Comprehensive Gender and Health Education for Youth

INSTRUCTIONAL MODULES

Module 1
Module 2
Module 3
Module 4
Module 5

ANATOMY AND PHYSIOLOGY
GENDER AND DEVELOPMENT
HEALTH AND NUTRITION
SOCIAL RELATIONSHIPS
HUMAN RELATIONS AND SPIRITUAL RESPONSIBILITIES

2020
Comprehensive Gender and Health Education for Youth

INSTRUCTIONAL MODULES
Foreword

The Fatwa on Model Family in Islam in its fourth provision states that:

“The Council finds out the protection of the five necessities (religion, life, intellect, progeny and wealth) as part of the Shari’ah purposes. The Council recommends the resolute action on setting up a program for comprehensive gender and health education for the youth and their other related affairs to be put into the curriculum of public and private educational institutions taking into account the intellectual receptivity of the student at every stage of their studies”.

The Commission on Population and Development and its implementing partners in the Bangsamoro Autonomous Region of Muslim Mindanao (BARMM) developed a Comprehensive Gender and Health Education for Youth (CGHEY) Module which aims to educate the Muslim adolescents on critical information on gender and development, health and reproductive health and their total well-being in the context of Islamic values and principles.

The module is divided into five parts namely: Anatomy and Physiology; Gender and Development; Health and Nutrition; Social Relationships; and, Human Relations and Spiritual Responsibilities which covers critical topics on health and reproductive health information and life skills for Muslim youth that will guide them as they maneuver their way in the period of adolescence, which is a time of transition from childhood to adulthood. With this learning module, we hope to provide young people with the needed information and skills that they can use in their daily life to avoid engaging in activities and practices that will pose dangers to their health and well-being and instead focus on endeavors that will enrich their knowledge and prepare them for responsible adulthood as upright individuals living by the Islamic values.

There is an enormous collaborative effort, enthusiasm and support invested in this module from various stakeholders both at the national and regional level through BARMM. May the CGHEY prove to be a useful guide and reference for the use of Arabic Language and Islamic Values Education (ALIVE) teachers in Madrasah educational institutions in BARMM and to other educators to impart knowledge to young Muslim learners.

Our gratitude to our partners in the South-South Triangular Cooperation (SSTC) in Indonesia, POPCOM Regional Office XII, POPCOM BARMM Interim Office, our core group of Muslim Religious Leaders and their respective organizations in the provinces of BARMM, Ministry of Education-Bureau of Madaris, and to the Regional Darul Ifta’ of BARMM for the inspiration and staunch support in every step in the preparation of this module. May this resource material become a useful and powerful instrument to educate, empower and protect our Muslim adolescents and prepare them to become productive members of our society as we strive to empower Muslim youth.

USEC. JUAN ANTONIO A. PEREZ III, MD, MPH
Executive Director V
Commission on Population and Development
Acknowledgement

The Comprehensive Gender and Health Education for Youth module was developed by the Commission on Population and Development through the assistance of the members of a Technical Working Group composed of writers, contributors, consultants and Muslim Religious Leaders. The support and tireless effort of the following for crafting this module is highly appreciated.

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SPECIAL THANKS TO

MUFTI ABU HURAIRA UDASAN
BANGSAMORO DARUL IFTA
UNITED NATIONS POPULATION FUND (UNFPA)

PRE-TESTING SITES

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Department of Education, Maguindanao District 2 – ALIVE Teachers
Cotabato City Central Pilot School-ALIVE Teachers
Lamitan National High School, Basilan
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### Module 1: ANATOMY AND PHYSIOLOGY

#### Session 1

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<td><strong>Duration</strong></td>
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<td><strong>Key understanding</strong></td>
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<tr>
<td><strong>Learning Objectives</strong></td>
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<td></td>
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<tr>
<td></td>
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<tr>
<td></td>
</tr>
</tbody>
</table>

The Almighty created things in pair, male and female, with an important wisdom. As He said in the Holy Qur‘ān:

> "And of everything We have created pairs, that you may remember (the grace of Allāh)". (Sūrah ad Dāriyāt 49).

> "O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the (believer) who has at Taqwā (i.e. he is one of the Muttaqun (the pious. Verily, Allāh is All-Knowing, All-Aware.” [Sūrah al Hujurāt13]
<table>
<thead>
<tr>
<th>Science 5: Describe the parts of the reproductive system and their functions. (S5LT-IIa-1) Science 10: Describe the parts of the reproductive system and their functions. (S10LT-IIIa-33)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources References:</td>
</tr>
<tr>
<td>- Holy Qur’ân</td>
</tr>
<tr>
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</tr>
<tr>
<td>Materials:</td>
</tr>
<tr>
<td>- Manila paper, markers, packing tape, pictures, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preliminaries (10 minutes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Introduction</td>
</tr>
<tr>
<td>- Greet the students with As Salāmu ƐAlaykum wa Rahmatullāhi wa Barakātuḥu.</td>
</tr>
<tr>
<td>- Let the students read the verse posted or written on the board.</td>
</tr>
<tr>
<td>Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. (Sūrah Yā Sīn 36).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity (15 minutes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Group the students into four (4). (all males and all females)</td>
</tr>
<tr>
<td>- Let the group identify their leader, secretary and reporter.</td>
</tr>
<tr>
<td>- Distribute the assigned picture along with task card to each group.</td>
</tr>
</tbody>
</table>
Task Card 1

