nur Textbook induced students such as myself to seek further understanding and research on topics." which had a mean of 4.33 and a standard deviation of 8.33. The sixth in rank is the statement "I believe that the Risale-i Nur Textbook has taught me to use logic and it promotes reflection. There are activities in the textbook that enhance the mind of students to do reflection." which had a mean of 4.30 and a standard deviation of 13.23. This is followed in seventh place by "I believe

that the Risale-i Nur Textbook raises students who learn critical and abstract thinking.” which had a mean of 4.24 and a standard deviation of 1.18.

Eighth in rank is “I believe that the Risale-i Nur Textbook helps dramatically to enhance classroom instruction, thanks to its reflective and investigative nature that impels students to wonder and think deeply and provokes the curiosity of students with comparisons, parables.” which had a mean of 4.22 and a standard deviation of 0.66. Ninth in rank is the statement “I learned from the Risale-i Nur Textbook that religion and science is at peace with each other; they can go hand in hand in seeking truth.” which had a mean of 4.16 and a standard deviation of 0.41. Ranked tenth is “I learned that the Risale-i Nur Textbook is against conflict, poverty and ignorance which are the basic problems in ARMM and teaches the student how to fight with these three enemies by weapons of unity, industry and education.” and had a mean of 3.98 and a standard deviation of 0.90. The average mean rating for this category is 4.36, interpreted as Strongly Agree.

Based on the preceding outcomes, the respondents, on the average, strongly agree to the importance of values and concepts gained from learning the Risale-i Nur Textbooks.

Table 12
Perceived impression of the students regarding the contribution
of the Risale-i Nur Textbook in the resolution
of social problems/issues in ARMM

Questions	Weighted Mean	Standard Deviation	Descriptive Rating	Rank
Q10. I believe that the Risale-iNur textbook should be taught not only at PMTC but also at other schools.	4.64	16.17	Strongly Agree	1
Q6. I believe that the explanations and teachings of the Risale-iNur Textbook are very applicable and practicable for students.	4.54	2.83	Strongly Agree	2
Q9. I would strongly recommend adopting the ways of the Risale-iNur in developing instruction modules on ISLAM in the future.	4.30	13.05	Strongly Agree	3
Q3. I will recommend the learning of the Risale-iNur textbook to many of my friends.	4.22	10.15	Strongly Agree	4.5
Q8. I believe that the Risale-iNur textbook enhances classroom instruction because it increases student participation.	4.22	11.09	Strongly Agree	4.5
Q4. I believe that the Risale-iNur textbook has a distinct and unique approach to its subject matter.	4.14	9.40	Agree	5
Q1. I believe that the Risale-iNur textbook contributes in solving social problems because Risale-I Nur focuses on personal transformation as a good start in solving social problems.	4.06	12.50	Agree	6
Q2. I believe that the contents of the Risale-iNur textbook are more of 'transformative' information, while the contents of other textbooks tend to be only more "informative".	3.92	5.03	Agree	7.5
Q7. I believe that the Risale-iNur textbook is more effective and reliable than other Islamic textbooks.	3.92	7.04	Agree	7.5
Q5. I like the Risale-iNur textbook due to its profundity and lack of less dogma therefore it does not consist of mere blind imitation	3.90	10.47	Agree	8
AVERAGE	4.19	9.77	Agree	

Scaling: 1.00 - 1.79 Strongly Disagree, 1.8 - 2.59 Disagree, 2.60 - 3.39 Undecided, 3.40 - 4.19, Agree 4.20 - 5.00 Strongly Agree

As presented in Table 12 previously, the mean ratings of the perceived impression of the students regarding the contribution of the Risale-i Nur Textbook in the resolution of social problems/issues in ARMM. The first in rank is the statement “I believe that the Risale-i Nur Textbook should be taught not only at PMTC but also at other schools.” and this had a mean of 4.64 and a standard deviation of 16.17. This is followed in second place by “I believe that the explanations and teachings of the Risale-i Nur Textbook are very applicable and practicable for students.” and this had a mean of 4.54 and a standard deviation of 2.83.

Ranked third is “I would strongly recommend adopting the ways of the Risale-i Nur in developing instruction modules on ISLAM in the future.” and this had a mean of 4.30 and a standard deviation of 13.05. Fourth in rank is shared by two statements, namely “I will recommend the learning of the Risale-i Nur textbook to many of my friends.” and “I believe that the Risale-i Nur textbook enhances classroom instruction because it increases student participation.” which both had a mean of 4.22. However, the former statement had a standard deviation of 10.15, while the latter had a standard deviation of 11.09. Fifth in rank is “I believe that the Risale-i Nur Textbook has a distinct and unique approach to its subject matter.” which had a mean of 4.14 and a standard deviation of 9.40. The sixth in rank is the statement “I believe that the Risale-i Nur Textbook contributes in solving social problems

because Risale-i Nur focuses on personal transformation as a good start in solving social problems.” which had a mean of 4.06 and a standard deviation of 12.50. This is followed in seventh place by “I believe that the Risale-i Nur Textbook raises students who learn critical and abstract thinking.” which had a mean of 4.24 and a standard deviation of 12.18. Seventh in rank is shared by two statements, namely “I believe that the contents of the Risale-i Nur textbook are more of ‘transformative’ information, while the contents of other textbooks tend to be only more “informative”.” and “I believe that the Risale-i Nur Textbook is more effective and reliable than other Islamic textbooks.” which both had a mean of 3.92. However, the former statement had a standard deviation of 5.03, while the latter had a standard deviation of 7.04. Eighth in rank is “I like the Risale-i Nur Textbook due to its profundity and lack of less dogma therefore it does not consist of mere blind imitation” which had a mean of 3.90 and a standard deviation of 10.47. The average mean rating for this category is 4.19 and is interpreted as Agree.

As perceived by student-respondents, they agreed on the features that the textbooks are more of ‘transformative’ information, while the contents of other textbooks tend to be only more “informative”. It suggests that Risale-i Nur would not only give so much information unlike other Islamic Books but could transform the values and beliefs of every individual, thus maintaining and sustaining harmonious

relationship among others. If understood well, then it would really solve chaos and create harmony in the society. It is implied from the foregoing results that the respondents, on the average, agree that the Risale-i Nur textbook help contribute to the resolution of social problems/issues in ARMM.

Problem 5. What are the respondents' recommendations for the improvement of the Risale-i Nur Textbooks?

The data in table 13 displays the mean ratings of the recommendations of students towards the improvement of the Risale-i Nur textbook. Ranking first is the statement "I recommend that the Risale-i Nur textbook be translated in local language to reach, inspire and help more people." and this had a mean of 4.50 and a standard deviation of 13.08.

In second rank is the statement "I think that Risale-i Nur textbooks on Islam-II and III need to be published and introduced to the ARMM educational curriculum." and this had a mean of 4.44 and a standard deviation of 11.36. Ranked third is "I think that the Risale-i Nur textbook needs to be improved to motivate students more to improve their Islamic knowledge." and this had a mean of 4.42 and a standard deviation of 11.27.

Table 13
Respondents Recommendations towards the improvement
of the Risale-i Nur Textbook

Questions	Weighted Mean	Standard Deviation	Descriptive Rating	Rank
Q2. I recommend that the Risale-Nur Textbook be translated in local language to reach, inspire and help more people.	4.50	13.08	Strongly Agree	1
Q5. I think that Risale-I Nur textbooks on Islam-II and III need to be published and introduced to the ARMM educational curriculum.	4.44	11.36	Strongly Agree	2
Q8. I think that the Islam-I Risale-iNur textbook needs to be improved to motivate students more to improve their Islamic knowledge.	4.42	11.27	Strongly Agree	3
Q10. I think that the Islam-I Risale-iNur textbook should provide more sample workshops and activities that we can do inside the class.	4.35	11.53	Strongly Agree	4
Q6. I think that the current Islam-I Risale-iNur textbook needs some modification so that it can readily be related to daily life and interactions with others nowadays.	4.33	11.60	Strongly Agree	5
Q7. I think that the Islam I Risale-iNur textbook needs some modification so that it is written in a more interesting and engaging manner.	4.23	7.00	Strongly Agree	6
Q4.I think that the Islam-I Risale-iNur textbook needs to be revised in order to meet the contemporary needs of Filipino Muslims today.	3.94	9.91	Agree	7
Q1. I think that the writing style and presentation of concepts in the Islam-I Risale-iNur textbook are not easy to comprehend by average learners.	3.79	8.45	Agree	8
Q9. I think that the Islam-I Risale-I Nur textbook is unable to provide a very well organized and systematic presentation of topics.	3.52	5.68	Agree	9
Q3. I think that the teachers of Islam-I do not make optimal use of the Islam-I Risale-iNur textbook.	3.38	8.82	Agree	10
AVERAGE	4.09	9.87	Agree	

Scaling: 1.00 - 1.79 Strongly Disagree, 1.8 - 2.59 Disagree, 2.60 - 3.39 Undecided, 3.40 - 4.19, Agree 4.20 - 5.00 Strongly Agree

Fourth in rank is “I think that the Risale-i Nur textbook should provide more sample workshops and activities that we can do inside the class.” which had a mean of 4.35 and a standard deviation of 11.53. Fifth

in rank is “I think that the current Risale-i Nur textbook needs some modification so that it can readily be related to daily life and interactions with others nowadays.” which had a mean of 4.33 and a standard deviation of 1.60. The sixth in rank is the statement “I think that the Risale-i Nur textbook needs some modification so that it is written in a more interesting and engaging manner.” which had a mean of 4.23 and a standard deviation of 0.70. In seventh place is “I believe that the Risale-i Nur textbook raises students who learn critical and abstract thinking.” which had a mean of 4.24 and a standard deviation of 0.18. Seventh in rank is “I think that the Risale-i Nur textbook needs to be revised in order to meet the contemporary needs of Filipino Muslims today.” which had a mean of 3.94 and a standard deviation of 0.91. Eighth in rank is “I think that the writing style and presentation of concepts in the Risale-i Nur textbook are not easy to comprehend by average learners.” which had a mean of 3.79 and a standard deviation of 0.45. Ninth in rank is the statement “I think that the Risale-i Nur textbook is unable to provide a very well organized and systematic presentation of topics.” which had a mean of 3.52 and a standard deviation of 0.68. Ranked tenth is “I think that the teachers of Islam-I do not make optimal use of the Risale-i Nur textbook.” and had a mean of 3.38 and a standard deviation of 0.82. The average mean rating for this category is 4.09 and is interpreted as Agree.

