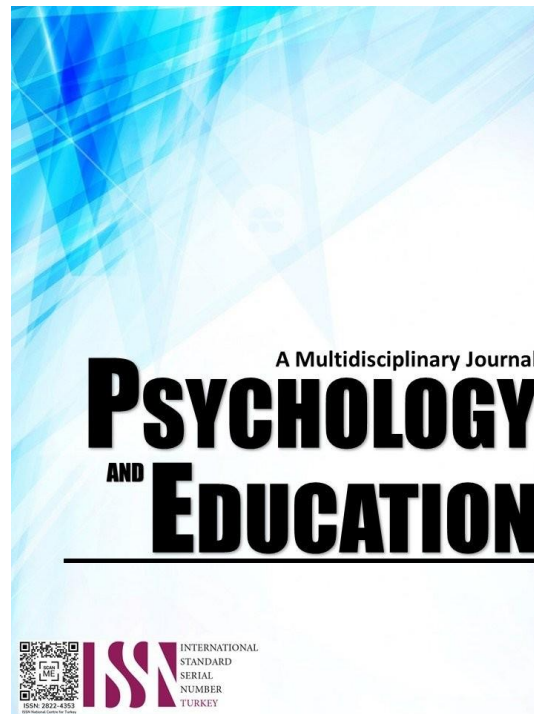


THE IMPACT OF MARAWI SIEGE AMONG THE TEACHERS OF IBN SIENA INTEGRATED SCHOOL FOUNDATION INC. IN MARAWI CITY



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The Impact of Marawi Siege Among the Teachers of Ibn Siena Integrated School Foundation Inc. in Marawi City

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Abstract

This study is concerned about the impact of the Marawi siege towards the private teachers of Ibn Siena Integrated School Foundation with a 50 selected private teachers as respondents of the study. This study was conducted in Ibn Siena Integrated School Foundation, one of the private schools in Marawi city. Thus, it explored other factors that the study could be related such as Jihad, the root cause of the problem such as its establishment, its expansion, its leaders, leadership and governance, ideology and goals. Philippines' Maute Group and Abu Sayyaf Group was also tackled in this study. Other competent and related facts that can supplement the study were also included. Specifically, it sought to answer the following questions: 1. What are the socio-demographic profile of the respondents in terms of: Age, Sex, Civil Status, Ethnic Affiliation, Educational Attainment, and Monthly Income. 2. What is the impact of the crisis to the respondents that Marawi Siege has caused? 3. What are the possible implications that can be drawn from the study? The descriptive research design was applied in the study to obtain the level of perception of the respondents. A purposive sampling method was used to select fifty (50) respondents. Data gathering involved mainly the use of a self-constructed survey questionnaire in collection of the data and gathering information. The statistical tools that were used in the study to analyze and interpret the data were frequency and percentage distribution. Later on these data accumulated were tabulated and interpreted with utmost care. Based on the findings of the study, majority 23 or 46% of the respondents belonged to age group 20 – 24 years old, 25 or 50% of the respondents were single, 50 or 100% of the respondents were Meranaw, 37 or 74% of the respondents were of college graduate and 36 or 72% of the respondents earns P 11,000 – P 20,000. The study shows that there were different opinions and sentiments coming from the respondents with regards to the Impact of Marawi Siege among them. Majority of the respondents agreed that jihad is a kind of worship which is mandatory among all Muslims. They also agreed that terrorism and extremism is what had caused the fall of Marawi and not Jihad. It was also found out that majority 50 or 100% of the respondents agreed that the main purpose of Jihad is to remove aggression, injustice and to defend the right of people, homeland and religion Islam. Hence, study implies that majority of the respondents had perceived the situation in Marawi city as an effect of terrorism that hides in the cloak of Jihad and that the respondents suffered psychologically due to alteration of point of view but not to the extent that their emotional and their spiritual obligations have been totally extinguished and neglected. The study also implies the heroic actions of the respondents in spite of the situation that they have faced in the performance of their duty. Salutations to all teachers. The paper recommended that everyone should have adequate awareness in the different viewpoints of Islam in Jihad because Jihad was not the reason of prompting such act that had caused the fall of Marawi City. It is also recommended that the Ulama or scholars should strive more in educating and nourishing the intellectual minds of the future Ummah by means of seminars and other Islamic events. In that way, people will understand the real concept of Islam especially the Jihad because it is not the Muslims who are at stake but rather it is Islam. Muslim is a man, therefore is bound to the commitment of error. Islam on the other hand is not and is perfect in every way. Neither man nor a Muslim should do anything that will degrade the impeccable Islam.

Keywords: *impact, marawi siege, private teachers, terrorism, injustice, Philippines*

Introduction

Marawi City is the capital and the largest city of the province of Lanao del Sur on the island of Mindanao. The only Islamic City of the Philippines, a largely Muslim city with a population of over 200,000 and one

of the three declared Islamic Cities in the world. The city faced a massive destruction and was left into a state of calamity when a group of armed men whose identified as the Abu Sayyaf Group (ASG) and the Maute Group (MG) who pledged allegiance on ISIS (Islamic State of Iraq and Syria), seized the city. The two (2) groups merged as one and recognized Isnilon

Hapilon as their Amir (Leader).

The fall of Marawi City occurred on 23rd of May 2017 around 2 o'clock in the afternoon. It was when the clash between the military and local armed groups erupted first at barangay Basak Malutlut, raising a Standard Black Flag used by international terrorist group, the ISIS on particular establishments and commercial buildings and this let the Philippine President Rodrigo Roa Duterte, who was on a trip to Moscow, Russia for a meeting with Russian President Vladimir Putin and Prime Minister Dmitry Medvedev, put the whole island of Mindanao under Martial Law as of 10 o'clock in the evening of May 23. Later on, the martial law declaration for the island was extended to December 31, 2017.

The extremist militants were on a rampage, sowing terror in different parts of the city. These extremist militants set ablaze to several buildings, they spare no

innocent civilians especially Christians that they even took a priest and several churchgoers as hostage. They even occupied the Marawi City Jail and freed the inmates. Residents were forced to flee from their homes as the government will use aerial strikes and surgical bombs to alleviate the rage of the enemies.

This study is all about the Impact of the Marawi Siege towards the selected private teachers of Ibn Siena Integrated School Foundation (ISISF). ISISF, being the research locale and setting of the study, is located in Biyaba-Damag, Marawi City. Ibn Siena Integrated School Foundation was not destroyed; it was because of its territorial advantage near the Mindanao State University, the largest university in Lanao and the melting pot of the south hence it must be protected. Although Ibn Siena Integrated School Foundation was not physically harmed, it was left with its income generation dry for several months and took plenty of time and effort before it finally went back to its moderate operations.