- In your group, sit in circle.
- Observe then brainstorm about the picture of the Male Reproductive System assigned to you.
- Each part is numbered. Name these parts by writing the corresponding number on the space provided before the names found at the bottom of the picture.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Task Card 2

- In your group, sit in circle.
- Observe then brainstorm about the picture of the Male Reproductive System assigned to you.
- Each part has been named. Identify the functions of these parts by writing the corresponding number on the space provided before each function found at the bottom of the picture.

Task Card 3

- In your group, sit in circle.
- Observe then brainstorm about the picture of the Female Reproductive System assigned to you.
- Each part is numbered. Name these parts by writing the corresponding number on the space provided before the names found at the bottom of the picture.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Task Card 4

- In your group, sit in circle.
- Observe then brainstorm about the picture of the Female Reproductive System assigned to you.
- Each part has been named. Identify the functions of these parts by writing the corresponding number on the space provided before each function found at the bottom of the picture.
- Complete all the tasks within five (5) minutes.
- Post your output for a three (3) – minute reporting.
<table>
<thead>
<tr>
<th>Analysis (10 minutes)</th>
<th>Ask the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• How did you find the activity?</td>
</tr>
<tr>
<td></td>
<td>• What helped you in completing the tasks?</td>
</tr>
<tr>
<td></td>
<td>• What hindered you (if there was) in completing the tasks?</td>
</tr>
<tr>
<td></td>
<td>• How did you resolve the problem?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abstraction (15 minutes)</th>
<th>Discuss:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>And also in your own selves (there is a mercy of Allah). Will you not then see?</strong> (Sūrah ad Dāriyāt 21).</td>
</tr>
<tr>
<td></td>
<td>“And of everything We have created pairs, that you may remember (the Grace of Allāh)” [Sūrah ad Dāriyāt 51:49]</td>
</tr>
<tr>
<td></td>
<td>“And That He (Allāh) creates the pairs,- male and female, from Nutfah (drops of semen – male and female discharges) when it is emitted. [Sūrah an Najm 45-46]</td>
</tr>
<tr>
<td></td>
<td>Three functions of male reproductive system:</td>
</tr>
<tr>
<td></td>
<td>1. It produces male sex hormones</td>
</tr>
<tr>
<td></td>
<td>2. Creates, maintains, and delivers sperm for reproduction</td>
</tr>
<tr>
<td></td>
<td>3. Delivers sperm to the female through semen</td>
</tr>
<tr>
<td></td>
<td>Male sex hormones:</td>
</tr>
<tr>
<td></td>
<td>• Testosterone – responsible for the development of male sex characteristics such as facial hair, muscle mass and voice</td>
</tr>
<tr>
<td></td>
<td>• Follicle-stimulating hormones – needed for sperm production</td>
</tr>
<tr>
<td></td>
<td>• Luteinizing hormones – stimulates the production of testosterone</td>
</tr>
<tr>
<td></td>
<td>Functions of female reproductive system</td>
</tr>
<tr>
<td></td>
<td>1. It produces the female egg cells necessary for reproduction, called the ova or oocytes.</td>
</tr>
</tbody>
</table>
2. Transportation of the ova to the site of fertilization.
3. Conception, or the fertilization of an egg by a sperm, normally occurs in the fallopian tubes.
4. The fertilized egg is implanted in the uterus.
   - If fertilization does not occur, the female reproductive system is designed to menstruate.
   - The female reproductive system produces female sex hormones that maintain the reproductive cycle.
| Application (10 minutes) | Group the students into two (2) (all males and all females).  
| Distribute the task card to each group. |

| **Task Card for Group 1** |
| In your group, sit in circle.  
| Using the new knowledge on the Male Reproductive System, illustrate through drawing the importance of being aware of one’s reproductive system to be able to employ measures to protect himself and his future.  
| Use the illustration board given to you.  
| Keep your output from disrespect.  
| Complete all the tasks within five (5) minutes.  
| Post your output for a two (2) – minute presentation. |

| **Task Card for Group 2** |
| In your group, sit in circle.  
| Using the new knowledge on the Female Reproductive System, write a two (2) to three (3) – stanza song about measures on how you could promote proper hygiene to keep yourself and your reproductive system healthy.  
| Write your song on the Manila paper given to you.  
| Keep modesty in your output.  
| Complete all the tasks within five (5) minutes.  
| Post your output for a two (2) – minute presentation. |
- Present and discuss the rubric for their presentation.