It further suggests that students have agreed on the features Risale-i Nur textbook needs to be revised in order to meet the contemporary needs of Filipino Muslims today. It implies that some of the student-respondents were able to understand some of the texts found in the materials and some also were not and they have suggested that contents should be revised.

Based on the listed findings, it can be taken to mean and consideration that the respondents, on the average, agreed that the Risale-i Nur textbooks should be improved so that it could be optimized in terms of its utilization.

Problem 6. From the findings, what revisions can be made to the Risale-i Nur textbooks used in teaching Islamic Subjects?

The data in table 14 show that there were areas of improvement that need to be addressed in order for the Risale-i Nur textbooks became meaningful to the users most especially to the students who are the major recipients. It is believed that the proposed revisions would somehow ease the burden of the teachers in facilitating this kind of books to their students.

Table 14
Areas of Improvements in Risale-i Nur Textbooks
and its Proposed Revisions

Areas for Improvement	Proposed Revisions
-The kind of English used in the textbooks is difficult and terminologies need to be simplified for the students to understand	- Groups of expert-translators would assess its contents and be able to modify the texts and terminologies into simpler forms
-The students are unfamiliar with the style and methodology of the books.	- Further trainings and seminars on the original texts which contained the styles and methodologies
-Make it more motivational for students to improve their Islamic Knowledge	- Making video clips and other multi-media presentations using students' local language
-Make the use of the textbooks more engaging to the students	- Providing more enrichment activities like organizing trainings and workshops with regard to the full utilization of Risale-i Nur Collections.
- Language and Culture Barrier in the Community	- The language of the stories in the textbooks should be translated into the level of understanding of the students. That is, making the book in simpler form.
Innovations on the Teaching Methodology and Styles of Islamic Subjects Integrating RNT	Paradigm shift from traditional way of teaching into the latest trends of teaching and learning process like introducing computer technology in Islamic Classroom Instructions

The data above further suggests that Risale-i Nur textbooks should undergo further revisions and modifications so that it would be more appealing for the readers such as students, teachers, and other people who have ultimate concern in the existence of life and the universe. Though, it's difficult to dig the real meaning of each line in the texts, however, it somehow challenges every reader to really think and reflect and use their critical thinking abilities. Naturally, it contents really

tickles the mind of every individual. Its poetic styles and forms made the readers interested to ponder. Every line suggests meaning and that meaning differs based on the individual common understanding and interpretations. Somehow, the contents of the book made every reader to transform into a better person in the society. The books were unique in forms and styles. If it would be understood well, it contributes many values for students and teachers personal and professional life.

Moreover, the great challenge now is making the textbooks simpler in forms and styles than the original one. Group of Risale-i Nur textbooks experts and expert-translators should work hand –in hand so that these books would become useful, accessible and available to everybody most especially in ARMM, other Muslim areas in Mindanao and even in the entire Philippines.

Furthermore, the textbooks would somehow contribute in solving the poverty, conflicts between Christian and Muslims, and other forms of chaos and crisis experienced by the people in Western Mindanao Region. Through Risale-i Nur Institute, it would be great opportunities for the usage of these textbooks in peace negotiation for conflicts between parties of different views and principles, peace fora and dialogue programs and projects for better Mindanao leading into a progressive and competitive Philippine nation.

CHAPTER 5

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the summary of the findings of the study taken from the Focused Group Discussion, survey questionnaires administered to the student-respondents, interview to the ARMM CHED Commissioner, and self teaching observation at PMTC . Also, this chapter includes significant conclusions which were drawn from the analysis of the data. Important recommendations are then given by the researcher.

Summary of Findings

This study was pursued in order to promote the integration of the Risale-i Nur textbooks into the curriculum of the Autonomous Region in Muslim Mindanao (ARMM) educational system. Specifically, it sought answers to the following questions: (1) What is the profile of the FGD participants, teachers and experts in the field, student-respondents and ARMM CHED Commissioner?, (2) What are common content-related problems encountered by teachers and students considering present textbooks used in Islamic subjects at the ARMM?, (3) How do the Risale-i Nur textbooks enhance classroom instruction of Islamic subjects?, (4) How do the respondents perceived the Risale-i Nur textbooks contribution to the attainment of the objectives of Islamic Subjects?, (5) What are the respondents' recommendations for the improvement of the Risale-i Nur textbooks?, and (6) From the findings,

what revisions can be made to the Risale-i Nur textbooks used in teaching Islamic Subjects?

The researcher used a descriptive method design for this qualitative-quantitative inquiry which is deemed as the most appropriate and effective method to attain the stated objectives. A descriptive study describes the nature of a situation as it exists; it explores and documents the course of a particular phenomenon - events, beliefs, attitudes, structures, processes and salient behaviours. It involves the description, recording, analysis and interpretation of what the phenomenon of interest is. It is used in many fields of investigation due to its applicability to solve different kinds of problems.

This study therefore made use of the Focused Group Discussion (FGD) method as well as a self-made survey questionnaires. For the FGD, ten Risale-i Nur experts were asked to share their ideas regarding the common content-related problems encountered by teachers and students in terms of the present textbooks being used in Islamic subjects at the ARMM as well as what areas of classroom instruction that the Risale-i Nur Textbooks could help in their enhancement. A set of guide questions were used by the researcher to draw out from the FGD participants the necessary responses for the study. For the survey, a total of fifty students from Philippine Muslim Teachers' College (PMTTC) were administered a thirty item questionnaire.

Analysis of the data yielded the following findings:

1. Student-respondents were all females because PMTC is an exclusive college institution for women. There were 47 singles out of fifty student-respondents due to the fact that they were still studying for a college degree and therefore they prioritized finishing their studies over other matters. FGDs participants were 5 experts and 5 teachers who have high personal and professional qualifications. Also, special interview with the ARMM CHED Commissioner who graduated Doctor of Philosophy in Educational Management from Ateneo de Cagayan, Xavier University, Cagayan de Oro City, Philippines in 1987, Regional Chairman II and Managing Commissioner of the Commission on Higher Education of the Autonomous Region in Muslim Mindanao.
2. The kind of English used is too difficult for the students to understand, topics tackled are too common with those in other Islamic books, students are unfamiliar with the style and methodology of the books, and terminologies need to be simplified for the students to understand the content of the books.
3. The contents of the books encourage reflection and participation, use the “Traveller” method, thought provoking, very applicable, more transformative and effective when explaining Islamic topics, more comprehensive in tackling Islamic topics, encourage personal

- reflection, encourage critical thinking, and are reliable since they are from trusted sources.
4. It reveals that Risale-i Nur textbooks can contribute in solving the social problems/issues here in ARMM. As perceived by the participants, the books can help eradicate the ignorance of the Muslim youth, promote personal transformation, promote critical and abstract thinking, grow up into real Muslim leaders and promote accountability.
 5. The first rank 5 strongly agreed recommendations from students were Risale-i Nur Textbook be translated in local language to reach, inspire and help more people, published and introduced to the ARMM educational curriculum, be improved to motivate students more to improve their Islamic knowledge, should provide more sample workshops and activities that we can do inside the class, and needs some modification so that it can readily be related to daily life and interactions with others nowadays.
 6. Risale-i Nur textbooks have still areas for improvement to make it more motivational for students to improve their Islamic Knowledge and make use of the textbooks more engaging to the students.
- Language and Culture Barrier in the Community and Innovations on

the Teaching Methodology and Styles of Islamic Subjects Integrating RNT were some additional issues to be addressed.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

The results of the Focus Group Discussion with the Risale-i Nur experts can be read to mean that the foremost issue with the contents of Risale-i Nur textbooks is the difficult kind of English that it uses, making it challenging for average readers to fully grasp the message of the books. The Risale-i Nur experts most like the textbooks as they encourage the students to possess critical thinking and take part in class participation. They also think that the Risale-i Nur textbooks can help enhance classroom instruction best by encouraging reflection and/or participation among the students. Furthermore, the FGD participants consider the books as more transformative and effective when explaining Islamic topics compared to other texts and that the books can actually help eliminate the ignorance of the Muslim youth.

The respondents to the survey questionnaire can be said to strongly agreed to the importance of values and concepts gained from learning the Risale-i Nur textbook. To students, the Risale-i Nur textbook can help contribute to the resolution of social problems and issues in ARMM. However, the students also agreed that the Risale-i Nur textbook should be improved in

several ways in order for the books to be fully appreciated and utilized by learners.

The potential of Risale-i Nur textbooks in changing the traditional beliefs of Muslim Education were quiet high. Somehow, it would answer the quest and demand of ARMM and maybe the Bangsamoro people on Islamic Education in the future.

Recommendations

Taking into account the conclusions and implications, the researcher would like to recommend the immediate revisions for Risale-i Nur textbooks so that it would be integrated in Islamic subjects in ARMM Higher Education Institutions (HEIs) in coordination with the Risale-i Nur and the Commission on Higher Education in Autonomous Region in Muslim Mindanao (CHED-ARMM). Furthermore, the researcher would like to strongly recommend adapting the ways of the Risale-i Nur textbooks in developing instructional modules on Islam in the future. Moreover, the researcher would like to suggest that the Risale-i Nur textbooks should be used by other HEIs in ARMM, aside from PMTC.

These recommendations are made based on the evidence from the FGD and questionnaires which support the view that the Risale-i Nur textbooks have the great potential to educate and mold the Muslim students in ARMM into Muslim leaders, who can apply abstract and critical thinking, are

participative and self-reflective, thanks to the unique, dynamic, transformative and effective way that Risale-i Nur textbooks teach and handle Islamic subjects.

Risale-i Nur textbooks teach universal values that are true to the values taught in the different religions in the world. Hence, their textbooks should also be read by non-Bangsamoro people to enlighten them on the beauty of Islam religion and perhaps start to appreciate their Muslim brothers in the south.

It is recommended to the national government that they should authorize the CHED-ARMM to handle the integration of Islamic Education in the Philippines particularly in the Muslim dominated areas. This means that no other agency of the government like the CHED-ARMM could help in the full implementation of the Islamic Education in all levels (CHED-ARMM, TESDA, DepEd and DOST).

There should be another group of students to be studied on the effects of Risale-i Nur textbooks on their academic performance wherein other research design will be utilized.

