



Acceptability and Participation of Muslim Students of the University of Southern Mindanao on the GPH-MILF Peace process

King Alizon M. Camral*

Sultan Kudarat State University, the Philippines

*Correspondence: E-mail: kingalizoncamral@sksu.edu.ph

ABSTRACT

The study aims to find the youth sector always shows its willingness and is actively involved in activities that support the peace process of the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) which includes campaign/mass movements, political/educational discussions, peacebuilding programs, health services program, youth development campaign, and participation on livelihood. Acceptability and participation are very important in pursuing socio-political and economic development in the Bangsamoro region. The acceptance and participation of the young sector are important, particularly in the decision-making process. The youth sector can greatly contribute to the socio-political and economic development in the Bangsamoro region. Therefore, this study recommends that the Muslim youth including the Christians/settlers and IP youth should always be updated regarding the developments of the GPH-MILF Peace process through collaboration with line agencies. Opportunities should be sought to develop effective information dissemination and coordination for youth activities through the efforts of the related organizations. There should be youth representation and participation in the decision or policy-making and also reserve seats for the youth at peace summits, conferences, and forums.

ARTICLE INFO

Article History:

Submitted/Received 13 Sep 2022

First revised 14 Oct 2022

Accepted 01 Nov 2022

First available online 03 Nov 2022

Publication date 01 Dec 2022

Keyword:

Acceptability,
GPH-MILF peace process,
Muslim students,
Participation.

1. INTRODUCTION

It is pointed out how humankind has been short-shifted by these concepts, having too external concepts in the occident and too internal concepts in the orient-leading to the obvious need for a dialogue among civilizations as to concepts of peace to arrive at richer peace concepts. In this dialogue, needless to say, the civilizations not located on the Occident Orient spectrum would also participate even if they are not included ([Galtung, 1981](#)). The acceptance and participation of the youth in the Government of the Philippines (GPH) and Moro Islamic Liberation Front (MILF) peace process is beneficial on the part of the government for this could serve as a guide on creating a new framework to establish measures on how to enhance the deeper understanding and cooperation, intends to help communities to find out the possible context of the GPH-MILF peace process, specifically on their views to develop their acceptance and participation in terms of decision-making.

The fundamental framework emphasized the aspect of active youth participation. As stated in section 13 article 2 of the 1987 Philippine constitution "The state recognizes the vital role of the youth in nation building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being ([Daanoy et al., 2021](#); [Arciosa et al., 2022](#)). It shall inculcate in the youth patriotism and nationalism and encourage their involvement in public and civic affairs".

To participate effectively, young people must be given the proper information, education, and access to their civil rights as they are now becoming very powerful in the sense that they can also a social change in the development of society. The young people have demonstrated their potential to build bridges across the communities, working and helping to manage conflict and promote peace ([Beutler, 2008](#)).

The task has not been easy. Various failed attempts in the past such as historical biases and prejudices, the long history of hostility between the government and the Moro liberation fronts, as well as the very complex context of the Bangsamoro question have made shared understanding and trust difficult to achieve. Even then, that is why the Muslim youth sector as one of the primary stakeholders of the Peace process must be involved by participating in various public and civic affairs and most significantly in politics. Young people are the leaders of tomorrow, and that is why young people must be aware of what is truly happening and also their primary roles for them to render relevant active participation in peace and nation-building.

The exclusion of young people was strongly evident, habitually crossing with other forms of marginalization linked to gender, location, culture, and/or community. The various development initiatives include strengthening youth advocacy groups, providing quality research to interact with public authorities, and fostering the creation of national youth councils and plans. The youth must understand what is happening in the country, for them to take part in this event and to have a say.

The government welcomed this development, but it also changed the nature of politics in the area. Politicians now had to expand their connections beyond their traditional districts and reach out to those who had settled in the countryside. At the same time, the government's aspirations for stability were short-lived because the rate of growth in Mindanao's electoral districts was soon overshadowed by the tensions that new settlements created among other communities such as the Muslims. President Ferdinand Marcos took these electoral politics one step further when he expanded the power of the national state of Mindanao. While his strategy was to delegitimize the authority of his rivals and opponents, this move instigated ethnic and religious violence and the eventual creation of the MNLF.

According to [Bertrand \(2000\)](#), it was the first time the government of the Philippines and Muslims in Mindanao agreed on a shared understanding of the territorial claim of the Muslims. Muslims gained some protection of their way of life and recognition of the right to self-government. Furthermore, MNLF leaders were allowed to rule during the transition to fuller autonomy. Nevertheless, these achievements have been insufficient to attract the support of Christians, lumads, and even many Muslims. Many factors have weakened the peace process. The danger will always lie in the possibility of homogenizing the various voices in Mindanao and Sulu, thinking that Duterte and his administration can provide an accurate representation of these struggles. The peace process between the government and the Moro Islamic freedom fighters has had a long history of successes and failures, with both parties trudging along on a road paved with good intentions ([Singh, 2016](#)).