The reasons why this topic caught the researchers' attention and interest was that it was a current issue, in fact it was a national matter. Through this study, researchers were able to enlighten others about the impact of the Marawi Siege, the respondents' sentiments and sacrifices, their physical, emotional, spiritual, psychological struggles, and how Marawi Siege brought anxiety to the respondents. The impact of the Marawi Siege must be heard and this study could serve as an instrument for the voices of the private employees or institutions to be heard just like Ibn Siena Integrated School Foundation, which happened to be a private institution. This study could function as an enlightenment of the just now-resolved

swarming conflict in Marawi City. It could enlighten the readers of this study, the future generations, the leaders, and the Meranaw community in general. Moreover, this humble work is especially done for the sake of Allah (s.w.t), The Source of all Intellect.

Research Questions

The study seeks to find an answer on the following questions:

1. What are the socio-demographic profile of the respondents in terms of:
 - 1.1 Age;
 - 1.2 Sex;
 - 1.3 Civil Status;
 - 1.4 Ethnic Affiliation;
 - 1.5 Educational Attainment; and
 - 1.6 Monthly Income
2. What is the impact of the crisis to the respondents that Marawi Siege has caused?
3. What are the possible implications that can be drawn from the study?

Literature Review

The Jihad in the Way of Allah (S.W.T)

Allah (s.w.t) said:

كُتِبَ عَلَيْكُمُ الْقِتَالُ هُوَ كُرْهُكُمُ وَ عَسَى أَنْتُمْ فِي شَيْءٍ مِنْهُ تُحِبُّونَ ۚ وَ عَسَى أَنْتُمْ تُحِبُّوا شَيْئًا وَ هُوَ كُرْهُكُمْ ۚ وَ اللَّهُ يَعْلَمُ ۚ أَنتُمْ لَا تَعْلَمُونَ

In English translation:

Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. God knew, ye know not. (The Holy Qur'an, 2:216)

Allah (s.w.t) said:

وَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ هَمَّجَتُمْ عَلَىٰ أَعْقَابِهِمْ ۚ لَهُمْ شَرُّ جُزْءٍ ۚ وَ الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقْبَلُوا مِنْ عِنْدِ الْمَسْجِدِ الْحَرَامِ حَتَّى تَضَعُوا حُكْمِيهِ ۚ قَاتِلُوا كَمَا قَاتَلْتُمُ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

In English translation:

And slay them wherever you find them, and drive them out of the places whence they drove you out, for tribulation is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the recompense of the disbelievers. (The Holy Qur'an, 2:191)

What is Jihad in the Qur'an

Below are some Qur'anic verses relating to Jihad.

hidden and open, it includes a great love for Allah and shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him. It is a surrender of almost everything that the son of Adam can have in this world, it requires great amounts of sacrifices and therefore also results to much greater effects both to Muslims and non – Muslims combined.

For these above mentioned degrees of grades of various kinds of worship one should race for Jihad. It is confirmed in the two authentic books (of Hadith). Narrated by Abu Huraira (may Allah be pleased with him): I heard Allah's Messenger saying,

“By Him in Whose Hands my soul is! Were it not for some man amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihad in Allah's Cause. By Him in Whose Hands my life! I would love to be martyred in Allah's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred.” [Sahih Al-Bukhari, Vol. 4, Hadith No. 54]

So the Prophet through his ways of life, firmness, courage, and patience has deeply encouraged the Mujahidin for Allah's Cause.

Prophet Mohammad informed the Mujahidin of Jihad's advanced and delayed reward that is from them, and how different kinds of evils Allah (S.W.T) repels with it; and what a great honor, power, dignity and high grade is obtained through it. The prophet (S.A.W) said:

“Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah has reserved for the Mujahidin who fight in His cause” [as mentioned in the two authentic Books (Al-Bukhari and Muslim)]. [See Sahih Al-Bukhari, Vol. 4, Hadith No. 48]

It is narrated in the book Sahih Al – Bukhari, that Allah Messenger Mohammad (Peace be upon him) said:

“Anyone whose both feet get covered with dust in Allah's cause will not be touched by the Hell – fire.” [Vol. 4, Hadith No. 66] (Ibn Muhammad Humaid)

Jihad Versus Islam

Some intellectual men do claim that Islam is ironic, ironic in such a manner that they keep on asking: “Why do they (Muslims) claim that they are Muslims

wherein Islam as they (Muslims) define it is the complete way of life and to live in peace and harmonize with peace. Yet they (Muslims) engage in war, they (Muslims) take people's lives? Isn't it quiet ironic and contradicting?”

What is Islam? This seems to be a popular topic of debate within current world affairs and Islam is frequently cast in a negative light in the Western sphere. Nevertheless, there are approximately 1.25 billion Muslims in the world today; it is currently one of the fastest growing religions across the globe. (Adamson, 2011)

Islam, an Arabic term derived from the word — Salam which means Peace; it connotes submission, surrender or obedience. Religiously, Islam is derived as the complete submission to the will of Allah and obedience to His law (Shari'ah). (Bar 1999)

In regard with the question that claims that Islam is an irony. It is not. As it is obvious, Jihad was implemented on a gradual manner. At first “the fighting” was forbidden, then it was permitted and after that it was finally made obligatory - Jihad is obligatory on first, against them who start “the fighting” against you (Muslims). Second, is against all those who worship others along with Allah as it was mentioned in the several surah from the Holy Qur'an. (Abdullah bin Muhammad bin Humaid).

“The fighting”, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industries, the destruction of the country, the spreading of fear and awe in the souls and the possibility of being exiled from one's homeland, Allah had made ready an immensely good reward that cannot be imagined by a human soul.

Where it All Started: The Root Cause

The Establishment of a Caliphate

The Islamic State, declared by the Islamist group formerly known as ISIS or ISIL, is the first and so far only attempt to resurrect the governmental system of the early Muslims in the modern era. A caliphate as a system of government is considered by believers to be a divinely sanctioned religious monarchy that invests power in the hands of the caliph, who has the sole authority to declare jihad and to interpret Islamic texts. In theory, the caliphate has sole religious and political jurisdiction over the entire Muslim nation. The reestablishment of the caliphate has been a

longstanding goal of all Islamist and jihadist groups. Spiritually speaking, the caliph is the successor to the founder of Islam, Mohammed. In order to increase his legitimacy on that score, the leader of the Islamic State, Abu Bakr Al-Baghdadi, claims descent from Mohammed using the additional name 'Al-Qurayshi'. (Clarion Project, 2015)