- | | | | | | |
|--|---|---|---|---|---|
| 6. I learned that the Risale-i-Nur textbook is against conflict, poverty and ignorance which are the basic problems in ARMM and teaches the student how to fight with these three enemies by weapons of unity, industry and education. | 1 | 2 | 3 | 4 | 5 |
| 7. I believe that the Risale-I Nur textbook has taught me to use logic and it promotes reflection. There are activities in the textbook that enhance the mind of students to do reflection. | 1 | 2 | 3 | 4 | 5 |
| 8. I believe that the Risale-I Nur textbook induced students such as myself to seek further understanding and research on topics. | 1 | 2 | 3 | 4 | 5 |
| 9. I believe that the Risale-I Nur textbook has not only touched the heart of student such as myself in a religious education, it also touched the student`s intellect and mind as religious education. | 1 | 2 | 3 | 4 | 5 |
| 10. I learned from the Risale-I Nur textbook the basics of religion as well as higher, more noble concepts and values in Islam. | 1 | 2 | 3 | 4 | 5 |

B. What are the Students' Impression Regarding the Risale-i Nur Textbooks

- | | SA | A | U | D | SD |
|--|----|---|---|---|----|
| 1. I believe that the Risale-I Nur textbook contributes in solving social problems because Risale-i Nur focuses on personal transformation as a good start in solving social problems. | 1 | 2 | 3 | 4 | 5 |
| 2. I believe that the contents of the Risale-I Nur textbook are more of 'transformative' information, while the contents of other textbooks tend to be only more "informative". | 1 | 2 | 3 | 4 | 5 |
| 3. I will recommend the learning of the Risale-I Nur textbook to many of my friends. | 1 | 2 | 3 | 4 | 5 |
| 4. I believe that the Risale-I Nur textbook has a distinct and unique approach to its subject matter. | 1 | 2 | 3 | 4 | 5 |
| 5. I like the Risale-I Nur textbook due to its profundity and lack of less dogma therefore it does not consist of mere blind imitation | 1 | 2 | 3 | 4 | 5 |
| 6. I believe that the explanations and teachings of the Risale-I Nur Textbook are very applicable and practicable for students. | 1 | 2 | 3 | 4 | 5 |
| 7. I believe that the Risale-I Nur textbook is more effective and reliable than other Islamic textbooks. | 1 | 2 | 3 | 4 | 5 |
| 8. I believe that the Risale-I Nur textbook enhances classroom instruction because it increases student participation. | 1 | 2 | 3 | 4 | 5 |
| 9. I would strongly recommend adopting the ways of the Risale-i Nur in developing instruction modules on ISLAM in the future. | 1 | 2 | 3 | 4 | 5 |
| 10. I believe that the Risale-I Nur textbook should be taught not only at PMTC but also at other schools. | 1 | 2 | 3 | 4 | 5 |

C. What Can Be Improved Regarding the Risale-i Nur Textbooks

	SA	A	U	D	SD
1. I think that the writing style and presentation of concepts in the Risale-I Nur textbook are not easy to comprehend by average learners.	1	2	3	4	5
2. I recommend that the Risale-Nur Textbook be translated in local language to reach, inspire and help more people.	1	2	3	4	5
3. I think that the teachers of Islam do not make optimal use of the Risale-I Nur textbook.	1	2	3	4	5
4. I think that the Risale-I Nur textbook needs to be revised in order to meet the contemporary needs of Filipino Muslims today.	1	2	3	4	5
5. I think that Risale-I Nur textbooks on Islam-II and III need to be published and introduced to the ARMM educational curriculum.	1	2	3	4	5
6. I think that the current Risale-I Nur textbook needs some modification so that it can readily be related to daily life and interactions with others nowadays.	1	2	3	4	5
7. I think that the Risale-I Nur textbook needs some modification so that it is written in a more interesting and engaging manner.	1	2	3	4	5
8. I think that the Risale-I Nur textbook needs to be improved to motivate students more to improve their Islamic knowledge.	1	2	3	4	5
9. I think that the Risale-I Nur textbook is unable to provide a very well organized and systematic presentation of topics.	1	2	3	4	5
10. I think that the Risale-I Nur textbook should provide more sample workshops and activities that we can do inside the class.	1	2	3	4	5

Appendix B

Risale-i Nur Textbooks

Risale-i Nur textbooks (Islam – 1,2,3,4) were prepared by 10 experts people in Turkey, namely:

(1) Dr. Musa K. Yilmaz, Head of the Department of Basic Islamic Sciences at Harran University of Turkey,

(2) Prof. Ali Bakkal, Faculty of Theology of Turkey at Mediterranean University,

(3) Dr. Hikmet Akdimer, Faculty of Theology,

(4) Dr. Mehmet Dilek at Mediterranean University,

(5) Dr. Adem Tatli, biologist and editor at Mediterranean University,

(6) Dr. Omer Riza Akgun , the founder of the University of Dumlupinar,

(7) Dr Mehmet Dilek, Lecturer

(8) Hatem Ozpolat, responsible of Nur Movement in Malatya City

(9) Abdulkadir Aydin Lecturer

(10) Dr Yunus Cengel, General Coordinator of Mechanical Engineering at University of Nevada (1984-2011), and Rector Consultant at Adnan Menderes University.

The Quran addresses the mind and reason of human beings and invites them to think reasonably. The cure for the spiritual wounds of today's human beings, who are spiritually wounded by materialistic philosophy, is in the Quran. Acting upon this thought, expert people wrote four books using their knowledge and education experience accumulated throughout years. These books are “**Fundamentals of Belief**”, “**Worshipping in Islam**”, “**Prophethood** and **Islamic Ethic**”

These books were written at the level of university students and in accordance with the curriculum.

We would like to thank the people who contributed to the preparation of these books, which we regard as a good cure for the spiritual crisis today's human beings have fallen into.

We would like to offer sincere thanks especially to İhsan Kasım Salihi, who encouraged us to write such books, to Muhammed Rıza Dalkılıç, Olgay Şerbetciođlu, who provided us with a comfortable working environment, to Yunus Emre Barun, Osman Kan and Şerif Sađlar, who helped in editing and proofreading.

We ask Allah to forgive our mistakes and request our readers to help correct our mistakes.

**2008 /Ankara
Preparation Committee**

Some Original Texts From Risale-i Nur Textbooks

What is Man?

“Man is the final and most comprehensive fruit of the tree of the universe,

And in respect of the Muhammad (Peace and blessings be upon him)
Reality is its original seed,

And the supreme sign of the Quran of the universe,

And he is its Throne Verse bearing the Greatest Name,

And the most honored guest in the palace of the universe,

And the most active functionary empowered over the other
inhabitants of the palace,

And the official charged with overseeing the income and expenditure,
and the planting and cultivation of the gardens in the quarter of the
earth in the city of the universe,

And is its most noisy and responsible minister, equipped with
hundreds of sciences and thousands of art,

And an inspector and sort of vicegerent of the Monarch of Pre-Eternity
and Post-Eternity, under His close scrutiny, in the region of the earth in
the country of the universe,

And one with disposal over it whose actions, particular and universal,
are all recorded,

And who has undertaken the Supreme Trust, from which the heavens and earth and mountains shrank,

And before whom are two roads, on one of which he is the most wretched of living beings, and on the other, the most fortunate,

And he is a universal bondsman charged with most extensive worship,

And the place of manifestation of the Greatest Name of the Monarch of the universe and a comprehensive mirror of all His Names and a special addressee of His, with the best understanding of His Divine addresses and speech,

And the most needy of the living beings of the universe,

And a wretched living creature who has innumerable desires and goals, numberless enemies and things that harm him, despite his infinite poverty and impotence,

And the richest in regard to abilities and potentialities,

And the most suffering in respect of the pleasures of life, whose enjoyment is marred by ghastly pains,

And the most needy and wanting, and worthy and deserving of immortality, and seeks and beseeches eternal happiness with endless prayers, and if all the pleasures of this world were given him, his desire for immortality would not be satisfied,

And who loves to the degree of worshipping Him the One Who bestows bounties on him, and makes Him loved and is loved and a

wondrous miracle of the power of the Eternally Besought One and a strange creature”. (Said Nursi, The Rays)

About Prophethood;

“ If an incomprehensible book has no author, it consists only of meaningless paper” words “*Man needs a Prophet that will necessarily hold the scales and the divine justice. “Pre-Eternal Power, which does not leave ants without a prince, or bees without a queen, certainly does not leave mankind without prophets. The secret of the order of the world wants it to be like that, no doubt.”* (Seeds of Reality, From Risale-i Nur Collection)

About Hereafter;

First Aspect: Is it at all possible that in any kingdom, and particularly so splendid a kingdom as this, there should be no reward for those who serve obediently and no punishment for those who rebel? Reward and punishment are virtually non-existent here; there must therefore be a Supreme Tribunal somewhere else. (The Words, Said Nursi)

About Resurrection;

“Thus in the gathering and dispersal that takes place every spring we see that in a very short time Allah gathers and then disperses millions of different kinds of animals and plants. He revives and restores the roots of all the trees and plants, as well as some animals. He recreates others in a form so similar as to be almost identical. The seeds which appear, in their outward form, to be so close to each other, nonetheless, in the course of six days or six weeks, become distinct and differentiated from each other, and then with extreme speed, ease and facility, are brought to life in the utmost order and equilibrium. Is it at all possible that for the One Who does all of this anything should be difficult; that He should be unable to create the heavens and the earth in six days; that He should be unable to resurrect men with a single blast? No, by no means is it possible!” (Nursi, The Words)

DESCRIPTION OF THE QURAN

The Quran is a pre-eternal translation of the universe.

It is the interpretation of this universe.

It is the explorer of the treasures of Allah’s beautiful names.

It is a language of the world of ghaib.

It is a sun of the Islamic world.

It is a map of the hereafter world.

It is a book that informs about Allah along with His personality, attributes, names and works.

The Quran is the book of law of the mankind.

The Quran is a book of wisdom.

It is a book of prayer.

It is a book of call.

It is a book of worshipping,

It is a book of orders,

It is a book of remembrance of Allah,

It is a book of thought.

Consequently, although the Quran seems to be only one book, it is as if thousands of books in terms of the sciences and the knowledge it contains.

There is a high fluency in the recital of the Quran. It is not difficult for the tongue. It gives pleasure as you read it. It smells like musk. The Quran is strength and nourishment for the heart. It is a cure for the souls. Reciting it repeatedly increases the pleasure. Repetition of the nourishment increases the strength. The taste increases by repetition since it becomes more familiar and close.(Said Nursi, Isaretul I`caz)

About Existence of God;

...“For example, a well-equipped pharmacy with life-giving potions and cures in every jar weighed out in precise and wondrous measures doubtless shows an extremely skilful, practised, and wise pharmacist. In the same way, to the extent that it is bigger and more perfect and better stocked than the pharmacy in the market-place, the pharmacy of the globe of the earth with its living potions and medicaments in the jars which are the four hundred thousand species of plants and animals shows and makes known to eyes that are blind even -by means of the measure or scale of the science of medicine that you study- the All-Wise One of Glory, Who is the Pharmacist of the mighty pharmacy of the earth.