Mindanao voices calling for peace are not loud enough, it seems. They continue to be drowned out by the voices of people who are not even in Mindanao. Fear, suspicion, and mistrust still prevail. He added that there has to be a realization that the country is faced with an increasing and serious problem and to address this problem, national leaders must emerge in both Filipino and Moro communities that have a comprehensive understanding, vision, and competence in running the country ([Reyes, 2015](#)). Unfortunately, they could not come from the present craft of traditional politicians. On the other hand, it was said that the majority of non-Muslim Filipinos are not ready to accept the Moros' readiness to embrace peace and willingness to live harmoniously with them.

Our struggle for genuine political autonomy is to ensure the bright future of the youth in Bangsamoro. The Youth of today has possessed all the ideal well-being of a good citizen and also a leader of the future. This generation of brilliant young people also proved the well-known words of Dr. Jose Rizal emphasizing that "The youth is the hope of the motherland".

Young people in the developed world have been the subjects of an enormous amount of research over the last 40 years. Much of the youth literature has inherited assumptions from developmental psychology about universal stages of development, identity formation, normative behavior, and the relationship between social and physical maturation. Yet very little work has been done to clarify the theoretical basis of this categorization based on age.

The concept of youth is one that ultimately suggests similarity amongst people of a similar age and this concept is used as the basis for creating social rules and institutions which reinforce the similarities. This affects how young people interpret and understand what it is to be young. 'Youth' is therefore a real social as well as biological experience. However, because at the same time, the reality of life for different individuals and different groups of young people is different according to questions of wealth or power defined by different categories such as class, gender, or citizenship status, then there can be no universal experience of youth. Understanding something of the complex relationship between the idea or concept of youth and the different realities of young people's lives can inform our understanding of the world that different young people inhabit.

Young people, as members of a dynamic group in society, play a crucial role in positively transforming conflict situations and in building the foundations of democratic and peaceful societies. Studies of collaborative arts programming also highlighted its contribution to catalyzing attitudinal and behavioral changes in young people.

Empowering youth in peace-building including using social media will give a different transitional point in increasing this culture and practice as well. A call for inclusive youth participation makes a case for stronger parity. Efforts can be aimed at achieving appropriate

representation and participation of youth in decision-making bodies, as young women and men are entitled to the same rights (Aggleton & Campbell, 2000).

Youth should also be encouraged to participate in issue-based programs that affect them. Educating youth on the doctrine, tools, and strategies of peace, non-violence concepts, and practices used for mutual understanding and advancing peace process towards lasting regional peace will add to a great scope in social change and empowering stability in the society. Every youth must be aware of what is going on in their country because the youth is the ones who will be most affected by whatever the result of the peace process maybe because the youth is the ones who will inherit the outcome of this new political entity. Youth represent a crucial portion of the population and a powerful contributor to, whether as a negative or positive impact, changing and community development process (Woolcock & Narayan, 2000).

Youth as peace-builders similar to that youth being violent, there is extensive evidence of youth not only being peaceful but of being agents of positive social change. Our experiences as youth workers and educators in several contexts suggest that many youths are peacebuilders. They are proactive agents in their communities, in their schools, workplaces, sports teams, youth groups, and universities.

It is a great challenge to the youth of today to affirm this equality in support of the GPHMILF peace process and to know the level of acceptability and participation of the Muslim students of the University of Southern Mindanao, Kabacan, Cotabato. Finally, the main purpose of the study is for the respondents to determine the level of acceptability and participation of the Muslim students of the University of Southern Mindanao in the GPH-MILF peace process.

2. THEORETICAL FRAMEWORK

The study is anchored on the Knowledge theory of Bertrand (2000) and the Functionalism theory of Emile Durkheim tries to explain how things work by asking about the role or function that performs within society. Functionalism sees society as a complicated social system whose parts work together to promote solidarity and stability (Lukes, 1975). This approach looks at society on a macro level, which focuses on the social structures that shape society as a whole. Therefore, the approach looks at both social structure and social functions.

Figure 1 shows the conceptual framework used in this study. This theory explains the level of acceptability and participation of Muslim students concerning social issues. The theories are based on the perspective that emphasizes the application of scientific methods to the objective social world and uses an analogy between the individual organism and society. Functionalists saw the social world as objectively real and observable with such techniques as social surveys and interviews. In the use of the organic unity of society, functionalists speculated about the needs that must be met for a social system to exist as well as in which the social institution can satisfy those needs. Importantly, Functionalism addresses society as a whole in terms of the function of its many norms, values, customs, and traditions as well as institutions. Functionalists argue that people in society generally agree about the function of institutions and accept the same norms and values which is called valued consensus. Participation exists because they have important functions, which are necessary for the political and development survival of the youth sectors.