Expansion of the Caliphate to other Neighboring Countries

Since the Islamic State demands allegiance from all Muslims, this puts other jihadist groups into a position where they must decide whether or not to submit to the Caliphate and recognize it. Several jihadist groups have done so. In November 2014, Abu Bakr Al-Baghdadi announced that he had received pledges of allegiance from groups in Egypt, Libya, Yemen, and Saudi Arabia. In October 2014 the Shura Council of Islamic Youth in the eastern city of Derna in Libya, pledged allegiance to the Islamic State, becoming the Islamic State in Libya. Ansar Bayt Al-Maqdis pledged allegiance to the Islamic State on November 10. They are now known as Wilayat Sinai. In an audio statement released in early March 2015, Abu Bakr Shekau, the leader of Nigerian terrorist group Boko Haram, personally pledged allegiance to the Islamic State. In April they changed their name to the Islamic State in West Africa. (Clarion Project, 2015)

The Leaders

The most prominent figures, the official leaders 'Abu Bakr Al-Baghdadi' –AmerolMu'mineen and 'Abu Muhammad Al-Adnani' –Official spokesman of the Islamic State, are the most highlighted entities.

Abu Bakr Al-Baghdadi

The organization is led by Abu Bakr Al Baghdadi. Little known about him, but it is believed, he was born in Samarra, North of Baghdad in 1971 and joined the insurgency that erupted in Iraq soon after 2003-led invasion. In 2010 he emerged as the leader of Al Qaeda in Iraq, one of the groups that later became ISIS. His family was not well off and several of his relatives were preachers. Before moving to Fallujah, he studied at the Islamic University in Baghdad, living in a poor area some way from the center of the city and acting as an assistant prayer leader in the local mosque. Accounts from people claiming to have been his classmates suggest that he was an outsider at school, not especially good at anything except soccer, which was the only time he joined in. He was not recorded by anyone as having charisma or showing

leadership qualities. Baghdadi is regarded as a battlefield commander and tactician; which analysts say makes his group more attractive to young Jihadists than Al Qaeda. (www.bustle.com)

Abu Muhammad Al-Adnani

TahaSubhiFalaha (1977-2016), known as Abu Muhammad Al-Adnani Al-Shami, was the official spokesperson and a senior leader of the Islamic State of Iraq and Syria (ISIS). He was described as the chief of its external operations. He was the second most senior leader of the Islamic State after its leader Abu Bakr Al-Baghdadi. Media reports in August 2016 suggested he was in charge of a special unit, known as the Emni that was established by ISIS in 2014 with the double objective of internal policing and executing operations outside the ISIS territory. On 5 May 2015, the U.S State Department Rewards for Justice Program announced a reward up to US\$5 million for information leading to his capture. On 30 August 2016, the Islamic State announced Al-Adnani Al-Shami was "martyred" (killed) in Aleppo Province. Both American and Russian Federation government officials claimed their own airstrikes were responsible for Al-Adnani Al-Shami's death. On 12 September 2016, the U.S Department of Defense officially confirmed that U.S airstrike killed Al-Adnani. (www.bustle.com)

The Leadership and Governance

The group is headed and run by Al Baghdadi, with a cabinet of advisers. There are two deputy leaders, Abu Fatima Al Jaheishi for Iraq and Abu Ali Al Anbari for Syria, and 12 local governors in Iraq and Syria. Beneath the leaders are councils on finance, leadership, military matters, legal matters—including decisions on executions—foreign fighter's assistance, security, intelligence and media. In addition, a Shura council has the task of ensuring that all decisions made by the governors and councils comply with the group's interpretation of Shari'ah. The majority of the ISIL's leadership is dominated by Iraqis, especially among former members of Saddam Hussein's regime. It has been reported that Iraqis and Syrians have been given greater precedence over other nationalities within ISIL. (Denversj, 2015)

The Ideology

The ideology of the Islamic State is that of Salafist-jihadism. It is important to remember that for them there is no distinction between religion and state. All decisions are based on a hardline interpretation of

Shari'ah (Islamic law), which is brutally enforced in the areas controlled by the Islamic State. Their method is based on the idea of returning to the supposedly pure form of Islam practiced by the successors to the founder of Islam, Mohammed, and the earliest Muslims. They reject any later additions as bid'ah (innovation) and unislamic. Their doctrine allows them to proclaim as takfir (heretics) Muslims who deviate from their strictly defined interpretation of Islam. The penalty for heresy is death.

The Goals

From at least since 2004, a significant goal of the group has been the foundation of an Islamic state. Specifically, ISIL has sought to establish itself as a Caliphate, an Islamic state led by a group of religious authorities under a supreme leader—the Caliph—who is believed to be the successor to Mohammad. In June 2014, ISIL published a document in which it claimed to have traced the lineage of its leader Al Baghdadi back to Mohammad, and upon proclaiming a new Caliphate on 29 June, the group appointed Al Baghdadi as its caliph. As Caliph, he demands the allegiance of all devout Muslims worldwide, according to Islamic jurisprudence (Fiqh). When the Caliphate was proclaimed, ISIL stated: “The legality of all emirates, groups, states and organizations becomes null by the expansion of the Khilafah’s (caliphate’s) authority and arrival of its troops to their areas.” (Denversj, 2015)

Philippines’ Maute Group (MG) and Abu Sayyaf Group (ASG)

History and Establishment

What Should Be Known

The ISIS-inspired Maute group has been active in recent months as it seeks the support of the international terror group. President Rodrigo Duterte declared martial law over Mindanao on Tuesday, May 23, prompted by a raging gun battle between government forces and members of the Maute group in Marawi City. The local group based in Lanao del Sur has carried out several bombings and kidnappings, and has been dynamic in recent months. It has also pledged allegiance to international terrorist group Islamic State (ISIS), carrying and raising ISIS black flags and insignia. This latest clash in Marawi came about as the military on Tuesday launched a surgical strike in barangay Basak Malutlut against “high value targets” belonging to the Abu Sayyaf Group and the Maute Group. Clashes erupted between the two sides,

with residents later reporting on social media that fires reportedly broke out and electricity cut as the situation worsened into the night. (<https://www.rappler.com/newsbreak>)

Who's Behind the Maute Group?