“To take another example; a wondrous factory which weaves thousands of sorts of cloth from a simple material doubtless makes known a manufacturer and skilful mechanic. In the same way, to whatever extent it is larger and more perfect than the human factory, this travelling dominical machine known as the globe of the earth with its hundreds of thousands of heads, in each of which are hundreds of thousands of factories, shows and makes known -by means of the

measure or scale of the science of engineering which you study- its Manufacturer and Owner.

“And, for example, a depot, store, or shop in which has been brought together and stored up in regular and orderly fashion a thousand and one varieties of provisions undoubtedly makes known a wondrous owner, proprietor, and overseer of provisions and foodstuffs. In just the same way, to whatever degree it is vaster and more perfect than such a store or factory, this food store of the Most Merciful One known as the globe of the earth, this Divine ship, this dominical depot and shop holding goods, equipment, and conserved food, which in one year travels regularly an orbit of twenty-four thousand years, and carrying groups of beings requiring different foods and passing through the seasons on its journey and filling the spring with thousands of different provisions like a huge waggon, brings them to the wretched animate creatures whose sustenance has been exhausted in winter, -by means of the measure or scale of the science of economics which you study- this depot of the earth makes known and makes loved its Manager, Organizer, and Owner.

“And, for example, let us imagine an army which consists of four hundred thousand nations, and each nation requires different provisions, uses different weapons, wears different uniforms, undergoes different drill, and is discharged from its duties differently. If this army and camp has a miracle-working commander who on his own provides all those different nations with all their different provisions, weapons,

uniforms, and equipment without forgetting or confusing any of them, then surely the army and camp show the commander and make him loved appreciatively. In just the same way, the spring camp of the face of the earth in which every spring a newly recruited Divine army of the four hundred thousand species of plants and animals are given their varying uniforms, rations, weapons, training, and demobilizations in utterly perfect and regular fashion by a single Commander-in-Chief Who forgets or confuses not one of them -to whatever extent the spring camp of the face of the earth is vaster and more perfect than that human army, -by means of the measure or scale of the military science that you study- it makes known to the attentive and sensible, its Ruler, Sustainer, Administrator, and Most Holy Commander, causing wonderment and acclaim, and makes Him loved and praised and glorified.

“Another example: millions of electric lights that move and travel through a wondrous city, their fuel and power source never being exhausted, self-evidently make known a wonder-working craftsman and extraordinarily talented electrician who manages the electricity, makes the moving lamps, sets up the power source, and brings the fuel; they cause others to congratulate and applaud him, and to love him. In just the same way, although some of the lamps of the stars in the roof of the palace of the world in the city of the universe -if they are considered in the way that astronomy says- are a thousand times larger than the earth and move seventy times faster than a cannon-ball, they do not spoil their

order, nor collide with one another, nor become extinguished, nor is their fuel exhausted. According to astronomy, which you study, for our sun to continue burning, which is a million times larger than the earth and a million times older and is a lamp and stove in one guest-house of the Most Merciful One, as much oil as the seas of the earth and as much coal as its mountains or as many logs and much wood as ten earths are necessary for it not to be extinguished. And however much greater and more perfect than this example are the electric lamps of the palace of the world in the majestic city of the universe, which point with their fingers of light to an infinite power and sovereignty which illuminates the sun and other lofty stars like it without oil, wood, or coal, not allowing them to be extinguished or to collide with one another, though travelling together at speed, to that degree -by means of the measure of the science of electricity which you either study or will study- they testify to and make known the Monarch, Illuminator, Director, and Maker of the mighty exhibition of the universe; they make Him loved, glorified, and worshipped.

“And, for example, take a book in every line of which a whole book is finely written, and in every word of which a sura of the Qur’an is inscribed with a fine pen. Being most meaningful with all of its matters corroborating one another, and a wondrous collection showing its writer and author to be extraordinarily skilful and capable, it undoubtedly shows its writer and author together with all his perfections and arts as

clearly as daylight, and makes him known. It makes him appreciated with phrases like, “What wonders God has willed!” and “Blessed be God!” Just the same is the mighty book of the universe; we see with our eyes a pen at work which writes on the face of the earth, which is a single of its pages, and on the spring, which is a single folio, the three hundred thousand plant and animal species, which are like three hundred thousand different books, all together, one within the other, without fault or error, without mixing them up or confusing them, perfectly and with complete order, and sometimes writes an ode in a word like a tree, and the complete index of a book in a point-like seed. However much vaster and more perfect and meaningful than the book in the example mentioned above is this compendium of the universe and mighty embodied Qur’an of the world, which is infinitely full of meaning and in every word of which are numerous instances of wisdom, to that degree - in accordance with the extensive measure and far-seeing vision of the natural science that you study and the sciences of reading and writing that you have practised at school- it makes known the Inscriber and Author of the book of the universe together with His infinite perfections. Proclaiming “God is Most Great!”, it makes Him known. Uttering phrases like “Glory be to God!”, it describes Him. Acclaiming Him with words like “All praise be to God!”, it makes Him loved. (The Rays, Said Nursi)

Appendix C

Name (optional):

Age:

Sex:

Address:

Position:

Number of years in teaching:

Ethnic affiliation/Tribe:

Civil Status:

For the teachers and Experts on Risale-i Nur Textbook;

- 1) What common problems (context-related or otherwise) did you encounter with the previous textbooks?

- 2) Do you like/dislike the textbooks from the Risale-i-Nur? Why or why not?

- 3) Do you think that the Risale-i-Nur textbooks can help you enhance classroom instruction? In what ways?

- 4) What differences do you find between the Risale-i-Nur textbooks and the previous textbooks?

- 5) Do you think the Risale-i-Nur textbooks can contribute in solving the social problems/issues here in ARMM? In what ways?

	Participant-3	<p>topics are discussed in those textbooks, they are discussed in passing and not at length.</p> <p>At first it was a little bit difficult using the previous Risale-i Nur textbook because the English words were deep. I myself need to simplify those difficult words for the students to understand the subject matter. There is a challenge how to make the discussions lively so the students will not feel bored. Another problem I encountered using the Risale-i Nur Textbook was the level of understanding of the students. If there are students who can easily understand the subject matter there are also students who had hard time to comprehend the subject matter. At first I saw that the students feel very strange because it was their first time maybe to encounter that the teacher is not using the traditional madrasa form of teaching. It's their first time also to experienced workshops and reflections inside the class. Later on the committee who were assigned for the textbook project edited, simplified, and added lots of</p>
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		activities/workshops, illustrations to make the textbooks more attractive to its readers.
	Participant-4	I didn't encounter problems in textbook maybe just difficult English words.
	Participant-5	It needs more revisions. Some terminologies should be simplified in order for the students to read understand them very easily.
	Participant-6	Basically problem was about the style and methodology of the book, Risale-i Nur based text book has a distinct and unique approach which appears unfamiliar to the students, hence we needed to make students become acquainted with the methodology and that was the biggest challenge I have faced.
	Participant-7	The previous books I have seen that just repeat traditional information which has been written before so sometimes there is contradiction between past and present.
	Participant-8	The common problems that I have encountered

	Participant-9	<p>on Risale-I Nur Collections based on what I have noticed during my stay in Turkey at Adiyaman is that the Risale-I Nur text collections has a very difficult English to understand and the construction of grammar are more on poetry.</p> <p>It should have more practical information than theoretical. And the level of english should be more understandable for the students who study first Year College.</p>
	Participant-10	<p>Most of the textbooks on Islamic education which are used in ARMM are classical Islamic books which were simplified by local Ustads/Ustadjes. Those materials are based on simple memorization and it requires classical one way teaching or lecture style modules. In some provinces particularly Lanao Del Sur and Islands Provinces teachers just copies the books of Salafi Saleehen which are more or less thousand year old. And it teaches basic Islamic information mostly known by students in an early</p>

		<p>age either from families or from summer short courses like prayers, memorization of some parts of Quran and the biography of Prophet. Methodology that used by these scholars are far from modern educational methodologies. And those text books sometimes do not answer the contemporary spiritual problems, questions and needs of students.</p>
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Table 2.Reasons for Liking/Disliking Risale-i Nur Textbooks

FGD Questions	Name of the Respondent	Answer/s of the Respondent
2.) Do you like/dislike the textbooks from the Risale-i-Nur? Why or why not?	Participant-1	I like the textbooks of Risale-i-Nur very much. The contents are transformational; not only intellectually but also emotionally. It does not only target the intellect but more so of the heart.
	Participant-2	When I first encountered the Risale, it immediately struck a mental chord since I was having this question for a while and have asked some learned Ulama about it. Although

	Participant-3	<p>they gave me answers but it left me wanting and made me look for a more plausible and convincing explanation. Upon reading the 26th Word on Qadar, I was able to connect all the dots about this very essential article of belief in Islam.</p> <p>The thing that I like most about the Risale is that it elucidates its topics in a very radically different method. A method that will not only convince the mind, but also the heart.</p> <p>Yes, I do like the textbooks from Risale-i-Nur. Because it was designed to provide Islamic knowledge to its readers using scientific approach and satisfies the needs of those knowledge seekers especially in this age of modernity in which people of disbelief use science to prove that there is no existence of God. Based on my experience in teaching using the textbooks from Risale-i-Nur it really helps</p>
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	Participant-4	<p>promote reliable Islamic knowledge that helps students widen their understanding the real teachings of Islam.</p> <p>I like the textbook. Because it is based on critical thinking...</p>
	Participant-5	<p>Yes, it is one of a kind. Risale-i Nur textbooks, compare to other textbooks that I used before, students are more participative and responsive when we use Risale-I Nur textbooks</p>
	Participant-6	<p>Certainly i like it due to its profundity and lack of less dogma therefore it is not consist of mere blind imitation but certain investigative and reflective approach that has been encouraged and promoted.</p>
	Participant-7	<p>Yes I do. Because it is not only touching heart of student in a religious education, it is also touching the student`s intellect and mind as a religious education. In the Risale-I Nur Textbook, religion and science is in peace another, they can go on hand by hand for</p>

	Participant-8	<p>seeking truth. Risale-i-Nur textbooks is more effective and reliable than other Islamic Textbook.</p> <p>Yes, I like Risale-I Nur for its Islamic concept. The concept is very informative and wise.</p>
	Participant-9	<p>The Risale-i-Nur textbooks touch heart of people and also it satisfies intellect and spirit. The present time we are in now that known as “positivism age” any kind of information, knowledge which is proclaimed one must be proved by declarer through reason and science. I am pretty sure that the Risale-i Nur textbooks quite eligible these qualifications. That’s why I really like Risale-I Nur textbooks.</p>
	Participant-10	<p>As for Risalei Nur , since it s the interpretation of Holy Quran for contemporary time, it gives teacher/instructor wide opportunities to use active learning methodology. It deals with basic yet comprehensive topics, which takes attention of students and active participation of students to the classroom</p>