The concept of youth is one that ultimately suggests similarity amongst people of a similar age and this concept is used as the basis for creating social rules and institutions which reinforce the similarities. This affects how young people interpret and understand what it is to be young. 'Youth' is therefore a real social as well as biological experience. However, because at the same time, the reality of life for different individuals and different groups of

young people is different according to questions of wealth or power defined by different categories such as class, gender, or citizenship status, then there can be no universal experience of youth. Understanding something of the complex relationship between the idea or concept of youth and the different realities of young people's lives can inform our understanding of the world that different young people inhabit.

Youth positions in society will improve depending on the hope of the agencies as they played those functions. The important forms of inference of this theory are those in which we infer the existence of something having certain characteristics and functions. The theories will be used in this study as a guide to prove that we can determine the knowledge or awareness and participation in a particular thing.

Conceptual Framework

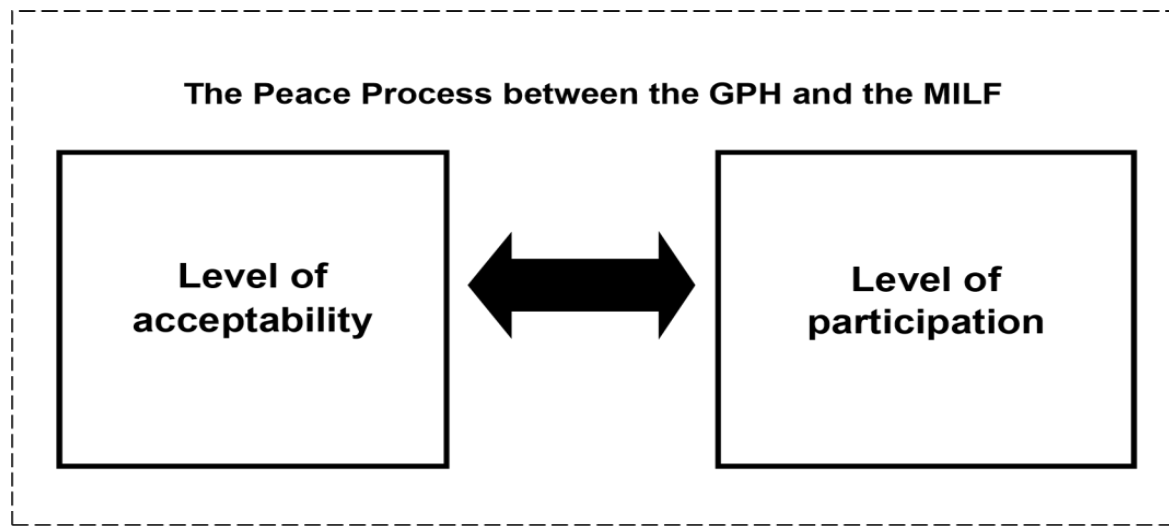


Figure 1. The illustration shows the level of acceptability and participation of the Muslim students of the University of Southern Mindanao in the GPH-MILF peace process.

3. METHOD

This chapter presents the methods and the process of evaluating the data gathered in the study. The research design, locale, respondents, sampling procedure, research instrument, data gathering procedure, and data analysis were presented.

3.1. Research Design

A cross-sectional survey research design was used to determine the level of acceptability and participation of the respondents in the GPH-MILF Peace process.

3.2. Locale of The Study

This study was conducted at the University of Southern Mindanao, Kabacan, Cotabato, Which have specifically in the following colleges or institute namely: College of Arts and Sciences, College of Education, College of Engineering and Computing, College of Agriculture, College of Business Development Economics and Management and Institute of Middle East and Asian Studies.

The researcher chose the different Colleges or institutes with the following qualifications population of Muslim students enrolled and their involvement in the activities that support the current peace process.

3.3. Respondents of The Study and Sampling Procedure

The researcher used quota and purposive sampling for the selection of the respondents. The respondents of the study were Muslim students who were officially enrolled in the University of Southern Mindanao, Kabacan, Cotabato for the SY 2017-2018. The 20 respondents were taken from each identified college or institute. A total of 120 respondents were chosen to answer the questionnaire.