The group, which also calls itself Daulah Islamiyah, is led by Abdullah Maute, the eldest of the Maute brothers. According to the Terrorism Research and Analysis Consortium, the brothers went from petty small-time to full-fledged militant activity when they created Khalifa Islamiah Mindanao in 2012. According to military sources, Abdullah's father, Cayamora Maute, was a senior official of the Moro Islamic Liberation Front (MILF), which is now involved in peace talks with the government. His sons later criticized the MILF leadership and later pledged allegiance to ISIS. (www.rappler.com/newsbreak)

How Maute Group Came to Be

The Maute group first emerged in Butig town in Lanao del Sur more than two years ago, just as the Islamic State of Iraq and Syria in the Middle East started to hit the news. Founded by siblings Omar and Abdullah Maute, the group was originally named Dawlah Islamiya, but eventually became more known as the Maute group, now feared for its impunity. Omar and Abdullah are descendants of a big Meranaw warrior clan in Butig, a hinterland town in the first district of Lanao del Sur. Omar and Abdullah were former contract workers in the Middle East, who both studied Islamic theology in between works in secular schools in Syria and in the United Arab Emirates. They are both espousing hatred to non-Muslims and are known for their propensity in enforcing a Taliban-style justice system, which Meranaws find ruthless and absolutely primitive. By John Unson (philstar.com)

Its Allegiance to ISIS: The Caliphate

The appeal of the jihadist organization Islamic State (IS) is gaining ground in the Philippines, particularly among extremist groups in Mindanao, the Anti-Terrorism Council said at a security forum co-organized by the European Union. Assistant Secretary Oscar Valenzuela, executive director of the council's project management committee, said the Philippines was not spared from the “regional spillover” of the international security crisis sparked by IS in the Middle East and spread through social media and the Internet. The country saw pledges of allegiance to the IS Caliph Abu Bakr al-Baghdadi by known jihadists in previous months such by members of the Abu Sayyaf

group and the Bangsamoro Islamic Freedom Fighters (BIFF). Abu Sayyaf senior leader Isnilon Hapilon along with some of his men appeared in a video uploaded on YouTube reading a pledge to al-Baghdadi, while BIFF spokesman Abu Misry Mama confirmed a video showing their members vowing loyalty to the IS.

Rommel Banlaoi, chairman of the Philippine Institute for Peace, Violence and Terrorism Research, said that members of at least four groups in the Philippines have been identified as "followers", as distinguished from members of the IS. Speaking for Armed Forces of the Philippines chief of staff Gen. Pio Catapang, Brig. Gen. Joselito Kakilala said, that the KIM, whose existence was first reported in 2012, can be a "factor of concern" for the country's security if it can force a direct tie with the IS. The KIM can emerge as an umbrella organization for other existing and emerging jihadist groups that embrace the idea of creating an Islamic state in southern Philippines. By Camille Diola (philstar.com)

The Leader

Isnilon Hapilon was a veteran terrorist leader based in Basilan. He was responsible for so many atrocities in the Philippines. In Marawi, Hapilon joined the homegrown terror group, the Maute Group, whose highly educated leaders also pledged allegiance to the international terrorist organization. Like them, Hapilon appeared to have a privileged life before they became leaders of armed groups that espoused radical ideologies.

Abdullah Maute serves as the vice chairman for military operations while Omarkayam Maute serves as the vice chairman for political affairs. Mohammad Khayam Maute heads operation and intelligence. Detained Cayamora Maute, father, and the recently arrested Farhana Maute, mother, are in charge of finance and logistics while other Maute brothers are identified as key leaders by John Unson (philstar.com).

Leadership and Concept of Governance

Muslim Scholars argue there is not even a single verse in the Qur'an encouraging persecution of non-Muslims. Islam has very extensive teachings on universal love, fraternalism and tolerance based on the principle "la iqlafidin," meaning there is no compulsion in religion. How the prophet Mohammad, extended friendship to the Catholic, Jewish and pagan communities in the ancient Mediterranean

communities that were to become the different countries now in the Middle East and North Africa.

Among the first official acts of Mohammad, after he established the first ever Muslim community in what is now Saudi Arabia, was to send a scribe, assuring them of respect of their religion and protection in case of persecution by any feudal group. Missionary works of Mohammad also depict his penchant for protection of women, the sick and the elderly during war, regardless of religions and races. He also prohibited torture and decapitation of prisoners of war. For many residents of the Autonomous Region in Muslim Mindanao, which covers all 39 towns in Lanao del Sur and its capital, Marawi City, Maute group is but fanatically misguided group of Islamic militants inspired by ISIS and with extremely dangerous tendencies. By John Unson (philstar.com)

Umbrella Organization

From Butig, the Maute Group just discreetly formed several hideouts in Marawi City with the intention of controlling the whole city to serve as the headquarters of the Maute-supported the Daulah Islamiya Wilayatul Mashriq (DIWM), the so-called Islamic State Province in East Asia. The DIWM is the umbrella organization of all armed groups in the Philippines that have pledged allegiance to ISIS. Among the notorious armed groups in the DIWM are factions of the Abu Sayyaf Group (ASG) and the Bangsamoro Islamic Freedom Fighters (BIFF) as well as remnants of the Anshar Khalifa Philippines (AKP) and the Khilafa Islamiyah Mindanao (KIM). ASG commander Isnilon Hapilon serves as the overall leader or Amir of DIWM, whose members are called by ISIS as the Soldiers of the Caliphate in East Asia. By John Unson (philstar.com)

Ideology, Style and Goals

ISIS encourages terrorism in families experiencing frustrations, marginalization, and deprivation. Though Philippine government forces are actually fighting in Marawi City a unified armed group that have pledged allegiance to the Islamic State in Iraq and Syria (ISIS), the group that inevitably stands out in the ongoing military conflict is the Maute Group. The Maute Group is brazenly taking the center stage in the ongoing firefights because the main battlefield is Marawi City, the stronghold of the Maute family and the only Islamic city in the Philippines. This armed group holds this label because the whole Maute family is involved in the establishment of an ISIS-linked organization.

To advance ISIS activities in the provinces of Lanao, the Maute Group formed two highly trained armed groups called KhilafahsaJabalUhod(Soldiers of the Caliphate in Mouth Uhod) and Khilafahsa Ranao(Soldiers of the Caliphate in Lanao) headed by the Middle-East educated Maute brothers: Omarkayam Maute and Abdullah Maute. The family organized a clandestine fortress on behalf of ISIS in its hometown in Butig, Lanaodel Sur, and other satellite camps in the neighboring towns of Lumbatan, Lambuyanague, Marogong, Masiu, and even Marawi City.(<https://www.rappler.com/>)

Family: Easier Recruitment

Family terrorism is a new global phenomenon involving family members in various acts of terrorism. ISIS is, in fact, encouraging terrorism in families experiencing frustrations, marginalization, and relative deprivation. ISIS prefers members of the family to get involved because family terrorism eases the recruitment process and it effectively reduces the risk of betrayals. Bringing members from the same family increases strong loyalty to terrorist organizations and solidifies organizational relationships.(www.rappler.com)