### Rubric for Poster/Drawing:

<table>
<thead>
<tr>
<th>Required Elements</th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>The poster includes all required elements as well as additional information.</td>
<td>All required elements are included on the poster.</td>
<td>All but 1 of the required elements are included on the poster.</td>
<td>Several required elements were missing.</td>
<td></td>
</tr>
<tr>
<td>Graphics – Originality</td>
<td>Several of the graphics used on the poster reflect an exceptional degree of student creativity in their creation and/or display.</td>
<td>One or two of the graphics used on the poster reflect student creativity in their creation and/or display.</td>
<td>The graphics are made by the student, but are based on the designs or ideas of others.</td>
<td>No graphics made by the student are included.</td>
</tr>
<tr>
<td>Attractiveness</td>
<td>The poster is exceptionally attractive in terms of design, layout, and neatness.</td>
<td>The poster is attractive in terms of design, layout, and neatness.</td>
<td>The poster is acceptably attractive though it may be a bit messy.</td>
<td>The poster is distractingly messy or very poorly designed. It is not attractive.</td>
</tr>
</tbody>
</table>

### Rubric for Song Writing:

<table>
<thead>
<tr>
<th>Vocabulary/Word Choice</th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uses sufficient, appropriate, and varied vocabulary.</td>
<td>Usually uses appropriate vocabulary with some variety; some errors in usage that do not affect the message.</td>
<td>Often uses inappropriate or non-specific vocabulary; lack of variety in word choice.</td>
<td>Uses only basic vocabulary; creates nonexistent words.</td>
<td></td>
</tr>
<tr>
<td>Creativity</td>
<td>Lyric is exceptionally creative. A lot of thought and effort was used to make the banner.</td>
<td>Lyric is creative and a good amount of thought was put into decorating it.</td>
<td>Lyric is creative and some thought was put into decorating it.</td>
<td>The lyric does not reflect any degree of creativity.</td>
</tr>
<tr>
<td>Content</td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td>Originality</td>
<td>Exceptional use of new ideas and originality to create slogan.</td>
<td>Good use of new ideas and originality to create slogan.</td>
<td>Average use of new ideas and originality to create slogan.</td>
<td>No use of new ideas and originality to create slogan.</td>
</tr>
</tbody>
</table>
Module 1: ANATOMY AND PHYSIOLOGY

<table>
<thead>
<tr>
<th>Session 2</th>
<th>Stages of Life (Grade 7, Quarter 1)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
<td>60 minutes</td>
</tr>
<tr>
<td><strong>Key understanding</strong></td>
<td>The Almighty created humans mysteriously in several wonderful stages. As He said in the Holy Qur’ān:</td>
</tr>
</tbody>
</table>

> هو الَّذِي خَلَفَكُم مِّن نَّبْرٍ ثُمَّ مِّن نُّفْسٍ ثُمَّ مِّن عَلَقٍ ثُمَّ نَّخَرَ لَكُم طَفْلًا ثُمَّ لَتَبَيَّنَوا أَشْدَكُمُ (غَافِرٍ) (67) |

It is He, Who has created you (Adam) from dust, then from a Nutfah (mixed semen drops of male and female sexual discharge (i.e. Adam’s offspring) then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before, and that you reach an appointed term in order that you may understand. (Sūrah Ḥāfṣir 67).

> لا أَلِهَّةٌ إِلَّا الَّذِي خَلَفَكُم في زَئِبٍ مِّن النَّبْثِ فَإِنَا خَلَفْناكم مِّن نَّبْرٍ ثُمَّ مِّن نُّفْسٍ ثُمَّ مِّن عَلَقٍ ثُمَّ مِّن مَّضْعَفٍ مَّخْلَقٍ وَخَلَفْناكم لَّنْتَبَيَّنَوا لَكُمُ (الْحَجَّ) (5) |

“O mankind!, if you are in doubt as to the resurrection, then verily, We have created you (i.e. Adam) of dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage)- that We may make (it) clear to you. [Surah al Hajj 5].

As mentioned in the verse, the stages of life creation begin at the womb of the mother, which is the main focus of this session.

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>At the end of the session, students are able to:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Describe the stages of life in Islam;</td>
</tr>
<tr>
<td></td>
<td>2. Explain the three stages of pregnancy; and</td>
</tr>
<tr>
<td></td>
<td>3. Demonstrate appreciation of life’s value through varied creative presentations such as roleplaying, poster making, etc.</td>
</tr>
</tbody>
</table>

Health 7: Describes developmental milestones as one grow. (H7GD-Ide-16)
### Resources

<table>
<thead>
<tr>
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### Preliminaries (5 minutes)

<table>
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<tr>
<td>- Let the students read the verse posted or written on the board.</td>
</tr>
</tbody>
</table>

> يا أَئِبَا النَّاسِ إِن كُنْتُمْ فِي رَبِّ مَعْنَى حَلَقَانْكُمْ مِن نََّارِ ثُمَّ مِن نُطْقَةٍ ثُمَّ مِن عَلَقَةٍ ثُمَّ مِن مَضَعْعَةٍ مَخْلَقَةٍ وَغَيْرِ مَخْلَقَةٍ لِسَبِيلِ لَكُمْ (الحَجّ 5). |

> “O mankind!, if you are in doubt as to the resurrection, then verily, We have created you (i.e. Adam) of dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage)- that We may make (it) clear to you. [Sūrah al Hajj 5].