		<p>activities. It uses ;</p> <ul style="list-style-type: none"> • direct lecturing; where teacher expands the horizon of understanding of students. • Question and answer method; which lets students to rise curiosity • Active learning; in the text book we used bloom taxonomy methodology to let students experience what he is learning; with it, Risalei NUR text books is not only informative but also transformative effect on learners. • Observational methodology; let student to go into details of book of universe, and be a spectator to the events, mysteries and talismans of universe. <p>The Risalei Nur text books aims to combine modern and religious sciences and successfully brought up thousands of youth aware of his responsibilities towards His creator, His fellow human and as well as towards creation.</p>
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Table 3.Ways Risale-i Nur Textbooks Can Help Enhance Classroom Instruction

FGD Questions	Name of the Respondent	Answer/s of the Respondent
<p>3.) Do you think that the Risale-i-Nur textbooks can help you enhance classroom instruction? In what ways?</p>	Participant-1	<p>Yes, Risale-i-Nur textbooks could help enhance classroom instruction because it utilizes more reflective sessions. Hence, students will become more responsive and participative. The class would be livelier rather than boring, thus, it is more conducive to learning.</p>
	Participant-2	<p>I would strongly recommend adopting the ways of the Risale in developing instruction modules on ISLAM in the future. The Supreme Sign is a very good example of how to articulate certain topics of belief by using the "traveller" method. This particular chapter of the Risale represents what the Risale is all about in terms of explaining its aims.</p>
	Participant-3	<p>Yes, it teaches students to use their logic and it promotes reflection. There are activities in the textbook that enhance the mind of students to do reflection.</p>

	Participant-4	Yes, it will enhance the classroom instruction. Because it increases student participation.
	Participant-5	Yes, the textbooks provide a very well organized and systematic presentation of topics. Also, they provide some sample workshops and activities that we can do inside the class.
	Participant-6	<p>A. The other text books lacks simplicity and is boring while Risale-i Nur based text book makes the topics appealing by utilising stories, comparisons, and parables.</p> <p>B. Effect of the textbooks do not induce an enthusiasm in students to discover more while Risale-i Nur based textbook is thought provoking and it induces in students for further understanding and research on topics.</p>
	Participant-7	Absolutely yes. The explanation and teaching of the Risale-I Nur Textbook is practically very applicable and practicable for student.
	Participant-8	Yes, Risale-I Nur can help

	Participant-9	through active learning Yes, end of every subjects in the Risale-I Nur, students can learn how to make reflection and give feedbacks about what they learned. It provides us active learning as a students and active teaching as a instructors.
	Participant-10	Yes, in many ways. It gives vital parabolos that can be used by instructor to convey his subject. It always gives energy to cope up with students. It gives learning experience while teaching.

Table 4. Differences Between the Risale-i Nur Textbooks and the Previous Textbooks

FGD Questions	Name of the Respondent	Answer/s of the Respondent
4.) What differences do you find between the Risale-i-Nur textbooks and the previous textbooks?	Participant-1	There are not many Islamic textbooks available to PMTC faculty and students. However, the traditional Islamic textbooks that we had been using are more concentrated on the “whats” in Islam while Risale-i-Nur textbooks are focused on “whys” in Islam, hence, more substantive and retentive.

	Participant-2	<p>Thus, it is more effective in transforming individuals.</p> <p>There's a gulf of difference between the Risale and all other textbooks when it comes to explaining the tenets of Belief. While the contents of other textbooks tend to be more "informative", the contents of the Risale is more of a 'transformative' information.</p>
	Participant-3	<p>The Risale-I Nur Textbooks are really very comprehensive.</p>
	Participant-4	<p>Previous textbook is for me traditional.</p>
	Participant-5	<p>Risale-i Nur is in depth. It touches lives because it teaches you to do personal reflection.</p>
	Participant-6	<p>Yes, its contribution is very crucial because it raises students who learns critical and abstract thinking whereby the things learned becomes more internalized hence yields</p>

		<p>the intended educational targets such as productive individuals.</p> <p>The biggest differences Risale-i-Nur textbooks and the previous textbooks is answering needy of the modern and contemporary world and also supplying its demand.</p> <p>Risale-i-Nur textbooks is more effective and reliable then other Islamic Textbooks. Because it is prepared by many expert Religious people with many diversity approach.</p> <p>The difference is that Risale-I Nur is exclusive only for Bediuzzaman teachings and other textbooks are broad.</p> <p>The Risale-I Nur textbook are very probative and satisfying. And also it provides critical thinking to students. In the Risale-i Nur questions explain by why with rational reasons.</p> <p>Risalei Nur brings ideas on man, universe, religious matters directly related to our very own</p>
	Participant-7	
	Participant-8	
	Participant-9	
	Participant-10	

		<p>selves. While others busies itself with the details of stories, Risale focuses on why's and wisdoms.</p>
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Table 5. Ways Risale-i Nur Textbooks Can Contribute in Solving the Social Problems/Issues Here in ARMM

FGD Questions	Name of the Respondent	Answer/s of the Respondent
<p>5.) Do you think the Risale-i-Nur textbooks can contribute in solving the social problems/issues here in ARMM? In what ways?</p>	Participant-1	<p>In Sha Allah, Yes. ARMM is in search of real Muslim leaders. Through Risale-i-Nur textbooks that will be used in the ARMM schools we hope that students could be molded to become better individuals, better members of Muslim communities and much better leaders in the ARMM.</p>
	Participant-2	<p>The problem of the ARMM, as in all other Muslim community is the weakness of faith. All social ills like corruptions are problems of the heart. A heart that has no real conviction of the reality of afterlife accountability. The Risale convinces the heart and the mind that this accountability is sure to come and nobody's</p>

	<p>Participant-5</p> <p>Participant-6</p> <p>Participant-7</p>	<p>critical thinking... So it will contribute in solving the social problems in ARMM.</p> <p>Yes, because Risale-i Nur focuses on personal transformation as a good start in solving social problems.</p> <p>Yes its contribution is very crucial because it raises students who learns critical and abstract thinking whereby the things learned becomes more internalized hence yields the intended educational targets such as productive individuals.</p> <p>Yes, in many way like these: Risale-i-Nur textbooks against to conflict, poverty and ignorance which are basic problems in ARRM and teaches the student how to fight with these tree enemies by weapon of unity, industry and education. Risale-i-Nur textbooks teach how to become good man then good family then good society. Risale-i-Nur textbooks can contribute interfaith dialog between Muslims and Non-Muslims. Risale-i-Nur textbooks</p>
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		<p>functions and effective in long term process.</p>
	<p>Participant-8</p>	<p>Yes, Risale-I Nur can contribute in da'awa which is green jihad not only in the ARMM but in the whole Philippines. Way of Risale-i Nur Textbooks peace in one's life and peace in whole universe.</p>
	<p>Participant-9</p>	<p>Risale-I Nur textbooks are guidable source to solve the social problems/issues which are ignorance and weakness of faith.</p>
	<p>Participant-10</p>	<p>Risalei Nur develops a new understanding of concept of enmity. It brings in a major level; instead of clash of civilizations it s based on dialogue of civilizations. It will play a vital role in peace building in Mindanao. Part of Risale Text book focused on Peace and Development in Worship and Justice part. It will give a definite spiritual level that will emphasize culture of peace, justice, harmony and tolerance. Bediuzzaman did not talk only on justice in an abstract level, he gives us living example of social</p>

		communal consciousness that will teach us how to live in dialogue even beyond that how to live in unity.
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Appendix D

INTERVIEW WITH COMMISSIONER

- 1) Can you introduce yourself Maam?
- 2) How was the first meeting with Risale-i Nur Collection and what was your first expression about it?
- 3) Why did you want to teach the Risale-i Nur collection at Pmtc? How did become a textbook?
- 4) What were you concerns about the Islamic textbooks in teaching methodology?
- 5) Beside other Islamic books, why do you want to use to Risale-i Nur Textbooks?
- 6) What are the main and important differences between Risale-i Nur Textbooks and other Islamic Textbooks?
- 7) Why do you think that Risale-i Nur Textbooks need to be integrating the curriculum of the ARMM?
- 8) Is the integration of the Risale-i Nur textbook possible in other colleges and universities under ARMM?
- 9) How do Risale-i- Nur textbooks contribute to solving problems and issues in Mindanao?
- 10) Do you have any suggestion or advice as a High Commissioner?

INTERVIEW WITH CHED-ARMM REGIONAL CHAIRMAN COMMISSIONER

DR. NORMA M. SHARIEF

1. Can you introduce yourself Ma'am?

a) My name is Dr. Norma Mangondato Sharief, a graduate of Doctor of Philosophy in Educational Management from Ateneo de Cagayan, Xavier University, Cagayan de Oro City, Philippines in 1987;

b) I am the Regional Chairman II and Managing Commissioner of the Commission on Higher Education of the Autonomous Region in Muslim Mindanao;

c) Alhamdulillah, I joined the government service on November 16, 1973 and up to now protected by my Permanent Security of Tenure and hopefully to retire in shaa Allah at the age of 65–under a Compulsory Retirement option;

d) I was born on September 6, 1954 at Masiu, Lanao del Sur;

e) I have six children who are all professionals and community leaders in their own simple ways observing leadership principles based on Islam.

2. How was the first meeting with Risale-i-Nur Collection? What was your first impression about it?

My first meeting with the Risale-i-Nur group happened in a Book Fair in Manila Trade Center at Roxas Boulevard in 2004.

My daughter and I browsed the various Risale-i-Nur collections displayed in their booth shelves and then decided to purchase a copy of each of the book titles displayed, thinking that these are the kind of Islamic books needed by the Muslim students in the Philippines. They could be used as textbooks or as supplemental/reference materials by undergraduate and post-graduate students in ARMM. Furthermore, they could serve as reference materials by faculty members who are teaching Comparative Religion, Islamic Culture and History as these materials have very significant views of Islamic Education.

3. Why did you want to teach the Risale-I-Nur collection at PMTC ?

How did it become a textbook?