Maute'sReputation

Because the Maute Group is an integral part of a larger group, the DIWM, it has developed a potent force to multiply violence. The Maute Group's military performance in the current battle in Marawi City is a strong indication of its strength and virulence. Foreign fighters from Southeast Asia, the Middle East, Central Asia and even Xinjiang in China are attracted to join the DIWM because of the excellent reputation of the Maute Group. Even ASG leader Hapilon went down to Marawi City from Basilan for forge unity with the Maute Group in its attempt to strengthen the DIWM.Like ISIS, the Maute Group has a violent extremist worldview, which currently flows in the blood of family members. (www.rappler.com)

Impact of Marawi Siege

Top Marawi Siege Leaders Killed in Clashes

Troops dragged the bodies of enemies they killed during the night to properly account for their deaths and to give them a proper burial. One of them was Isnilon Hapilonand the other was Omar Maute. The bodies were brought to the headquarters of Task Force Trident inside the battle area, which reported the deaths to their commanders. The generals immediately

flew into Marawi to see the remains. The following day, President Rodrigo Duterte declared the "liberation" of Marawi City from "terrorist influence". Five months since the war erupted, over a thousand people were killed, including 165 government forces, over 900 terrorists, and 47 civilians, based on the latest military report. Bodies retrieved in advanced stages of decomposition were laid to rest in mass burials. On October 23, 2017 – exactly 5 months since the war erupted – Defense Secterary Delfin Lorenzana declared the battle in Marawi is over.

The government said it would allocate P50 billion to rehabilitate Marawi. The military said they will prioritize the mosques, roads, hospitals, and other public infrastructure. The mayor said private house owners need assistance too. Despite the death of the two leaders, Lorenzana said they are not yet lifting martial law in Mindanao, which has been in place since May 23.(www.rappler.com)

Impact on Formal Operations of Ibn Siena Integrated School Foundation

At first, announcements were made that Ibn Siena Integrated School Foundation will resume its operation on July 2, 2017 and classes may begin on the 3rd week of July 2017 but Ibn Siena Integrated School Foundation flanked to execute the said plan of operation. Ibn Siena Integrated School Foundation then held Joint BOT executive meeting at Iligan City for purposes of opening satellite office and possibilities of annex extension of classes at Iligan City. Due to the hard situation during those times, Ibn Siena Integrated School Foundation still didn't manage to go back to its operations, knowing that Marawi City during those times is still not penetrable, their notice of the resumption of operation had been definitely postponed. Satellite office at Iligan City had been successfully opened on July 11, 2017.

Ibn Siena Integrated School Foundation had come up of opening classes at Iligan City however situations turn out to be quite unfavorable to them because it took them such a hard time to look for vacant buildings that could accommodate vast number of students. Though this plan turned out to be unfavorable, they still have looked for ways and have reconsidered the reopening of the main campus at Marawi City. One tool that they have used in order to supplement information and updates is by the means of social media like Facebook, etc. Ibn Siena Integrated School Foundation was also open on the possibilities of opening of annex classes at Marantao, this move was in response to the complaint of the students and

parents that are resided in areas like Wato Balindong, Marantao, and others because they say that it would be hard on their part to send away their children far in Iligan and crossing Marawi, the combat area.

Finally, Ibn Siena Integrated School Foundation took action of an announcement that classes start on the 28th of August 2017 at the main campus located at Biyaba Damag, Marawi City. Entrance exams were scheduled. Meanwhile selected faculty and staff were required to report. The selection of the faculty whom to return to teach was one of the hardest task but it must be done, it cannot allow all the faculty members to return back no matter how the administration want it to be since it was expected that the number of students and the income generation of the institution will incline due to the crisis that Marawi is experiencing therefore it cannot afford to pay all the faculty members at once for their services. On another hand, Iligan and Marantao opening of annex classes are still under study. Finally, the Armed Forces of the Philippines thru Col. Jo-Ar Herrera gave assurance that Ibn Siena Integrated School Foundation can open and start its classes as soon as possible.

The supposed starting of classes on the 28th of August 2017 had been further extended to September 5, 2017 due to instability of the situations. Furthermore, parents and students' orientations and brigade eskwela were scheduled. Even free school bus services were offered by the said institution in order to minimize the burden of the people in commuting. Ibn Siena Integrated School Foundation kept on accommodating students, several entrance examinations were scheduled, both the old and returnees and the new or transferee students were welcomed with an open heart, entrance exams were being opened at all levels from SK to Grade 12.

Mindanao plays a role of a milking cow for the entire nation, but neglected in the development Administration effort of the government hence, Mindanao lags behind the rest of the country in terms of development. It continues to be the milking cow of the country due to its rich natural resources. (Muslim, p. 71) This suggested that Mindanao is both exploited and neglected. In the research conducted by Herrera, it states that aside from the government version from developing Mindanao, alternative strategies have been offered by non- government section. (Herrera: 15)

One cause of armed struggle accordingly was the discrimination against the Muslim by the Christian majority. (Majul 1985). Concept of Jihad. Jihad is used particularly for the war that is waged solely in the

name of Allah and against those who perpetrate oppression as enemies of Islam. Jihad is also used to defend Islam. The defense of Islam is repeatedly emphasized in the Qur'an and Hadith. Jihad which means struggle to the utmost of one's capacity is a part of their defense. A man who, physically and morally spend his wealth in the way of Allah is observing Jihad. If the country attacked has not the strength to fight back, then it is the religious duty of the neighboring Muslim communities (country) to help her, if they fail then the Muslims of the whole world must fight the common enemy. Jihad is a much primary duty of Muslim concerned as are the daily prayer or fighting. One who performs shirk is a sinner, his claim as a Muslim is doubtful. He is a hypocrite who fails in the test of sincerity. (Maududi: "Islamic Law and Constitution, 1997:140-141")

Muslim world does not put serious criticism against the need of establishing Islamic caliphate as it has been fully exposed through authoritative sources namely the Qur'anic verses, the sayings of the Prophet Muhammad, his companions' views and the verdicts of many great scholars. All arguments against its necessity are baseless and without foundation and that Muslims are required to accept wholeheartedly the duty of establishing Islamic caliphate. Due to the importance of its establishment, our discussion concluded that the main function of appointing a khalifah or imam in the Muslim community is to implement the Shari'ah of Allah and preserve justice and order in the Muslim community. Difference of views between classical Muslims scholars and modern Muslims scholars regarding the roles of khalifah or imam in Muslims community has existed and argued until present days. The classical scholars believed that the functions of khalifah may vary according to the situation and condition of the society itself, the implementation of certain religious functions such as the practice of justice and observance of the divine laws. On the other hand, from the modern scholars, they expressed that the functions of khalifah is someone who lead, protect and guide the Muslims towards Islam. (Fadzli Adam: "The Establishment of Islamic Khilafah: How the Classical and Modern Scholars Interpret its Functions, 2014")