3.4. Research Instrument

This study used a self-made questionnaire in determining the acceptability and participation of the Muslim students of the University of Southern Mindanao in the GPH-MILF Peace process. A socio-Demographic profile was included in the questionnaire. The questionnaire was personally administered to the respondent by the researcher to determine the level of acceptability and participation in the GPH-MILF Peace process.

The reliability of the instrument on the Acceptability is 93.7% and the Participation is 96.4%. Since it is at 80% both instruments are reliable for their use.

3.5. Data Gathering Procedure

This study prepared letters addressed to the University Registrar to get a copy of the list of Muslim students at the University of Southern Mindanao. Then, after the approval of the University Registrar, the letter was referred to the University Information, Communication, and Technology Center (UICTC) to get the requested data. A letter was sent to the Director of Student Affairs and Respondents for the gathering of data needed in the study. The concept of the study was introduced by the researcher to respondents so they to be aware of what the study was all about.

3.6. Data Analysis

This study evaluated and discussed the data in a narrative form. The data gathered from the respondents regarding their acceptability and participation in the GPH-MILF Peace process. Data were analyzed using descriptive statistical tools such as Frequency, Percentage, and Weighted mean to describe the respondents' level of acceptability and participation in the GPH-MILF Peace process. The Pearson R statistical test was used for the Correlation of the two levels. And it was interpreted using the percentage distribution and qualitative description as follows in **Table 1**.

Table 1. Data analysis.

Percentage Distribution	Q.D	Interpretation
2.0 – 3.0 %	Highly Accepted	Always
1.6 – 1.9 %	Accepted	Often
1.0 – 1.5 %	Not Accepted	Seldom
Percentage Distribution	Q.D	Interpretation
2.0 – 3.0 %	Highly Participated	Always
1.6 – 1.9 %	Participated	Often
1.0 – 1.5 %	Not Participated	Seldom

4. RESULTS AND DISCUSSION

This chapter presents the results and discussion of the study entitled “Acceptability and Participation of the Muslim Students of the University of Southern Mindanao on the GPH-MILF Peace process”. The respondents were Muslim students who were officially enrolled at the University of Southern Mindanao, Kabacan, Cotabato.

4.1. Socio-Demographic Profile of The Respondents

Table 2 shows the socio-demographic profile of the respondents; Out of 120 respondents, 116 or 96.64% are ages 18-24 years old that's why they categorically belong to the “Core Youth” and 4 or 3.32% are ages 25-30 years old and belong to the “Young Adult”. In terms of Sex, 74 or 61.66% were Males and 46 or 38.33% were Females. The new survey report looks at attitudes among Muslim countries, the men are significantly more likely participative than women in society. In terms of Ethnicity, 102 or 85% are Maguindanaons, 3 or 2.5% are Maranaos, 3 or 2.5% are Tausugs, and 12 or 10% are Iranuns. In terms of Year level in tertiary education, 1 or 0.83% were 2nd years, 87 or 72.5% were 3rd years, and 32 or 26.66% were 4th years. In terms of Civil Status, 114 or 95% were Singles, 2, or 1.66% were married and 4, or 3.33% were Widowed. In terms of Political affiliation, 74 or 61.66% were MILF, 17, or 14.16% were MNLF, and 29, or 24.16% has no political affiliation.

Table 2. Socio-Demographic Profiles of the selected Muslim students of the University of Southern Mindanao, Kabacan, Cotabato, 2017.

Variables	Frequency (N=120)	Percentage (%)
Age		
15-17		
18-24	116	94.64
25-30	4	3.32
Sex		
Male	74	61.66
Female	46	38.33
Ethnicity		
Maguindanaon	102	85
Maranao	3	2.5
Tausug	3	2.5
Iranun	12	10
Year level		
1 st year		
2 nd year	1	0.83
3 rd year	87	72.5
4 th year	32	26.66
Civil status		
Single	114	95
Married	2	1.66
Widowed	4	3.33
Political affiliation		
MILF	74	61.66
MNLF	17	14.16
N/A	29	24.10

The Youth Are Categorized As; 15-17 Yrs. Old Youth Children, 18-24 Yrs., Old Core Youth, And 25-30 Yrs. Old Young Adult. Civil Society played a crucial role in the form of mass demonstrations but mainly when in combination with broader factors of change (Aspinall, 2005). The horizontal peace-building efforts at the grassroots level also float a lot of areas for documentation and inquiry (Caballero & Torres, 2014).

4.2. The Level of Acceptability of The Respondents

Table 3 shows the level of acceptability of the respondents, the Acceptability of the respondents has a total mean of 2.42 and a description of “Highly Accepted”. This indicates that the majority of the respondents’ willingness to participate was always manifested in the activities that support the GPH-MILF Peace process.