<table>
<thead>
<tr>
<th>B. Activating Prior Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Post a picture of pregnant women on the board (in three stages/trimesters).</td>
</tr>
<tr>
<td>- Ask five (5) volunteers to say something or identify which stage they know something of.</td>
</tr>
<tr>
<td>- Let them say something about their choice by writing and pasting the strips around the picture.</td>
</tr>
<tr>
<td>- Keep the photo and the strips on the board for easy reference while conducting the session.</td>
</tr>
</tbody>
</table>
Activity (15 minutes)
- Group the students into four (4).
- Let the group identify their leader, secretary and reporter.
- Distribute the task card to each group.

**Task Card for Group 1**
- In your group, sit in circle.
- The leader should facilitate the brainstorming activity on what life is prior to the pregnancy.
- Describe this stage of life based on what they can imagine.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 2**
- In your group, sit in circle.
- Observe then brainstorm about the picture of the women assigned to you.
- Arrange and paste them on the Cartolina based on the order of development.
- Describe each picture based on its developmental stage.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 3**
- In your group, sit in circle.
- Observe then brainstorm about the pictures arranged according to its order of development.
- Describe each picture based on its developmental characteristics.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 4**
- In your group, sit in circle.
- Observe then brainstorm about the picture assigned to you.
- Say something about the picture.
- Tell where the soul goes after its separation from the body.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
<table>
<thead>
<tr>
<th>Analysis (10 minutes)</th>
<th>Ask the following:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• How do you find the activity?</td>
</tr>
<tr>
<td></td>
<td>• What helped you in completing the tasks?</td>
</tr>
<tr>
<td></td>
<td>• What hindered you (if there was) in completing the tasks?</td>
</tr>
<tr>
<td></td>
<td>• How did you resolve the problem?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abstraction (15 minutes)</th>
<th>Discuss:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Stages of Life in Islam</strong></td>
</tr>
</tbody>
</table>

1. *Life in the Realm of the Soul (Alam ar Rūh)*

Allah created all the souls of the descendants of Adam and Hawwā’ who were predestined to come to this earth. Everything about the universes and our soul before and after creations are documented and recorded in the tablet (book) board in heaven (Lawh Mahfūdh).

2. *Life in the mother’s womb (Pregnancy)*

Pregnancy is divided into three trimesters:

- **The first trimester** witnesses the start of fetal development where the sperm penetrates the ovum. Once and it will reach the uterus in the next three to four days. This embryo stays afloat in the uterus for approximately 48 hours prior to the implantation. Upon implantation, a complex connection between the mother and the embryo develops and the placenta grows. This whole process takes four weeks. Later in the 6th week, the heart starts to beat, and the head, mouth, liver, and intestines begin to take shape. In the 10th week, the embryo has facial features, and limbs; hands, fingers, and toes become apparent. The nervous system becomes responsive as many of the internal organs start functioning. Fertilization occurs, the embryo is called a zygote,

- **The second trimester** begins in the 14th week. In this phase, all muscles begin to develop; the sex organs are formed, as well as the eyelids, fingernails, and toe nails. This is noticed by the baby’s spontaneous movements. The baby blinks, grasps, and moves the mouth. The hair starts to grow on the head and body sweat glands develop while the external skin turns from transparent to opaque.
The third trimester begins in the 26th week. The baby is now able to inhale, exhale, and cry. The eyes will have completely grown and the tongue develops taste buds. A normal gestation takes around 40 weeks (where baby organs are in mature condition and prepared to live outside the womb. The baby will be called fetus until childbirth, that is, between weeks 38 and 40 of pregnancy. After childbirth, the fetus is not called like that anymore and is renamed baby.

"And indeed We created man (Adam) out of an extract of clay (water and earth). (12) Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman)(13) then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators. (SūrahalMu’minūn12-14)

الحديث: "(وعن ابن مسعود، رضي الله عنه، قال: حدثنا رسول الله ﷺ، وهو الضاد المصدوق: "إذن أحدكم يجمع خلقه في بطن أمه أربعين يومًا نطفةً، ثم يكون علاقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الملوك، فيفتح فيه الروح ...") [روااه مسلم]

'Abdullah ibn Mas‘ūd (May Allah be pleased with him) reported: Messenger of Allah (ﷺ), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allāh sends an angel who breathes the life into it; ...” (Narrated by Muslim).
In Islam, a Hadith of the Prophet mentioned that the first 40 days as a drop of blood, another 40 days as a clot of blood, and third 40 days as a lump of flesh. During the development of the fetus, the body receives the Divine Ruh (Living Spirit) and subsequently, the sense of hearing, vision, and understanding begin to develop.