I want the Risale-i-nur collections to be taught at PMTC because after a series of consultations with big ulamas or religious leaders in Lanao del Sur like Dr. Mahid Mutilan, Dr. Maulana Faisal, Former Governor Aleem Bashier D. Manalao and other groups of Muslim scholars attending the various fora and consultations that were conducted, they had this unanimous observation that the Risale-i-Nur collections is a great commentary of the holy Qur'an. Thus, one of their books entitled "The Staff of Moses" had been tried by our students at Philippine Muslim Teachers' College. My daughter bought 100 copies of The Staff of Moses for the use of our students. However,

our students complained that they had difficulty understanding the book. Hence, we recommended to the Risale-i-Nur brothers to modify/simplify their books and convert them to textbook format.

4. What were your concerns about the Islamic textbooks in teaching methodology?

The following are my concerns regarding the Islamic textbooks:

- a. Lack of qualified teachers/ faculty to teach Islamic Education using standardized Islamic textbooks;
- b. Lack of training/ experience, expertise/exposure of teachers especially on pedagogical principles to be applied when using Islamic textbooks in college, secondary and elementary level.
- c. Non-availability of Islamic Textbooks in the Philippines especially those that are written by Bangsamoro Muslim scholars;
- d. Available Islamic textbooks are substandard in terms of the quality of materials used in the publication;
- e. Lack of funding support.

5. Beside other Islamic books, why do you want to use Risale-i-Nur textbooks?

Risale-i-nur textbooks focus on higher order thinking skills, critical and reflective thinking. This would help the students to be trained on these necessary skills to be able to cope up in school.

Furthermore, Risale-i Nur is the commentary of Holy Quran written according to the needs and understanding of this age. The age is the age of positivism. The greatest danger that has been faced by Muslim Youth particularly Moro youth in Mindanao are two; first is to be the prey of atheism, secularism and being raised up with so called modern values but in reality which are the irreligiosity, the second is to be brained washed by radicalism, fundamentalism, and ideologies which draw youth to hatred and baseless satanic pride. Risale-i Nur with its teaching, which is the middle way in all social and personal endeavours will save the society and as well as individuals.

Risalei Nur DO NOT promote INTOLERANCE, Chaos, HATRED, BUT RATHER HUMANITY, PEACE AND LOVE and teach a way of dialogue which is indeed one fundamental need of Mindanao which will lead us to live harmoniously with others in this land.

Risale-i Nur respects the independence and territorial integrity of all nations. The main theme of these books is to educate people and

decrease illiteracy within the societies regardless of the nation or state.

It is fortunate to see that Risale-i Nur is not like any other books and the Nur students are not like some other radical, extremist and terrorist groups. In contrast to this, the main goal of Nur Students and Risale-i Nur is to form a faithful, moral, peaceful, helpful society.

As Nur Students had no terrorist activities in our country, they have no harmful perspectives, ideologies against public security in the foreign countries similarly.

In summary, the ideas of "extremism", "changing the regime of the government", or "Islamicising the government" attributed to Muslims in Mindanao in contrary Risale-i Nur aims to reinforce public security and eliminates any intention of terrorism and chaos.

6. What are the main and important differences between Risale-i Nur textbooks and other Islamic textbooks?

Their approach to teaching concepts. Risale-i-nur collections explains from the point of view of wisdom. Explaining everything through its purpose.

Risale-i Nur teaches middle way which is vital in our society today. Believing Islam to be the middle way, Risale-i Nur emphasized the importance of moderation and keeping away from want and excess saying Too much or too little of anything is not good. Moderation is

the middle way. Risale-i Nur by advocating a middle way, communicated a message of hope and tolerance to others. We can see this in Risale-i Nur when Bediuzzaman Said Nursi wrote: The thing which is most worthy of love is love, and that most deserving of enmity is enmity. It is love and loving that render people's social life secure and that lead to happiness, [it is these] which are most worthy of love and being loved. The time for enmity and hostility is finished. I as CHED-ARMM Chairwomen can say that Risale-i Nur approaches this world and the Hereafter with a pluralistic view. He accepts different views, ideologies, and races, and his understanding of ethnicity demonstrates pluralism. For him, pluralism or tolerance does not necessarily mean integration or conversion; rather, it means the necessity to promote universal life. The importance that he places upon one innocent individual shows an impressive attitude of religious pluralism which is needed more than any time and more than any other place; now, in Mindanao.

7. Why do you think Risale-i-Nur textbooks need to be integrated in the tertiary curriculum of the ARMM?

The Risale-i Nur collections is a commentary of the holy book of the Muslims which explains the fundamental truths of the teachings found in the Qur'an. Without inculcating our students with the principles and teachings in the holy Qur'an, we are in effect

educating them through ignorance for their life will focus on material things only. Hence, our goal of really educating them will become a failure.

Furthermore, this would answer the quest and demand of the Bangsamoro people on Islamic Education.

Another point is that Ustadz Bediuzzaman sees scientific and Islamic education as compatible and complementary. Although Bediuzzaman himself was educated in traditional institutions, he has urged his students to open dersanes- houses of learnings, modern schools, rather than traditional medreses or sufi lodges. Bediuzzaman tried in his life time to educate the young generation in Islamic knowledge through transformative Collection of letters called Risalei Nur, rather than official curriculums at schools.

I as CHEDARMM CHAIRWOMAN am attaching specific importance to the statement of Bediuzzaman Said Nursi on the interdependency of modern science and Islamic knowledge in an ideal education:

The light of the intellect is scientific knowledge while the heart of the spirit derives its light from religious [knowledge]. Scientific knowledge without religion usually causes atheism or agnosticism while religious knowledge without intellectual enlightenment gives rise to bigotry. When combined, they urge a student to research further and further research, deepening in both belief and knowledge.

8. Is the integration of the Risale-i Nur textbook possible in other colleges and universities under ARMM?

Yes, it is possible in shaa Allah because Risale-i-nur shows that there is no contradiction between science and religion.

I would like to broaden this question by responding through deepening our understanding of today's educational system as well as philosophy of postmodern understanding of science and religion by examining Risale-i Nur and its historical roots in Anatolia and as well as Middle-eastern history. Although postmodernists have challenged the meta-narratives of science, as well as its monopoly on knowledge as Leotard has point it out; science still dominates the modern worldview. The rise of modern science created a duality in the late Ottoman society between the graduates of the Western (ized) schools and those of the traditional institutions, madaris (the Islamic schools) and tekkes (the Sufi lodges) modern Turkey, although this duality ended to a great extent, the debate on the status of Islamic schools (i.e., Imam-Hatip high schools and Theology Departments in universities) and the education of the Qur'an are still passionately debated in Turkey and I am aware of it and were able to search it personally in my two visits to Turkey.

I have visited modern schools established by Risale-i Nur students as well as religious madaris and Tahfeez centers again established by

Nur students. Therefore I would like rather to avoid taking a clear position in this debate - debates between modern schools and madarises. I see as Said Nursi scientific and Islamic education as compatible and complementary. As I always quote this beautiful words of Said Nursi; "The light of the intellect is scientific knowledge while the heart of the spirit derives its light from religious [knowledge]. Scientific knowledge without religion usually causes atheism or agnosticism while religious knowledge without intellectual enlightenment gives rise to bigotry. When combined, they urge a student to research further and further research, deepening in both belief and knowledge. For my understanding of Risale-i Nur, the reason of the so-called dichotomy between scientific and Islamic education is twofold. The first historical and institutional reason is the exclusion of natural sciences from the medreses. Between the ninth and eleventh centuries, when science was part of the curricula, Muslims accomplished significant scientific developments. However, in the era of the Seljuk Empire (1040-1194), philosophy and natural sciences were expelled from the medreses, namely Nizamiye, resulting in the decline of scientific research in the Muslim world. The opposition of Gazali (1058-1111), the influential Islamic scholar, to some Muslim philosophers in some of their views opposed to the Islamic creed also was misunderstood and used to legitimize this expulsion. Second, the historical tension between science and the

medieval Catholic Church was mistakenly attributed to science and Islam, although Islam's attitude toward science has been different. Muslim modernists, because they have completely emulated the Western model, brought the dualities between modern and Catholic values to the Muslim world, ignoring the peculiarities of Islam. His interpretation of the Qur'anic verse, "But no change will you find in Allah's way of dealing, no turning off will you find in Allah's way of dealing" (35: 43), emphasizes the principle of continuity in natural events and the regularity of natural laws. On the other hand, however, he stresses that God is omnipotent and nature has no efficacy independent of Him .i would like to quote Risalei Nur to stress that people call God's creation "natural laws." According to Nursi, "God manifests His Names through veils, although His absolute Unity demands that we attribute the effects directly to His creative Power. His Transcendence, Grandeur and Majesty require 'natural' causes to veil His acts, so that people not ascribe to Him the things and events that seem unacceptable to them" . In this perspective, one may attribute the reason for a death, for example, to a material cause (e.g., an illness), to the Angel of death, and directly to God, simultaneously and without any contradiction. Another example is for instance the understanding of TAQWA among Risale-i Nur students that made me amazed. In one of his lecture during the discussion on Integration of Risalei Nur to the higher educational curriculum, the President and

Founder of Risale-i Nur Institute Mehmet R. Derindag way in his interpretation of the Muslim concept of ‘ piety’ taqwa in Arabic. This term is crucial in Muslim life as this verse stresses: “Verily the most honored of you in the sight of Allah is (he who is) the most advanced in taqwa among you.” (41:13) In His interpretation, taqwa gains a second meaning in addition to the traditional first one: The word TAQWA has been derived from wiqaya, which means protection, therefore we may say that taqwa means to be in the protection of Allah swt. In that ;we may say that TAQWA has two features. The first is that a man fears Allah and obeys Him by performing His commands and refraining from His prohibitions. (to see what is right as right and take it, to see wrong as wrong and refrain from it) The second aspect of taqwa is that, by studying modern sciences (nature and life) discovering Allah’s laws controlling them, people find scientific knowledge and order their lives according to these laws. The establishment of natural sciences (which Said Nursi calls Sunnatullah) depends upon the discovery of these laws. In order to be under the protection of Allah- taqwa-, the true religion and sciences should be combined, for they are two faces or two expressions of a single truth. According to Ustad Bediuzzaman The twentieth century was an era of science, and he believes that science also will be dominant in the twenty-first century. The weak interest of Muslims toward science is a source of regret for us who claims that to read the