The result also shows that 30 variables have a description of “Highly Accepted”. These variables are focused on the campaign/mass movements, political/educational discussions, peacebuilding programs, health services programs, youth development campaigns, and participation in livelihood activities with a weighted mean of 2.42, and the lowest mean of 2.31 (participation in livelihood activities) and highest mean of 2.47 (youth development campaign). This indicates that the activities that support the GPH-MILF peace process were always accepted by the respondents.

The Muslim students always accepted the activities as manifested in their willingness in supporting the GPH-milf peace process. Campaign/mass movements, political/educational discussions, peacebuilding programs, health services programs, youth development campaigns, and participation in livelihood activities were always conducted inside and outside the University of Southern Mindanao. They always accept to be part of those activities manifested by their willingness from planning to organizing and also basing on their prior awareness about those upcoming activities, and these activities enable them to demonstrate their acceptability of the GPH- MILF peace process. The peace panels use community-based sectoral applications and other strategies, combined with processes that implement to enhance the process or delivery of the peace panel entities or to bring about an environment in operations that may include a clear vision of acceptability among the youth (Galtung, 1981; Woolcock & Narayan, 2000).

4.3. The Level of Participation of The Respondents

Table 4 shows the level of participation of the respondents, the result shows that 30 variables have a description of “Highly Accepted”. This indicated that the majority of the respondents were always actively involved in the activities that support the GPH-MILF Peace process.

The result also showed that 30 variables have a description of “Highly Accepted”. These variables are focused on the campaign/mass movements, political/educational discussions, peacebuilding programs, health services programs, youth development campaign, and participation in livelihood activities with a weighted mean of 2.24, and the lowest mean of 2.03 (youth development campaign) and highest mean of 2.36 (peacebuilding programs). This indicated that the activities that support the GPH-MILF peace process were always participated in by the respondents.

The Muslim students always participate in the activities as manifested in their involvement in supporting the GPH-MILF peace process. Campaign/mass movements, political/educational discussions, peacebuilding programs, health services programs, youth development campaigns, and participation in livelihood activities were always conducted inside and outside the University of Southern Mindanao. They always participate in those activities as manifested by their involvement from planning to organizing and also basing on

their prior awareness about those upcoming activities, and these activities enabled them to demonstrate their participation in the GPH-MILF peace process.

Table 3. The level of acceptability of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Variable Comparison	Mean	Qualitative Description
A. Campaign / Mass movements		
1. Peace and Development campaign	2.43	Highly Accepted
2. Right to self-determination campaign	2.35	Highly Accepted
3. Bangsamoro Basic law campaign	2.47	Highly Accepted
4. Solidarity campaign	2.43	Highly Accepted
5. Peoples reform and empowerment campaign	2.34	Highly Accepted
Total mean	2.4	
B. Political / Educational Discussions		
1. Discussion on how to prevent violence and discrimination	2.48	Highly Accepted
2. Discussion on how to attain good Governance	2.47	Highly Accepted
3. Inter-faith dialogue	2.43	
4. Discussion on the Bangsamoro struggle	2.49	Highly Accepted
5. Discussion on Peoples` participatory governance	2.42	Highly Accepted
Total mean	2.46	
C. Peace building Programs		
1. Discussion on peace and security	2.5	Highly Accepted
2. Tri-peoples` solidarity campaign	2.41	Highly Accepted
3. Human rights campaign	2.44	Highly Accepted
4. Seminar on Peace and development	2.52	Highly Accepted
5. Lateral Coordination with the authority	2.42	Highly Accepted
Total mean	2.46	
D. Health Services Program		
1. Health and wellness exercise	2.37	Highly Accepted
2. Campaign against HIV-AIDS	2.41	Highly Accepted
3. Seminar on reproductive health	2.44	Highly Accepted
4. Organizing Dental programs	2.44	Highly Accepted
5. First aid training	2.5	Highly Accepted
Total mean	2.43	
E. Youth Development Campaign		
1. Sports and Recreation for the youth	2.45	Highly Accepted
2. Anti-illegal drugs and anti-smoking campaign	2.44	Highly Accepted
3. Peace education for the youth	2.49	Highly Accepted
4. Community immersion of the youth	2.52	Highly Accepted
5. Eco-friendly campaign	2.45	Highly Accepted
Total mean	2.47	
F. Participation in livelihood activities		
1. Animal raising	2.21	Highly Accepted
2. backyard gardening on fruits and vegetables	2.38	Highly Accepted
3. Dried fish production	2.3	Highly Accepted
4. Handicrafts industry	2.31	Highly Accepted
5. Native delicacy production	2.37	Highly Accepted
Total mean	2.31	
Overall Rating	2.42	Highly Accepted

Thus converge in their common objective to create an enabling environment for youth in a post-conflict situation. Youths are often targeted during periods of conflict. Youth can be victims, witnesses, and perpetrators all at the same time. While some of the literature suggests that youth and children are vulnerable and should be protected rather than active participants in society.