A study has been conducted focused on how ISIS implements certain persuasive tactics to attract young western men by appealing to their fantasy of the archetypal hero. Firstly, the results indicate that ISIS effectively implements appeals to ethos and pathos, various rhetorical devices, and heuristic processing cues in their propaganda videos. It was also found that there were two differences between the results and

existing theories of heuristic processing, namely that high involvement can also lead to heuristic processing and that opinion change mediated by heuristic processing can be highly persistent. Secondly, ISIS draws out the archetypal hero fantasy by appealing to coming of age in the form of sacrifice, fearlessness, spirituality, and the father figure, elaborated on by Campbell (1991). It was additionally found that ISIS appeals to the masculinity of young western men in the form of the psychological conceptions of The Fisher king, the Red Knight, and the Grail theorized by Johnson (1989). The study suggests that ISIS appeals to these underlying psychological messages in order to attract young western men to join their organization. (Kala Kristina Hartman Anaya: "Persuasion Strategies in Terrorist Recruitment: The Case of ISIS, 2015")

In this portion, a thesis serves to investigate the possible link between the motivations of Europeans to become foreign fighters and the ideology of ISIS. The analysis shows that there is a connection between these two aspects. Freedden's morphological approach to the analysis of ideologies is essential in that it demands a breakdown of the respective matter, and makes the in-depth analysis of ISIS's ideology possible. Although almost all Islamist organizations are ideologically attached to Jihadism, Freedden argues that the various concepts must be investigated. In this case the ideology of ISIS was decomposed into three concepts. First, state building and expansion is the core concept and goal of ISIS's ideology. It aims to secure the rule in a long-term. This goal causes the Europeans to migrate in order to support the safe haven thus created for Sunni Muslims. It is linked to the motivation to help Sunni Muslims, as well as that to find a community into which they are accepted. The Weltanschauung of ISIS and the total surveillance by the state take away the responsibility of the foreign fighters to make many of their own decisions. The division of the world in two camps responds to the identity-seekers by offering them answers to the big questions in life. The reception of this Weltanschauung by a foreign fighter causes the acceptance of ISIS's interpretation of jihad in order to defend their own camp, although it was not a motivational factor in the first place. Second, the peripheral concept of hijrah serves as a strategy of ISIS to consolidate the governance. Moreover, it makes the foreign fighters feel welcome and wanted in the caliphate. This has resulted in the current stream of foreign fighters joining ISIS because it satisfies the search of the Europeans for recognition and a brotherhood. Therefore, hijrah is on the one hand a strategic tool for ISIS, but on the other hand a reflection of the motivations. Furthermore, eschatology of ISIS as

fulfillers of the prophecy causes two processes; it secures the dominance within the region as the other radical groups pledge allegiance to them, and it also attracts foreign fighters; each of these increasing the power and the legitimacy of ISIS. Third, the peripheral concept of in different reactions. ISIS's interpretation of jihad according to an analysis is very violent. This results in the refraining of some foreign fighters from going to the caliphate in order to protect their fellow Sunni Muslims. Accordingly, it mainly does not reflect the motivations of the foreign fighters but rather serves as a strategy to create fear in their opponents. The group of foreign fighters who are attracted by this interpretation of jihad are mostly the criminals who have previously experienced and committed violent actions. (Annika Waldeck: "The ideology of ISIS Project seminar a motivation for Europeans to become foreign fighters, 2015").

Methodology

Research Design

This study used descriptive research method, since the data gathered expounded the independent variables that talks about the socio-demographic characteristics of the respondents and the factors associated with the Marawi Siege.

Locale and Setting of the Study

This study was conducted at Ibn Siena Integrated School Foundation, Inc. (ISISF), Biyaba-Damag, Marawi City. The Ibn Siena Integrated School is just one of the madaris operated by the Markazoshabab Al Muslim FilFilibbin, Inc., (Markaz) in Marawi City and the Lanao provinces. The school however, is different from all the others for it still retains some of the important features of the madarissystem, it also meets and satisfies the curricular requirements of the Department of Education (DepEd). It is a school that emerged out of the Islamic (madaris) and secular system of education. In the truest sense, the school is an effort at upgrading the madaris system making it more responsive to the true need of the Muslim Filipinos.

Cognizant of their limitations and the felt need tap the technical resources of Muslim academicians, the Markazo Shabab collaborated with and joined efforts with Ranao Council Inc., another civic-oriented organization whose member are mostly academicians from the Mindanao State University (MSU) in laying down the basic foundation of the school. The emerging

school was therefore a result of the collaborative efforts between the two organizations. The school operated on June 1995 with only 143 pupils in the Kindergarten and Grade 1 levels. The plan was for the establishment of a ladderized school with one level added each year. The public response was overwhelming and very encouraging. By the twenty-first year of operation, it has about 4,063 pupils and students with its six pioneering teachers growing to more than a hundred employees.

Respondents of the Study

The respondents of this study were composed of a maximum of 50 selected teachers from Ibn Siena Integrated School Foundation in Marawi City. No particular sex and status was specified, both male and female that professes teaching have answered the given survey questionnaire that were provided by the researchers. Not a teacher of the said school other than Ibn Siena Integrated School Foundation (ISISF), is not a part of this research. The researchers used purposive sampling method to identify the means of this study which are the respondents. The researchers also used a descriptive study to obtain the level of perception of the respondents of this study.

Research Instruments and Its Validity

The research instrument used in this study was a self-constructed survey questionnaire that served as an instrument in the collection of the data and gathering information about the study. The questionnaire consisted of two parts.

The primary part focused on the respondent's profile in terms of age, sex, civil status, ethnic affiliation, educational attainment, and monthly income.

The second part dealt with the perception level of the respondents on the factors associated with the Impact of Marawi Siege towards their normal daily lives.

Data Gathering Procedure

In conducting this study, the researchers used a letter of permission that was directed to the Head Teacher of the said institution/school for consultation in order to allow the researchers to conduct the study properly and legally and it was also shown to the researcher's adviser for correction and guidance. In gathering the data and survey method, questionnaires were personally distributed by the researchers to the respondents and enough time was given in order for the respondents to think thoroughly in answering the list of questions conveniently.

Results and Discussion

Profile of the Respondents

The following tables below present the data gathered about the socio-demographic profile such as age, sex, civil status, ethnic affiliation, educational attainment and monthly income of the respondents.

