

# **Rethinking the Culture of Knowledge and its Implications for Peace and Sustainable Developments in the Philippines**

By

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## ***ABSTRACT***

*Over the years, the given socio-economic landscape of the Philippines and its remarkable agenda for national integration via education has made major transformational changes in both the national and Muslim education system that allows the curriculum to be continuously revised to suit the needs of people by following the popular trends from Western and Islamic tradition. The study highlights some pertinent issues with regards to developing a culture of knowledge and its implications for peace and sustainable developments in the Philippines. The study seeks to revisit government policies on the development of Islamic institutions within the context of a secular state. While the public universities have been mandated by the government to realize peace and sustainable development, it is pertinent that the study should delve into re-evaluating mechanisms for the development of Muslim education and its role in advancing the cultural conversation and civilizational dialogue. The study aims to endorse possible areas for integration of knowledge project which will place Muslim education in a new positive light in the eyes of humanity. As such, the unresolved root of conflict emanating from the intellectual segregation between the Christian majority and Muslim minority will be addressed. Also, the challenges on how to generate experts on the integration of knowledge as a new strategy for the transformation of Muslim education will be highlighted. The methodology of the study is qualitative. It relies on primary sources such as government documents, unpublished works, and interviews in addition to library research. Several recommendations can be tentatively made in the present study: firstly, the gradual recognition of tawhidic worldview and epistemology as driving force of civilizational dialogue and understanding. Such a move should not be seen as dichotomous modes of existence but as a seamless continuum in the history of education in the Philippines. Secondly, intercultural discourse can be spearheaded by Muslim institutions of higher learning to build bridges and channels of academic, scientific, and technical cooperation with other systems and educational institutions at the national level. Thirdly, the philosophy of integration of knowledge should serve the interest of the country and beyond.*

**Keywords:** *Muslim education, peace and sustainable development, integration of knowledge, and worldview.*