Table 4. The level of participation of the Muslim students of the University of Southern Mindanao in the GPH-MILF peace process.

Variable Comparison	Mean	Qualitative Description
A. Campaign / Mass movements		
1. Peace and Development campaign	2.35	Highly Accepted
2. Right to self-determination campaign	2.20	Highly Accepted
3. Bangsamoro Basic law campaign	2.32	Highly Accepted
4. Solidarity campaign	2.20	Highly Accepted
5. Peoples reform and empowerment campaign	2.15	Highly Accepted
Total mean	2.24	
B. Political / Educational Discussions		
1. Discussion on how to prevent violence and discrimination	2.31	Highly Accepted
2. Discussion on how to attain good Governance	2.30	Highly Accepted
3. Inter-faith dialogue	2.29	Highly Accepted
4. Discussion on the Bangsamoro struggle	2.36	Highly Accepted
5. Discussion on Peoples` participatory governance	2.24	Highly Accepted
Total mean	2.30	
C. Peacebuilding Programs		
1. Discussion on peace and security	2.35	Highly Accepted
2. Tri-peoples` solidarity campaign	2.30	Highly Accepted
3. Human rights campaign	2.38	Highly Accepted
4. Seminar on Peace and development	2.30	Highly Accepted
5. Lateral Coordination with the authority	2.25	Highly Accepted
Total mean	2.36	
D. Health Services Program		
1. Health and wellness exercise	2.28	Highly Accepted
2. Campaign against HIV-AIDS	2.27	Highly Accepted
3. Seminar on reproductive health	2.32	Highly Accepted
4. Organizing Dental programs	2.25	Highly Accepted
5. First aid training	2.3	Highly Accepted
Total mean	2.28	
E. Youth Development Campaign		
1. Sports and Recreation for the youth	2.45	Highly Accepted
2. Anti-illegal drugs and anti-smoking campaign	2.42	Highly Accepted
3. Peace education for the youth	2.48	Highly Accepted
4. Community immersion of the youth	2.35	Highly Accepted
5. Eco-friendly campaign	2.30	Highly Accepted
Total mean	2.03	

Table 4 (Continue). The level of participation of the Muslim students of the University of Southern Mindanao in the GPH-MILF peace process.

Variable Comparison	Mean	Qualitative Description
Total mean	2.03	
F. Participation in livelihood activities		
1. Animal raising	2.15	Highly Accepted
2. backyard gardening on fruits and vegetables	2.33	Highly Accepted
3. Dried fish production	2.13	Highly Accepted
4. Handicrafts industry	2.22	Highly Accepted
5. Native delicacy production	2.27	Highly Accepted
Total mean	2.2	
Overall Rating	2.24	Highly Accepted

4.4. The Relationship Between The Levels of Acceptability and Participation of The Respondents

Table 5 shows the Relationship between the levels of Acceptability and Participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process, and it indicates the Significant Relationships between the respondents' participation in the peace and development campaign, right to self-determination campaign, Bangsamoro basic law campaign, solidarity campaign and peoples' reform and empowerment campaign to their acceptability on the lateral coordination with the authority, seminar on peace and development, first aid training and dried fish production.

It indicated that the respondents' willingness to acceptability the lateral coordination with the authority, seminar on peace and development, first aid training, and dried fish production has a very important way to their involvement in the peace and development campaign, right to self-determination campaign, Bangsamoro basic law campaign, solidarity campaign and peoples' reform and empowerment campaign.

Table 5. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Campaign / Mass movements	p-value	Remarks
P1 versus A15	0	Significant
P2 versus A14	0.023	Significant
P3 versus A20	0.004	Significant
P4 versus A28	0.044	Significant
P5 versus A30	0.049	Significant

Table 6 shows the relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process, and it indicated the significant relationships between the respondents' participation in the discussion on how to prevent violence and discrimination, discussion on how to attain good governance, inter-faith dialogue, discussion on the Bangsamoro struggle and discussion on peoples' participatory governance to their acceptability on the seminar on peace and

development, peace and development campaign, solidarity campaign, discussion on how to attain good governance, sports and recreation for the youth and handicrafts industry.

It indicated that the respondents' willingness to acceptability the seminar on peace and development, peace and development campaign, solidarity campaign, discussion on how to attain good governance, sports and recreation for the youth and handicrafts industry has a very important way to their involvement in the discussion on how to prevent violence and discrimination, discussion on how to attain good governance, inter-faith dialogue, discussion on the Bangsamoro struggle and discussion on peoples' participatory governance.