Table 1. *Frequency and Percentage Distribution of Respondents according to their Age*

<i>Age</i>	<i>Frequency</i>	<i>Percentage</i>
20 – 24	23	46%
25 – 29	16	32%
30 – 34	7	14%
35 – 39	3	6%
40 – 44	0	-
45 – 50	1	2%
Total	50	100%

Table 1 presents the frequency and percentage distribution of respondents by their age. As seen from the table, it shows the age bracket of the fifty (50) respondents and corroborated 23 respondents with the percentage of 46% fall in the 20 – 24 age bracket, 16 respondents with the percentage of 32% fall in the 25 – 29 age bracket, 7 respondents with the percentage of 14% fall in the 30 – 34 age bracket, 3 respondents with the percentage of 6% fall in the 35 – 39 age bracket, 1 respondent with the percentage of 2% fall in the 45 – 50 age bracket and none of the respondents aged 40 – 44 age bracket. Hence, the majority 23 or 46% of the total respondents belonged to the ages 20 – 24 years old.

Table 2. *Frequency and Percentage Distribution of Respondents according to their Sex*

<i>Sex</i>	<i>Frequency</i>	<i>Percentage</i>
Male	16	32%
Female	34	68%
Total	50	100%

Table 2 presents the frequency and percentage distribution of respondents by their sex. It is substantiated in the table with the purpose of 50

respondents, 16 of them are male with 32% and 34 are female with 68%. Hence, the majority 34 or 68% of the respondents were females.

Table 3. *Frequency and Percentage Distribution of Respondents according to their Civil Status*

<i>Civil Status</i>	<i>Frequency</i>	<i>Percentage</i>
Single	25	50%
Married	21	42%
Separated/Divorced	2	4%
Widowed/Widower	2	4%
Total	50	100%

Table 3 presents the frequency and percentage distribution of respondents by their civil status. As seen from the table, substantiated that out of the 50 respondents, 25 of them are single with the percentage of 50%, 21 of them are married with the percentage of 42%, 2 of them are separated or divorced with the percentage of 4% and the other 2 are widowed or widower with the percentage of 4%. Hence, the majority 25 or 50% of the respondents were single.

Table 4. *Frequency and Percentage Distribution of Respondents according to their Ethnic Affiliation*

<i>Ethnic Affiliation</i>	<i>Frequency</i>	<i>Percentage</i>
Meranaw	50	100%
Maguindanao	0	-
Tausug	0	-
Yakan	0	-
Iranun	0	-
Total	50	100%

Table 4 presents the frequency and percentage distribution of respondents by their ethnic affiliation. As seen from the table, substantiated that 50 or 100% of the respondents were Meranaw and no one is maguindanao, tausug, yakan and iranun.

Table 5. *Frequency and Percentage Distribution of Respondents according to their Educational Attainment*

<i>Secular Education</i>	<i>Frequency</i>	<i>Percentage</i>
Doctoral Level	0	-
Masteral Level	13	26%
College Level	37	74%
Total	50	100%

Table 5 presents the frequency and percentage distribution of respondents by their educational attainment. As seen from the table, it shows that 13 of the respondents are in masteral level with 26%, 37 of them are in college level with 74% and no one is in doctoral level. Hence, the majority 37 or 74% of the respondents were college level or college graduate.

Table 6. *Frequency and Percentage Distribution of Respondents according to their Monthly Income*

<i>Income</i>	<i>Frequency</i>	<i>Percentage</i>
P 10,000 and below	14	28%
P 11,000 – P 20,000	36	72%
P 21,000 – P 30,000	0	-
P 31,000 – P 40,000	0	-
P 41,000 and above	0	-
Total	50	100%

Table 6 presents the frequency and percentage distribution of respondents by their monthly income. As seen from the table, 14 of the respondents have a monthly income of P10,000 and below with percentage of 28% and 36 of them have a monthly income of P11,000 – P20,000 with percentage of 72%. Hence, the majority 36 or 72% of the respondents are waged on the range of P11,000 – P20,000.

Perception of the Respondents

In the first statement indicator, it shows that 30 of the respondents agreed on the statement with percentage of 60%, 6 of them disagreed on the statement with percentage of 12% and 14 of them answered undecided with percentage of 28%.

In the second statement indicator, it shows that 38 of the respondents agreed on the statement with percentage of 76%, 4 of them disagreed on the statement with percentage of 8% and 4 of them answered undecided with percentage of 16%.

In the third statement indicator, it shows that 48 of the respondents agreed on the statement with percentage of 96%, 2 of them disagreed on the statement with percentage of 4% and none of them answered undecided on the statement.

In the fourth statement indicator, it shows that all the 50 respondents agreed on the statement with percentage of 100% and none of them disagreed nor is undecided on the statement.

In the fifth statement indicator, it shows that 10 of the respondents agreed on the statement with percentage of 20%, 27 of them disagreed on the statement with percentage of 54% and 13 of them answered undecided with percentage of 26%.

Table 7. Frequency and Percentage Distribution of Respondents according to their Opinions

Indicators	Agree		Disagree		Undecided	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Jihad is a kind of worship which is mandatory among all Muslims.	30	60%	6	12%	14	28%
Terrorism and extremism is what had caused the fall of Marawi, not Jihad.	38	76%	4	8%	8	16%
Jihad on the time of the Prophet (SAW) and his companions is different from what Jihad we are seeing in the present times.	48	96%	2	4%	0	-
The main purpose of Jihad is to remove aggression, injustice and to defend the right of people, homeland and religion Islam.	50	100%	0	-	0	-
Marawi City deserves what happened to her for it to be cleansed from all kinds of evil practices.	10	20%	27	54%	13	26%
It will take a long period of time and a large sum of money before Marawi City gets to rise again.	37	74%	7	14%	6	12%
Marawi City may be rebuild that it could be likened to other well developed cities but it will never be the same as before.	47	94%	0	-	3	6%
Crisis moments have been the best moment to restore humanity.	22	44%	19	38%	9	18%
Martial Law is the best solution to the just now-resolved conflict in Marawi City.	17	34%	25	50%	8	16%
Meranaw people surely have prompted big lesson to what happened to Marawi City.	35	70%	10	20%	5	10%

In the sixth statement indicator, it shows that 37 of the respondents agreed on the statement with percentage of 74%, 7 of them disagreed on the statement with percentage of 14% and 6 of them answered undecided with percentage of 12%.

In the seventh statement indicator, it shows that 47 of the respondents agreed on the statement with percentage of 94%, none of them disagreed on the statement and 3 of them answered undecided with percentage of 6%.

In the eighth statement indicator, it shows that 22 of the respondents agreed on the statement with percentage of 44%, 19 of them disagreed on the statement with percentage of 38% and 9 of them answered undecided with percentage of 18%.

In the ninth statement indicator, it shows that 17 of the respondents agreed on the statement with percentage of 34%, 25 of them disagreed on the statement with percentage of 50% and 8 of them answered undecided with percentage of 16%.