universe as a book constitutes half of a Muslim's responsibilities. In his own words, "[T]he universe, where God's laws issuing from His attributes of Will, Destiny and Power are operative, is 'the created Qur'an', and the Qur'an, which is the collection of the Divine laws issuing from God's Attribute of Speech, is 'the composed universe' or the universe in the words" .Although many Muslim intellectuals accept the significance of natural science, they generally are suspicious of the social sciences because of the influence of Western paradigms. Why Risalei Nur should be thought then in the other schools in Philippines, mainly because its ontological approach to the truth, science and religion. Scientific development and mass education encouraged rationalization of individuals and societies; therefore, rationalization of social structure became an important pillar of modernity . Rationality implies, on the one hand, coherence and consistency, which results in regularity and orderliness in social life, and on the other hand, efficiency based on the rational selection of the best available means to clearly formulated ends (Gellner). Although there is no clear emphasis on rationalization in Risalei Nur, but as far as my readings is concerned Said Nursi's attention to this concept is implicit in his writings. His emphasis on efficiency and division of labor, for example, is one of the sources of success for the Nur movement. Ustad Nursi accepts the ability of systematic thinking as a feature of an ideal Muslim: "Every attempt to make

progress which has not been authorized by reason and science is condemned to futility” he says in MUNAZARAT. Nur sdutens are mostly against a kind of rationalism that focuses on egoistic self-interest, immoral capitalism and pure materialistic cost-benefit analysis. Rational choice should take into account the Day of Judgment. I myself am criticizing the Enlightenment movement for being based on only the enlightenment of reason. Ethics and moral principles, however, are crucial for the real enlightenment of humans. To maintain harmony, peace, and happiness in human life requires the realization of both mental/rational and heart-based/spiritual enlightenment. Therefore, rationalism should not negate the spiritual aspects of humans. Among the catholic schools in Philippines rationalization of a society generally has been accepted as difficult because of the perceived tension between reason and revelation. Orientalist and fundamentalist essentialisms have claimed a dichotomy between reason and revelation in the Catholic world. However in Risale-i Nur Said Nursi argues that reason and Islamic revelation not only are compatible but also complementary: “All principles of Islam, being a revealed religion originating in an All-Encompassing Knowledge, certainly can be confirmed by reason.” Those youth in universities will find out this truth, a truth that is applicable, acceptable by reason and in a way that make peace between religion and science and this teaching will not stay just in

abstract but it will be purely effective and transformative in all aspects of life among Muslims as well as among Christians. There will be a strong medicine in Risale-i Nur against dogmatism which threatens the religion be it a Christian or Muslim, as it is stressed in Risale-i Nur that the Islamic understanding of revelation, which seeks a balance between spiritualism and materialism, is far from dogmatic. He stresses that the Qur'an clearly opposes scholasticism, rumor, and irrational imitation while attaching great importance to reason, thinking, and interpretation at his book titled MUHAQAMAT-REASONING. To have the ability of reasoning is the main requirement to be a Muslim. AS IT S BEING THOUGHT IN RISALE, SO NUR STUDENT seeks a middle way between reason and revelation. He accepts the Qur'an as the eternal and perfect words of God while recognizing the role of reason to understand and interpret the Qur'an. This approach much needed not only in Islamic regions and among Muslim students as well as among lumads and Christians.

9. How do Risale-i- Nur textbooks contribute to solving problems and issues in Mindanao?

Since Risale-i Nur textbooks teach universal values that are true to the values taught in the different religions in the world, their textbooks could also be read by non-Bangsamoro people to enlighten

them on the beauty of Islam religion and perhaps start to appreciate their Muslim brothers in the south.

However, I would like to reference one article which is directly related with this question. Actually this question answered by Yahya (Jovanni) Cabellaro who is a History Profesor in Iligan Institute Technology University (IIT) during one International Conference in Istanbul / TURKEY - 2010.

The Relevance of Bediuzzaman Said Nursi's Thoughts in Diagnosing and Curing the Mindanao Problem

Apart from those who believe that the Mindanao problem is political or economic by nature, there are also those who are convinced that the problem is caused by religion. Somehow, this is true but this needs elaboration to understand its context.

The statement "the Mindanao problem is a religious problem" is certainly capable of two meanings: 1.) It could mean trouble as caused by differences between the religious doctrines of Muslims and Christians in Mindanao; and 2.) It could mean trouble as caused by ignorance of religion. For the purpose and context of this paper, the first meaning does not apply; rather, it is the second that is more relevant.

In the previous pages, we learned that many of the Mindanao Muslims still cling onto their old habits, customs and traditions. As Muslims, they were supposed to judge people according to the standards of the Qur'an and the Shari'a. But reality shows that the Maratabat (pride) culture is still prevalent for measuring the worth of a person. Rido remains as the ultimate vehicle for obtaining "justice" while the warrior image continues to be the ideal indicator of manhood. Awidan (mutual help and support) remains self-centered and exclusive for the family/clan while the Pengampong mentality continues to hinder the unity of all the Mindanao Muslims in many of their endeavors. Does Bediuzzaman Said Nursi have something to say about the above scenario?

Although Bediuzzaman Said Nursi lived in the 20th century and may have been unaware of the nature of our Mindanao problem, his ideas nonetheless are very prophetic, fitting and therefore relevant for the Muslims of Mindanao. The wide range of topics he used to discuss and his eloquence in discussing these topics, did not only pin down one of the major causes of our problem but provided as well sound solutions. Contrary to those who believe that religion is the problem, Bediuzzaman Said Nursi sees religion as a solution. He clearly pointed this out when he said:

The revival of religion is the revival of the nation. The life of religion is the light of life.

Consistent with the view that religion is the ultimate solution to social problems, He also said in the Damascus sermon:

History shows that the Muslims increased in civilization and progressed in relation to the power of the truths of Islam; that is, to the degree that they acted in accordance with that power. History also shows that they fell into savagery and decline, and disaster and defeat amidst utter confusion to the degree of their weakness in adhering to the truths of Islam.

The above statements of Bediuzzaman Said Nursi simply mean Muslims became progressive every time they draw their lives nearer to the ideals of Islam while they degenerated every time they pull themselves away from their faith. In the context of Mindanao, we see Muslims being pulled away from Islam not necessarily by modern things but by old customs and traditions. Yes, we have Islam in Mindanao, but we still observe folk practices, habits and “values” being mixed and confused with the pure message of Islam. Clinging onto customs and traditions such as Maratabat, Rido, Awidan, Pengampong and warrior mentality is still prevalent such that to some extent, many became Muslims only in name but in reality they still observe pre-Islamic values. This is precisely the reason why Islam’s

image is tarnished because every time angry “Muslim” families/clans endanger public safety in trying to kill one another through Rido; every time “Muslim” politicians employ their own relatives even if they are not qualified in the positions just to demonstrate their commitment to Awidan; every time Muslim organizations fail to achieve their goals because of Pengampong mentality; every time flamboyant “Muslims” behave arrogantly towards non-Muslims to show they have Maratabat; non-Muslims would often say: “They’re doing that because that must be what their religion is teaching them”. Hence, even if they are not the exemplifications of Islam, they became the models of Islam in the eyes of non-Muslims in Mindanao. In such a case, the Muslims did not only tarnish the image of Islam but prevented too the progress of the Islamic community in Mindanao.

Bediuzzaman Said Nursi is reminding us to be steadfast in drawing ourselves nearer to Islam and to abandon things that pull us away from the Islamic faith. In the context of Mindanao, this means abandoning old habits and customs that have nothing to do with Islam. Particularly, abandonment here means discarding the irrational Maratabat culture, the violent Rido, the self and clan-centered Awidan, the divisive Pengampong mentality and the old warrior image. To be more effective, the abandonment of the ugly aspects of the local culture should be accompanied by a sincere struggle for our perfection of character in Islam. After all, it is not in

violence but in the perfection of the Muslim character in Islam that Bediuzzaman Said Nursi sees the new weapon to defeat the enemies of Islam and ultimately achieve progress for the Muslims and all humanity. He clearly articulated this when he said:

In the past, Islam's progress occurred through smashing the enemy's bigotry and obstinacy and through defence against their aggression; through weapons and the sword. Whereas in the future, in place of weapons, the immaterial, moral swords of true civilization, material progress, and truth and justice will defeat and scatter the enemies.

Bediuzzaman Said Nursi therefore is advocating for a new type of revolution – a moral kind of revolution, one that is not characterized by violence and weapons of destruction but a revolution from within the heart – a revolution that attracts people and radiates the beautiful message of Islam! Bediuzzaman Said Nursi sees this kind of revolution as the paramount requisite before anything else in the individual and social life of the Muslims. This kind of revolution is of course not possible without self-introspection. Thus, Bediuzzaman stressed:

The sole remedy for this disease is to accuse your own soul before others raise these charges, and always to take the side of your fellow, not your own soul.

If we apply the above idea in the context of the Mindanao Muslims, self-introspection would mean sincerely and honestly admitting that from within there are flaws; there are mistakes; there are things that need to be corrected! Condemning others who criticize us and denying that there are imperfections inside the local culture is certainly a form of self-deception – an act of “taking the side of our own soul”. Thus, self-introspection would not only mean an open-minded reassessment and critiquing of the local culture but also a redirection of the energies exerted for the negative and ugly aspects of many old habits, customs and traditions to more positive and wholesome ends. Doing so must be the initial step of taking “not the side of our own soul but the side of fellows”, which means abandoning our own selfish interests for the greater good of the Muslim community.

The Risali-e Nur: Paradigm Shift and Challenge for Mindanao Muslims

As far as Philippine History is concerned, the Muslims of Mindanao and Sulu have earned the reputation of being a people who offered valiant resistance to colonialism. However, this resistance proved ineffective as it often results almost merely to tragic deaths, bloodsheds and destruction not only of properties but of hopes, dreams and relationships. Evidently, the ugly sides of the local

culture play an important role in the failure of the Muslim struggle. Historical evidences would show that from the 16th century up to contemporary times, many of the Mindanao Muslims resorted to armed confrontations based on the egoistic Maratabat and the Pengampong mentality (i.e. regionalism and tribalism). A unified action seems very difficult to do. There are even instances that the colonizers played one Muslim group against another and this has been easy because of old habits, customs and traditions such as the arbitrary Maratabat, the violent Rido, the selfish and clannish Avidan and the Pengampong mentality. The warrior image, which is supposed to be a manifestation of valor, has almost been reduced to a sheer mark of stupidity, violence and recklessness. Seemingly, impulsiveness, blaming others and resistance (both armed and passive) have been the Mindanao Muslims' usual approach to their problems on self-determination, identity preservation, poverty, etcetera. So far, this approach has only produced more biases, alienation or even belligerence on the part of the non-Muslims of Mindanao and had not really been effective in producing genuine respect, admiration and attraction like how Prophet Muhammad (Peace be upon him) attracted people in his lifetime to follow his religion through his noble character and excellent examples.

Bediuzzaman Said Nursi and the Risalie Nur offers the Muslims of Mindanao a paradigm shift – a change in their usual approach, one

that raises the level of Jihad to a higher and more intelligent degree. To know this kind of jihad, we quote the preface of the Damascus sermon, which introduce Bediuzzaman Said Nursi and his main ideas:

“... answer at that level those attacks with a ‘non-physical jihad’ or ‘jihad of the word.’”