Table 6. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Campaign / Mass movements	p-value	Remarks
P6 versus A14	0.041	Significant
P7 versus A14	0.041	Significant
P8 versus A1	0.055	Significant
P8 versus A4	0.008	Significant
P8 versus A7	0.016	Significant
P9 versus A1	0.020	Significant
P9 versus A21	0.051	Significant
P10 versus A23	0.034	Significant

Table 7 shows the Relationship between the levels of Acceptability and Participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process, and it indicated the significant relationships between the respondents' participation in the discussion on peace and security and the seminar on peace and development to their acceptability on a seminar on peace and development and native delicacy production. It indicates that the respondents' willingness to acceptability seminar on peace and development and native delicacy production has a very important way to their involvement in the discussion on peace and security and seminar on peace and development.

Table 7. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Peace Building Programs	P-Value	Remarks
P11 versus A14	0.027	Significant
P14 versus A14	0.041	Significant
P14 versus A30	0.051	Significant

Table 8 shows the relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF Peace process, and it indicated the significant relationships between the respondents' participation in health and wellness exercise, seminar on reproductive health, organizing dental programs and first aid training to their acceptability on health and wellness exercise, seminar on peace and development, lateral coordination with the authority, first aid training, discussion on peoples' participatory governance, lateral coordination with the authority and seminar on peace and development. It indicated that the respondents' willingness to acceptability the health and wellness exercise, seminar on peace and development, lateral coordination with the authority, first aid training, discussion on peoples' participatory governance, lateral coordination with the authority and seminar on peace and development has a very important way to their involvement in the health and wellness exercise, seminar on reproductive health, organizing dental programs and first aid training.

Table 8. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Health Services Programs	p-value	REMARKS
P16 versus A16	0.037	Significant
P18 versus A14	0.004	Significant
P18 versus A15	0.033	Significant
P18 versus A20	0.033	Significant
P19 versus A10	0.33	Significant
P19 versus A15	0.042	Significant
P20 versus A14	0.026	Significant

Table 9 shows the relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process, and it indicated the significant relationships between the respondents' participation in sports and recreation for the youth, anti-illegal drugs, an anti-smoking campaign, peace education for the youth, community immersion of the youth and eco-friendly campaign to their acceptability on the seminar on reproductive health, anti-illegal drugs and anti-smoking campaign, discussion on peoples' participatory governance, solidarity campaign, organizing dental programs, first aid training, and lateral coordination with authority.

It indicated that the respondents' willingness to acceptability the seminar on reproductive health, anti-illegal drugs and anti-smoking campaign, discussion on peoples' participatory governance, solidarity campaign, organizing dental programs, first aid training, and lateral coordination with authority has a very important way to their involvement in the sports and recreation for the youth, anti-illegal drugs and anti-smoking campaign, peace education for the youth, community immersion of the youth and eco-friendly campaign.

Table 9. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Youth Development Campaign	P-Value	Remarks
P21 versus A18	0	Significant
P21 versus A22	0	Significant
P22 versus A10	0.043	Significant
P23 versus A14	0	Significant
P23 versus A19	0.009	Significant
P23 versus A20	0	Significant
P24 versus A15	0	Significant
P25 versus A29	0.03	Significant

Table 10 shows the relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process. and it indicated the significant relationships between the respondents' participation on animal raising, back yard gardening on fruits and vegetables, dried fish production, handicrafts industry and native delicacy production to their acceptability on lateral coordination with the authority, seminar on peace and development, organizing dental programs, first aid training, peace and development campaign, handicrafts industry and discussion on peoples' participatory governance, and also it is indicated that the respondents' willingness of acceptability on the lateral coordination with the authority, seminar on peace and development, organizing dental programs, first aid training, peace and development campaign, handicrafts industry and discussion on peoples' participatory governance has a

very important way to their involvement in the animal raising, back yard gardening on fruits and vegetables, dried fish production, handicrafts industry and native delicacy production.

Table 10. The relationship between the levels of acceptability and participation of the Muslim students of the University of Southern Mindanao on the GPH-MILF peace process.

Participation in Livelihood Activities	P-VALUE	Remarks
P26 versus A15	0.022	Significant
P27 versus A14	0.001	Significant
P27 versus A19	0.005	Significant
P27 versus A20	0.029	Significant
P28 versus A15	0	Significant
P29 versus A1	0.012	Significant
P29 versus A15	0.012	Significant
P29 versus A29	0.049	Significant
P30 versus A10	0.034	Significant
P30 versus A15	0.036	Significant

The results of the study are summarized as follows; In Table 3, most of the respondents always manifest their willingness to be involved in the activities that support the GPH-MILF peace process. In **Table 4**, most of the respondents were always actively involved in the activities that support the GPH-MILF Peace Process; In Table 5, only 36 of the variables have a Significant Relationship between the respondent's Acceptability and Participation.