In the tenth statement indicator, it shows that 35 of the respondents agreed on the statement with percentage of 70%, 10 of them disagreed on the statement with percentage of 20% and 5 of them answered undecided with percentage of 10%.

In the first statement indicator, it shows that 20 of the respondents answered yes on the statement with percentage of 40%, and 30 of them answered no with percentage of 60%.

In the second statement indicator, it shows that 37 of the respondents answered yes on the statement with percentage of 74%, and 13 of them answered no with percentage of 26%.

In the third statement indicator, it shows that 11 of the respondents answered yes on the statement with percentage of 22%, and 39 of them answered no with percentage of 78%.

In the fourth statement indicator, it shows that 18 of the respondents answered yes on the statement with percentage of 36%, and 32 of them answered no with percentage of 64%.

In the fifth statement indicator, it shows that 7 of the respondents answered yes on the statement with percentage of 14%, and 43 of them answered no with percentage of 86%.

In the sixth statement indicator, it shows that 30 of the respondents answered yes on the statement with percentage of 60%, and 20 of them answered no with percentage of 40%.

In the seventh statement indicator, it shows that 17 of the respondents answered yes on the statement with percentage of 34%, and 33 of them answered no with percentage of 66%.

In the eighth statement indicator, it shows that 40 of

the respondents answered yes on the statement with percentage of 80%, and 10 of them answered no with percentage of 20%.

In the ninth statement indicator, it shows that 46 of the respondents answered yes on the statement with percentage of 92%, and 4 of them answered no with percentage of 8%.

In the tenth statement indicator, it shows that 29 of the respondents answered yes on the statement with percentage of 58%, and 21 of them answered no with percentage of 42%.

In the eleventh statement indicator, it shows that 22 of the respondents answered yes on the statement with percentage of 44%, and 28 of them answered no with percentage of 56%.

Table 8. *Frequency and Percentage Distribution of Respondents according to their Responses on How Marawi Siege Brought Impact to Them*

<i>Indicator</i>	<i>Yes</i>		<i>No</i>	
	<i>Frequency</i>	<i>Percentage</i>	<i>Frequency</i>	<i>Percentage</i>
I was informed prior of the attack.	20	40%	30	60%
We were forcibly displaced from our shelters for fear of losing our lives and our families.	37	74%	13	26%
I have a privately-owned business holding in Marawi City	11	22%	39	78%
I have lost a valuable property be it a house, car, etc.	18	36%	32	64%
I lost a family member, relative or a friend due to the crisis.	7	14%	43	86%
This siege had altered my belief and changed my point of view in life.	30	60%	20	40%
I was deeply troubled that at some point I have neglected my spiritual obligations like prayers, fasting etc.	17	34%	33	66%

<i>Indicator</i>	<i>Yes</i>		<i>No</i>	
	<i>Frequency</i>	<i>Percentage</i>	<i>Frequency</i>	<i>Percentage</i>
This siege have affected my duties as private teacher.	40	80%	10	20%
This siege have affected my means of livelihood especially a distortion in my sources of income.	46	92%	4	8%
This siege did not just caused me economic and physical displacement but also displaced me emotionally.	29	58%	21	42%
I am still in denial stage that it happened to my beloved Marawi City.	22	44%	28	56%
My right of religion, life, intellect, lineage and property have been violated hence justice must be addressed.	41	82%	9	18%
As a teacher, I was afraid of the proliferation of attack on schools with children, teachers and school buildings become the target of violence.	49	98%	1	2%
I haven't hesitated to perform my duty as a teacher even if it costed my life.	50	100%	0	-

In the twelfth statement indicator, it shows that 41 of the respondents answered yes on the statement with percentage of 82%, and 9 of them answered no with percentage of 18%.

In the thirteenth statement indicator, it shows that 49 of the respondents answered yes on the statement with percentage of 98%, and 1 of them answered no with percentage of 2%.

In the fourteenth statement indicator, it shows that 50 of the respondents answered yes on the statement with percentage of 100%, and none of them answered no in the statement.

Conclusion

Based on the analysis of the gathered data, the major findings of this study were as follows: (1) Majority of the respondents belonged to age group 20 – 24 years old with 46%. (2) Majority of the respondents were Females with 68%. (3) Majority of the respondents were still Single with 50%. (4) Majority of the respondents were Meranaw with 100%. (5) Majority of the respondents were College Graduate with 74%. (6) Majority of the respondents earns P 11,000 – P 20,000 with 72%. (7) Majority of the respondents agreed that Jihad on the time of the Prophet (SAW) and his companions is different from what Jihad we are seeing in the present times with 48 or 96%; as for the main purpose of jihad is to alleviate aggression, injustice and to defend the right of people, homeland and the religion Islam with an overwhelming 50 or 100% and it shows that terrorism and extremism is what had caused the fall of Marawi City and not jihad with 38 or 76%. (8) Majority of the respondents agreed that martial law is not the best solution to the just now-resolved conflict in Marawi City (25 or 50%) and that it does not deserve what happened to her (27 or 54%). It was also agreed that it will take a long period of time, a large sum of money before Marawi gets to rise again (37 or 74%), it may be rebuilt again but it will never be the same as before (47 or 94%). (9) Majority of the respondents were harmed physically such as their forcible displacement from their homes for fear of harm and death (37 or 74%). Nevertheless, majority of the respondents haven't lost a family member, a relative or a friend due to the siege (43 or 86%). Psychologically, majority of the respondents had altered their belief and changed their point of view in life (30 or 60%). Emotionally and spiritually, the respondents were deeply troubled but not to the extent that they have neglected their spiritual obligations (33 or 66%). (10) The siege has affected the duties of the respondents as private teachers (40 or 80%) but never they have hesitated in the performance of their duty as a teacher (50 or 100%) though as a teacher, they were afraid of the proliferation of attack on schools with children teachers, and school buildings become the target of violence (49 or 98%).

Based on the study, the researchers explicate the recommendations and suggestions as follows: (1) Have adequate awareness in the different viewpoints of Islam in Jihad. Jihad was not the reason of prompting such act that had caused the fall of Marawi. (2) The Ulama or scholars should strive more in educating and nourishing the intellectual minds of the future Ummah by means of seminars and other Islamic events. (3) It

must be agreed that in order to understand the present situation, one must have to go back to where it all began, the root cause. (4) It must be agreed that the said siege prompted effects not only to the private teachers of Ibn Siena Integrated School Foundation but also to the other sectors of the society, be it small or big. (5) Impact of the Marawi Siege to individuals must be internalized. In this way it can apt big lesson. (6) The researchers do highly recommend that the story of Marawi Siege be part of every educational institution in the country, to tackle on its history and other schemata regarding the subject matter.

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