In addition, in hadith, the Prophet Muhammad also reveals:

“ɛAbdullāh (Ibn Mas‘ūd) reported that Allāh’s messenger (may peace be upon him) who is the most truthful and his being truthful said: Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother’s womb in the form of a blood, after which it comes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allāh sends His angel to it with instruction concerning four things, so the angels writes down his livelihood, his death, his deeds, his fortune and his misfortune.” [Bukhārī, Muslim 33:6390]

3. Life in this world

At the fetal age of 36 to 40 weeks (pregnancy) the baby is born. The baby breathes the first time and cries. Whereas the nurses, friends, parents and relatives laugh, are happy and praise the baby. When the same baby become old and dies, the relatives and friends cry. Some practice infanticide (kill babies) if the baby is female. Islam does not allow infanticide and abortion. The newly born baby is clean, innocent, and free from sins, grows, develops, learns and is brought up in Muslim families or in non-Muslim families. The soul in the baby forgot Allah and the promise (covenant) given in the heaven that Allah is his Creator and Lord.

Abortion is prohibited in Islam, Allah said :

قال تعالى : ﴿لا تقتلوا أولادكم رضي الله عن قتلهم وإن كفروا إن كفروا كان خطبًا كبيرًا﴾
(الأسراء:31)

Allah said : (And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great sin)
Al-Isra : 31

4. Death

After the soul is drawn from the body Allāh keeps it in a place called ɛAlam al Barzakh. Good people’s soul are kept in a good place and bad people’s soul in a bad place until Qiyyāmah (Judgment day) arrives, when everything is destroyed except Allāh. There will be
resurrection of all Mankind.

5. *Resurrection on the Judgment day*

All souls will get up from the graves. Obedient souls will go to paradise forever. Disobedient souls will go to hell for punishment. Those who ignore or reject or refuse to believe Allāh and who worshiped false gods rather than Allāh, The Creator, in this world, will go to Hell forever in the next world. Muslims do not believe in Incarnation (reborn again) to this world.

6. *The day after judgment*

The soul of bad people will go to hell and the good people to paradise.
Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on the Stages of Life in Islam, illustrate through a two (2) – stanza poem the importance of being aware of the different stages to prepare for life, the future and death.
- Use the Manila paper given to you.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on the stages of pregnancy, come up with a role play on how to care about a pregnant woman.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.

Present and discuss the rubric for their presentation.

**Rubric for Poem Composition:**

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Meaning and Originality</strong></td>
<td>Poem is creative and original.</td>
<td>Poem is thoughtful and creative.</td>
<td>Most of the poem is creative, but appears to be rushed.</td>
<td>Poems appear to be thoughtless or rushed. Work is very repetitive, and ideas are unoriginal.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td>Grammar</td>
<td>Proper use of spelling and grammar is used consistently throughout each poem. Punctuation is utilized when necessary.</td>
<td>A couple of spelling or grammar mistakes are evident, but do not diminish the meaning of the poem. Punctuation is utilized when necessary.</td>
<td>The poet's intended meaning is confusing by several spelling or grammar errors. Punctuation may be misused.</td>
<td>There are numerous spelling or grammar errors, making the poems difficult to understand. Punctuation is used incorrectly.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rubric for Role Playing:</th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
<td>Great job! The group offered creative new insights on the topic!</td>
<td>Role-play is on-topic, but it is missing some creativity and insight.</td>
<td>Role-play is somewhat off-topic. Pay more attention to the directions next time!</td>
<td>Role-play is completely off-topic, as if your group did not even read the directions.</td>
</tr>
<tr>
<td>Roles</td>
<td>Excellent work! Everyone in the group stayed in character, and it was clear the members took roles seriously.</td>
<td>Everyone in the group stayed in character, but some members didn't seem to really be &quot;into&quot; what they were doing.</td>
<td>For the most part, the group stayed in character. Next time, spend more time preparing for how the characters might think or act.</td>
<td>The group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.</td>
</tr>
<tr>
<td>Preparation</td>
<td>The group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly.</td>
<td>The group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly.</td>
<td>The group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign of not prepared.</td>
<td>It seems that the group used the preparation time for something else.</td>
</tr>
<tr>
<td>Overall Impression</td>
<td>Excellent! The presentation was entertaining and informative!</td>
<td>Good! The presentation, while it was fun to watch, could have been more informative.</td>
<td>Keep working! Don't forget that, though the process is entertaining, you're also supposed to learn something from it.</td>
<td>Argh! I expect much better work from the group next time.</td>
</tr>
</tbody>
</table>
## Glossary:

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَهُ (Rūh)</td>
<td>spirit; soul</td>
</tr>
<tr>
<td>ĖĀlam ar Rūh</td>
<td>realm of the soul</td>
</tr>
<tr>
<td>Hawwā’</td>
<td>name of wife of Adam, she was named by Hawwā’ because she was created from the rib of Adam when he was alive.</td>
</tr>
</tbody>
</table>
### Module 1: ANATOMY AND PHYSIOLOGY

#### Session 3

<table>
<thead>
<tr>
<th>Duration</th>
<th>60 minutes</th>
</tr>
</thead>
</table>

#### Key understanding

> "Until they reach the age of marriage; in then you find sound judgement in them, release their property to them." (Sūrah an Nisā’ 6).