The approach that Bediuzzaman Said Nursi advocates is also discernible in his reply to the question “Why was he and his students not concretely opposed to those who were oppressing them?” Bediuzzaman said:

The greatest danger facing the people of Islam at this time is their hearts being corrupted and belief being harmed through misguidance... The solution for this is light; it is to show light so that their hearts can be reformed and their belief saved.. the club (of politics) cannot heal the heart at this time, for then unbelief enters the heart and is concealed, and is transformed into dissembling. And at this time, a powerless person like myself cannot employ both of them – the club and the light. For this reason, I am compelled to embrace the light with all my strength, and cannot consider the club of politics whatever form it is in...

This paradigm shift is certainly challenging as it addresses the worst enemy of man – his very own self. Its unconventional approach

mainly consists of enlightening the self, transforming the heart and sincerely struggling to let the self live with the light and ideals of Islam. Waging war against the self is undeniably difficult as “[our] worst enemy is [our own] soul. Yet, these are the basics Bediuzzaman wants to remind us because in our impatience to achieve immediate and tangible results, we often overlook and take for granted the very basic requisites. Impulsiveness tends to immediately push us to aggression and armed confrontations without first addressing the illnesses within. The egotism in Maratabat, the culture of enmity and violence in Rido, the selfish and clannish Awidan, the divisive Pengampong mentality are only few of the social diseases the Mindanao Muslims are suffering from within. Thus, we say that among others, the enemies of the Mindanao Muslims are their very own selves, particularly: their adherence to pre-Islamic habits and customs which confuses and mixes with the pure message of Islam; the moral decadence and spiritual neglect among Muslim leaders and constituents; the culture of violence prevailing in many of the predominantly Muslim areas of Mindanao; and the existing attitude of self-acquittal – generally absolving ourselves and accusing that the fault emanates from the outsiders alone. If all these internal diseases are properly addressed by the Muslims themselves, violence would no longer be necessary to change our external environment and the foresight of Bediuzzaman Said Nursi would not be far from reality:

If we were to display through our actions the perfections of the morality of Islam and the truths of belief, without doubt the followers of other religions would enter Islam in whole communities; some entire regions and states, even, would take refuge in Islam.

As a conclusion; The confrontational and aggressive approach to address our problems in Mindanao had already been tried; but so far, it looks like its evils outweigh its benefits. Bediuzzaman Said Nursi is offering us another alternative – a sound option that comes not from impulse but from a discerning and intelligent analysis of what the real situation is. Most basic in the option he advocates is self-introspection and the perfection of the Muslim character in Islam abandoning everything un-Islamic including our time-honored habits, customs and traditions and struggling to achieve genuine belief, sincerity, morality and material progress all at the same time. When all these basics are achieved, everything will follow and fall into their proper places! It is only then we shall see the beauty and light of Islam naturally and intensely radiating and doing wonderful things for Mindanao and its Muslim inhabitants. Insha Allah!

I really wish that my fellow Mindanao Muslims will see the point of Bediuzzaman Said Nursi that we cannot change our external environment unless we change first our internal situation. And since many of my fellow Mindanao Muslims are not acquainted yet with

Bediuzzaman Said Nursi, I also wish that more of us in Mindanao will know him and the Risale Nur to avail of his very practical ideas as option to address our problem in Mindanao. Insha Allah!

10. Do you have any suggestion or advice as a High Commissioner?

The national government should authorize the CHED-ARMM to handle the integration of Islamic Education in the Philippines particularly in the Muslim dominated areas. This means that no other agency of the government like the CHED-ARMM could help in the full implementation of the Islamic Education in all levels (CHED-ARMM, TESDA, DepEd and DOST).

Furthermore, strictly only Muslim educators must be allowed to handle the integration of Islam into the curriculum of the Bangsamoro Educational System to assure consistency and quality, in shaa Allah.

Not a mere compliments but as a matter of fact Risale-i Nur has to be thought as reference material and text books in all treachery level in the world who wants dialogue of civilizations and not the clash of civilizations, who wants to have responsible moral youth and not immoral, irresponsible ones, who wants to build the world with peace

and not with war, and educational system that has divine values but not contrary to the science and technology.

Appendix E

Self Observation

This part is my observation about the effect of Risale-i Nur text books on students during my teaching experience at PMTC.

Firstly; Risale-i Nur is not just an informative scripture but indeed is a transformative source with its methodology and way of teaching. It is not only transmitting the data to students but at the same time it personify the information in which students digest to use it. It becomes a cause for knowledge not to stay as theory but useful means for practical daily life. The greatest proof of this is its effect on students. This positive effect has been proved in Aydogan (2014)'s thesis as well as in my independent research (2014). Those students whoever met and study Risale-i Nur has a positive behavioral change in his/her character and moral.

Secondly; Risale-i Nur approach and educational methodology and to take its students attention easily and to increase their enthusiasm can be observed practically. The subjects are passed through interactive learning at classroom as a result of this approach. It is not in direct lecturing methods which has been used in schools for a decades but raising students intellect to ask questions on cause-effect relations.

Thirdly; the examples, parables and comparisons in Risale-i Nur depends on logical evidences. It satisfies the need of intellect as well as the heart, this combination of heart and mind makes this approach compatible with modern world of science which drives its students to accept its methodology easily.

Fourth; Risale-i Nur provides deep reflective thought, wide evaluation on universe and creation. For this reason creative reflection, critical thinking and result oriented mind observed to be developed among students. Those features are the vital qualities among effective leaders. Risale-i Nur adds on positive values to those qualities. It might be said that these values could be the greatest adds on of Risale-i Nur's integration to the curriculum.

Fifth; Risale-i Nur provides certainty of faith to its students. It focuses on primarily to the belief in God and life after death. Aside from those focused areas, it manifests too, that neither good deeds nor bad habits and actions will not be left without recompense in the day of judgment. These kind of teachings and mentalities will save the nations' future and the generation from harmful elements to the country, society as well as to the individuals. I have myself observed this among students who come across with Risale-i Nur.

Sixth; Systematic and disciplined study are important in the teaching of Risale-i Nur. It encourages its students in that point. It sees these discipline and order as the greatest key to the success and improvement.

Lastly; Risale-i Nur provides its students the true love for country and awareness of nation. It teaches that the love for country and to nation as part of fundamental of religion, and to protect its rights more than his/her own self interest. Those who raised up with these values neither attach himself to immorality nor to corruption. It does not teach the epistemology of ethics but show the way to live with it.

This is not my observation merely because of my one semester teaching at PMTC. This is what I have observed in Philippines for four years and many other ASEAN countries in this region, and for last 15 years in Cyprus and in Turkey.

CURRICULUM VITAE



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Master of Arts in Guidance and Counseling. “*Ders and the Risale-i Nur as an Alternative Basis for Guidance and Counseling among Sendong Survivors*”, Philippines Capitol University, Cagayan de Oro City.

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Currently I am taking my PhD in Education Management, Writing Dissertation on “*Integration of the Risale-i Nur Textbooks in the Teaching of Islam-1 Subject in the Teacher Education Curriculum of Philippine Muslim Teachers` Colleges (PMTTC) in Marawi City: Basis for a Proposed Enhancement of Islamic Subject Modules in ARMM Colleges*” at Capitol University, Cagayan De Oro City

Scholarships/Grants/Awards

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Government Grant High school by the Istanbul Metropolitan Municipality

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Special Commendation for Master thesis on “*Ders and the Risale-i Nur as an Alternative Basis for Guidance and Counseling among Sendong Survivors*” 16th of March 2013 by Graduate School at CAPITOL UNIVERSITY, Cagayan De Oro City

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Teaching Experience

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A consultant at Cyprus Foundation for Science and Culture for college students.

Giving private courses about ethics and morality for Primary School Student in Lefkosa

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Teaching Islamic values and morality subject, 2nd semester at Philippines Muslim Teachers` Collage in Marawi City

Symposiums, Forums and Seminars

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As Speaker: Attended as RESOURCE PERSON at the Political Science 60 class – Introduction to Comparative Government and Politics regards the topic on Middle East. Given this 4th day of September, 2012 at Department of Political Science, Major College of Arts and Social Sciences, MSU-IIT, Iligan City.

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Attended 5th International Graduate Conference behalf of the Capitol University. Organized by the Istanbul Foundation For Science and Culture, in Istanbul/TURKEY

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As Speaker: Attended Graduate School Research Festival for presenting the Master thesis on “ Ders and The Risale-i Nur as an Alternative Basis for Guidance and Counseling Among Sendong Survivors” 16th day of March 2013 by Graduate School and CUREXO-IDS in cooperation with GSSBO at CAPITOL UNIVERSITY, Cagayan De Oro City

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As Speaker: Attended as resource speaker during the “MENTORING THE MENTORS SEMINAR WORKSSOP” Given this 13th day of 2014 by Golden Heritage Polytechnic Collage, Cagayan De Oro City

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As Speaker: Attended as resource speaker during an Islamic Seminar at the MINDANAO INSTITUTE OF HEALTHCARE PROFESSIONALS, INC. Entitled: “Message for the Sick from Risale-i Nur Collections” Given on the 20th day of August 2014 at MA Building, in front of Lanao Del Sur, Marawi.

Books & Articles and Online Works

➤ **Year 2014 (Philippines)**

Book; Written by KARA, Halil ibrahim (MA). “*Psycho-social Intervention Manual Guide for Calamity Survivors Using Said Nursi’s Perspective*” **GUIDEBOOK FOR GUIDANCE COUNSELORS.** Print in the Philippines by Capitol University Press. October/2014

➤ **Year 2014 (Turkey)**

Article (English&Turkish): Summer/2014 “*Theoretical and Practical analysis of the Bediuzzaman on understanding of brotherhood in Muslim World and it’s effect to contemporary Muslim society*”. Written by **Halil Ibrahim Kara** in KOPRU ACADEMIC MAGAZINE, 3 Months Period, volume 127, Page 167, ISSN: 1300,7785; by SENTEZ Science Research Organization Ltd. Company.

➤ **Year 2014 (Philippines)**

Independent Research: The Effect of Risale-i Nur Collections on Students’ Reflective, Creative and Critical Thinking Skills at PMTC/Mindanao Institute of Healthcare Professionals Inc., Marawi City; Capitol University Graduate School, Cagayan de Oro.

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United States of America, Japan, Cyprus, Malaysia, Singapore, Thailand, Cambodia, Philippines, Hong Kong, Korea

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