The recommendation of this study are:

- (i) The Muslim youth including the Christians/settlers and IP youth should be updated regarding the developments of the GPH-MILF Peace process through collaboration with line agencies.
- (ii) Opportunities should be sought to develop effective information dissemination and coordination for the youth activities through the efforts of the related organizations
- (iii) There should be youth representation and participation in the decision or policy-making by which the chance to have a reserved seat at peace summits, conferences, and forums.
- (iv) To improve the socioeconomic standing of the youth in the area, the government should offer programs of educational and professional training, principally in the domains of science and technology, particularly in agriculture and industrial fields. Most particularly the graduate-level programs are responsive to the manpower needs of development-oriented agencies in the region.
- (v) In all areas of agriculture, including agribusiness, foods and nutrition, fishery, forestry, halal sciences, engineering, industrial education, and other fields required for the socioeconomic development of the region, the government should encourage and support advanced studies, research, extension services, and progressive leadership.
- (vi) The government should offer non-formal education, carry out various extension programs in food production, nutrition, trades and industries, engineering, health, and sports development, and provide scholarships and/or part-time job opportunities to the socioeconomically disadvantaged but deserving students.

5. CONCLUSION

The study is entitled "Acceptability and participation of Muslim Students of the University of Southern Mindanao on the GPH-MILF peace process". This was conducted to describe and analyze the acceptability and Participation in the GPH-MILF peace process among the Muslim

students of the University of Southern Mindanao. Descriptive methods such as frequency counts, percentages, weighted mean and chi-square, and quantitative descriptions were used to describe and analyze the result of the study. Questionnaire as the survey questionnaire was the main instrument of the data gathering. The respondents were selected through quota and purposive sampling with a total of 120 respondents at the University of Southern Mindanao, Kabacan, Cotabato. Based on the findings of this study, it can be concluded that:

- (i) The respondents always manifest their willingness and are actively involved in the activities that support the GPH-MILF peace process that includes: campaign/mass movements, political/educational discussions, peace-building programs, health services programs, youth development campaigns, participation in livelihood
- (ii) Acceptability and Participation are very important in pursuing socio-political and economic development in the region.
- (iii) The acceptance and participation of the young sector are also important, particularly in the decision-making process.
- (iv) The youth sector can greatly contribute to the socio-political and economic development in the region.

6. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

7. REFERENCES

- Aggleton, P., and Campbell, C. (2000). Working with young people-towards an agenda for sexual health. *Sexual and Relationship Therapy*, 15(3), 283-296.
- Arciosa, R. M., Perfecio, J., and Cerado, E. C. (2022). Community extension: Literacy and numeracy enhancement program for alternative learning system and out-of-school youth learners. *ASEAN Journal of Science Education*, 1(2), 77-82.
- Aspinall, E. (2005). Elections and the normalization of politics in Indonesia. *South East Asia Research*, 13(2), 117-156.
- Bertrand, J. (2000). Peace and conflict in the Southern Philippines: Why the 1996 peace agreement is fragile. *Pacific Affairs*, 73(1), 37-54.
- Beutler, I. (2008). Sport serving development and peace: Achieving the goals of the United Nations through sport. *Sport in society*, Woolcock1(4), 359-369.
- Caballero, J. A., and Torres, M. A. J. (2014). Promoting public acceptance of the GPH-MILF peace process: Why pay attention to feelings?. *International Journal of Academic Research*, 6(5), 254-260.
- Daanoy, L. F. D., Cruz, E. H. D. D., Hitalia, P. A. C., Sumpo, W. J. P., and Besa, A. S. (2021). Unveiling the formation of political identities of the Filipino youth in Tacurong City, the Philippines. *Indonesian Journal of Teaching in Science*, 1(1), 9-12.
- Galtung, J. (1981). Social cosmology and the concept of peace. *Journal of Peace Research*, 18(2), 183-199.

- Lukes, S. (1975). Political ritual and social integration. *Sociology*, 9(2), 289-308.
- Reyes, J. (2015). Loob and kapwa: An introduction to a Filipino virtue ethics. *Asian Philosophy*, 25(2), 148-171.
- Singh, B. (2016). Duterte: Delivering the promised peace to Mindanao. *RSIS Commentaries*, 2016(112), 141-55.
- Woolcock, M., and Narayan, D. (2000). Social capital: Implications for development theory, research, and policy. *The world bank research observer*, 15(2), 225-249.