> "Command your children (to fulfill the obligatory prayer) when they reached the age of seven years, and beat them (if they neglected it) when they reached the age of ten years, and separate them in blanket (or bed)"

#### Learning Objectives

At the end of the session, students are able to:

1. identify main physical and emotional changes experienced during puberty,
2. discuss how to cope with the emotions during puberty, and
3. demonstrate appreciation of self – awareness through varied creative presentations such as talk show, choral reading, etc.

Science 5: Describe the changes that occur during puberty. (S5LT-Ilb-2)

Health 5: Describe the physical, emotional and social changes during puberty (H5GDIab-1)

#### Resources

<table>
<thead>
<tr>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Holy Qur’ān</td>
</tr>
<tr>
<td>• <a href="http://www.Sunnah.com">www.Sunnah.com</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Manila paper, markers, packing tape, pictures, etc.</td>
</tr>
</tbody>
</table>

#### Preliminaries (5 minutes)

A. Introduction

• Greet the students with As Salāmu ESSAGEAlaykum wa Rahmatullāhi Wa barakātuhu.
• Let the students read the verse posted or written on the board.

B. Activating Prior Knowledge

• Group the students into two (2) (all males and all females).
• Let them sit in circle.
• Distribute the crossword puzzle on a cartolina.
• Let them complete the puzzle in five (5) minutes.
• Let them post their output for a two (2) – minute sharing.

Activity (15 minutes)

- Group the students into three (3).
- Let the group identify their leader, secretary and reporter.
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Observe and spot the physical difference between/among the pictures assigned.
- List down and describe these differences.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
Analysis (10 minutes)

Task Card for Group 2
- In your group, sit in circle.
- Closely view the clip on the laptop.
- Write down your observation on the moods of the characters.
- Differentiate their emotions based on how they behaved in the clip.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Task Card for Group 3
- In your group, sit in circle.
- Brainstorm on how you managed to cope with the physical changes that occurred in your body and the strange feeling that goes with these changes.
- List down your answer on the Manila paper given to you.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

Abstraction (15 minutes)

Discuss: Puberty

<table>
<thead>
<tr>
<th>DEVELOPMENT OF BOYS AND GIRLS (WHO)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Boys</strong></td>
</tr>
<tr>
<td>------------------------------------</td>
</tr>
<tr>
<td>Physical Changes</td>
</tr>
<tr>
<td>- Growth spurts occur</td>
</tr>
<tr>
<td>- Muscle enlarge</td>
</tr>
<tr>
<td>- Voice deepens</td>
</tr>
<tr>
<td>- Acne develops</td>
</tr>
<tr>
<td>- Sperm matures, wet dreams begin</td>
</tr>
<tr>
<td>10 – 14</td>
</tr>
<tr>
<td>Emotional Changes</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
</tbody>
</table>
| - Values and beliefs primarily determined by family  
- Experience mood swing, behaviour driven by feelings  
- Confused about physical and emotional changes  
- Begin to have sexual feelings and curiosities  
- Begin to seek acceptance by peers through competition and achievement | - Values and beliefs primarily determined by family  
- Experience mood swing, behaviour driven by feelings  
- Confused about emotional changes, preoccupied with physical appearance  
- Self-esteem determined by others  
- Seek acceptance by fostering relationships with peers |

<table>
<thead>
<tr>
<th>Physical Changes</th>
<th></th>
</tr>
</thead>
</table>
| - Development continues  
- Genitals enlarge  
- Hair grows on face, around genitals, underarms and on chest | - Development continues  
- Breasts enlarge, hips widen  
- Acne develops  
- Hair grows around genitals and underarms |

<table>
<thead>
<tr>
<th>Emotional Changes</th>
<th></th>
</tr>
</thead>
</table>
| - Challenge rules and test limits  
- Feelings contribute to behaviour but do not control it, can analyse potential consequences  
- Compares own development to peers, become concerned with self-image  
- Increased interest in sex, aware of own sexuality  
- Peers influence leisure activities, appearance, substance use, and initial sexual behaviour | - Compare their development to peers, peers determined self-image  
- May challenge rules and test limits of gender norms, desire more control over life  
- Increased interest in sex, aware of own sexuality  
- Desire to be loved may influence decision-making in sexual relationship  
- Peers influence leisure activities, appearance, substance use, and initial sexual behaviour |
Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on puberty, create a visual representation of the physical changes that happen during puberty.
- Compare these to your personal experiences using Venn Diagram.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.
Present and discuss the rubric for their presentation.

**Rubric for Graphic Organizer (Venn Diagram):**

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Analyze and Evaluate</strong></td>
<td>Many important ideas from the text are creatively combined with the student's own thinking.</td>
<td>Important ideas from the text are combined with the student's own thinking.</td>
<td>Important ideas from the text are somewhat combined with the student's own thinking.</td>
<td>Ideas may be copied from the text and/or not combined with the student's own thinking.</td>
</tr>
<tr>
<td><strong>Coherence of Ideas</strong></td>
<td>Ideas progress smoothly and are enhanced by proper integration of quotes and paraphrase, effective transitions, sentence variety, and consistent formatting.</td>
<td>Ideas progress smoothly with appropriate transitions, but evidence is not always integrated properly. Sentences relate relevant information.</td>
<td>Ideas flow in some paragraphs and there is the beginning of a logical progression of ideas. Sentences are repetitive and fail to develop ideas from one to the next. There is a lack of transitions.</td>
<td>Ideas do not flow across the paragraphs, and there is no logical progression of ideas.</td>
</tr>
<tr>
<td><strong>Style</strong></td>
<td>Provides a variety of sentence types and uses precise, descriptive language.</td>
<td>Provides a variety of sentence types and uses some descriptive language.</td>
<td>Provides few, if any, types of sentences and uses predictable language.</td>
<td>Provides no sentence variety and uses limited vocabulary.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Clearly differentiates using contents from several sources dealing with a single issue, paraphrasing the ideas and connecting them to other sources and related topics to demonstrate comprehension.</td>
<td>Differentiates using contents from several sources dealing with a single issue, paraphrasing the ideas and connecting them to other sources and related topics to demonstrate comprehension.</td>
<td>Differentiates using some of the contents from several sources dealing with a single issue, but paraphrasing demonstrates limited comprehension.</td>
<td>Demonstrates minimal synthesis of information</td>
</tr>
<tr>
<td>Rubric for Composition Writing:</td>
<td>10 points</td>
<td>8 Points</td>
<td>5 Points</td>
<td>2 Points</td>
</tr>
<tr>
<td>--------------------------------</td>
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</tr>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Structure, Logic and Transitions</strong></td>
<td>Logical progression of ideas with well-executed transitions.</td>
<td>Logical progression of ideas but often lacks transitions.</td>
<td>Gaps in logic or no transitions.</td>
<td>Disorganized; appears to have been written as thoughts occurred to the writer.</td>
</tr>
<tr>
<td><strong>Grammatical Accuracy</strong></td>
<td>Appropriate level of complexity in syntax with very few errors, if any.</td>
<td>Confined to simpler sentences or structures with very few errors OR shows variety and complexity in syntax with errors that do not affect comprehensibility.</td>
<td>Errors frequently affect comprehensibility, or very basic types of errors (subject-verb agreement; noun-adjective agreement, etc.)</td>
<td>Message is largely incomprehensible due to inaccurate grammar.</td>
</tr>
<tr>
<td><strong>Vocabulary/Word Choice</strong></td>
<td>Uses sufficient, appropriate, and varied vocabulary.</td>
<td>Usually uses appropriate vocabulary with some variety; some errors in usage that do not affect the message.</td>
<td>Often uses inappropriate, or non-specific vocabulary; lack of variety in word choice.</td>
<td>Uses only basic vocabulary; creates nonexistent words.</td>
</tr>
<tr>
<td><strong>Punctuation, Spelling, and Presentation</strong></td>
<td>Correct spelling</td>
<td>Occasional mechanical errors in the spelling</td>
<td>Frequent mechanical errors in the spelling</td>
<td>Mechanical errors in most sentences.</td>
</tr>
</tbody>
</table>
Session 4: Fertility Awareness (Grade 7, Quarter 2)

Duration: 60 minutes

Key understanding:

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go unto them in any manner as long as it is in their vagina).”

Surah Al-Baqarah 222.

It is reported on the authority of "Aishah that a woman came to the Messenger of Allah (ﷺ) and inquired: Should a woman wash herself when she sees a sexual dream and sees the (marks) of liquid? He (the Holy Prophet) said: Yes. 'Aishah said to her: May your hand be covered with dust and injured. She narrated: The Messenger of Allah (ﷺ) said: Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family?

Learning Objectives: At the end of the session, students are able to:

1. define fertility,
2. explain some ways on how to determine when one is fertile, and
3. discuss the importance of fertility awareness through varied creative presentations such as slogan making, advertisement, etc.

Science 5: Explain menstrual cycle. (S5LTIIc-3)
Science 7: Describe the process of fertilization. (S7LT-IIg-8)
<table>
<thead>
<tr>
<th>Resources</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Holy Qur’ān</td>
</tr>
<tr>
<td></td>
<td>• <a href="http://www.Sunnah.com">www.Sunnah.com</a></td>
</tr>
<tr>
<td>Materials</td>
<td>• Manila paper, markers, packing tape, pictures, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preliminaries (5 minutes)</th>
<th>A. Introduction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Greet the students with As Salāmu Alaykum wa Rahmatullāhi wa Barakātuhu.</td>
</tr>
<tr>
<td></td>
<td>• Let the students read the verse posted or written on the board. (Please provide the verse based on the Islamic content)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity (15 minutes)</th>
<th>B. Activating Prior Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Post the word FERTILITY as Facebook status on the board with five (5) comments.</td>
</tr>
<tr>
<td></td>
<td>• Ask five (5) volunteers to like one of the comments and then share something about which they liked.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity (15 minutes)</th>
<th>Group the students into two (2) providing a laptop or tablet for each group for film viewing (all males and all females).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Let the group identify their leader, secretary and reporter.</td>
</tr>
<tr>
<td></td>
<td>Distribute the task card to each group.</td>
</tr>
</tbody>
</table>

**Task Card for Group 2**

- In your group, sit in circle.
- Watch closely the video clip and answer the questions:
  - What is fertility?
  - What is ovulation?
  - In what particular days a woman is most likely to get pregnant if she has contact with her man?
- Write your answer on the Manila paper provided for you.
- Complete all the tasks within five (5) minutes.
Analysis (10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

Abstraction (15 minutes)

Discuss:

Menstruation is the regular discharge of blood and mucosal tissue from the inner lining of the uterus thru the vagina. The first period usually begins between twelve and fifteen years of age, a point in time known as menarche.

The girl who reaches the age of puberty and sees her menstruation for the first time is known as mutbadi’ah (the beginner).
If a mubtadi’ah sees blood with the three signs for more than three and less than ten days, then it is menstruation. But if a mubtadi’ah sees blood for more than 10 days, there are a few possibilities:

- The blood was with the three signs for some days and without them for some other days, then the former is menstruation and the latter is istihādhah.
- The blood had the three signs during the entire flow but with a difference in intensity of color that is, some days it had black color and some other days it had red or dark red color. In this case the flow with black color will be considered menstruation and the other will be considered istihādhah.
- If the entire flow was without the three signs or the flow with the three signs was less than three days, then the entire flow will be considered istihādhah
- If the blood had the three signs during the entire flow, then the mubtadi’ah has to follow the number pattern of the women in her family, e.g., her mother, sister, etc. That is, if her mother's monthly period comes for six days, then she should consider the six days as menstruation and the remaining days as istihādhah.

Nocturnal emission, informally known as wet dream, is a spontaneous orgasm during sleep that includes ejaculation for a male or vaginal wetness or an orgasm (or both) for a female.

In Islamic point of view, a wet dream is not a sin in Islam.

Muslim scholars consider ejaculation something that makes one temporarily impure, a condition known as junub; meaning that a Muslim who has had an orgasm or ejaculated must have a ghusl (consisting of ablution followed by bathing the entire body so that not a single hair remains dry on the whole body —may also requiring one to rub the body according to Maliki school of thought, dalk in Arabic— while showering) before they can read any verse of the Qur’an or perform the formal prayers. Informal supplications and prayers (du’ėsā’) do not require such a bath.
OVULATION

DAY 0
FERTILIZATION

DAY 1
FERTILIZED EGG
ZYGOTE/CONCEPTUS

DAY 2
2-CELL STAGE

DAY 3
8-CELL STAGE

DAY 4
MORULA

DAY 5
EARLY BLASTOCYST

DAY 6-7
BLASTOCYST IMPLANTATION

MENSTRUAL CYCLE

FERTILE DAYS

MENSTRUATION
Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

### Task Card for Group 1

- In your group, sit in circle.
- Using the new knowledge on fertility, compose a jingle to demonstrate the importance of fertility awareness lessen the cases of early pregnancy.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

### Task Card for Group 2

- In your group, sit in circle.
- Using the new knowledge on fertility, come up with a collage to educate people on the importance of avoiding premarital sex to avoid getting pregnant outside marriage.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
- Present and discuss the rubric for their presentation.

### Rubric for Jingle Writing:

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vocabulary/Word Choice</strong></td>
<td>Uses sufficient, appropriate, and varied vocabulary.</td>
<td>Usually uses appropriate vocabulary with some variety; some errors in usage that do not affect the message.</td>
<td>Often uses inappropriate, or non-specific vocabulary; lack of variety in word choice.</td>
<td>Uses only basic vocabulary; creates nonexistent words.</td>
</tr>
<tr>
<td><strong>Creativity</strong></td>
<td>Lyric is exceptionally creative. A lot of thought and effort was used to make the banner.</td>
<td>Lyric is creative and a good amount of thought was put into decorating it.</td>
<td>Lyric is creative and some thought was put into decorating it.</td>
<td>The lyric does not reflect any degree of creativity.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Originality</strong></td>
<td>Exceptional use of new ideas and originality to create the piece.</td>
<td>Good use of new ideas and originality to create the piece.</td>
<td>Average use of new ideas and originality to create the piece.</td>
<td>No use of new ideas and originality to create the piece.</td>
</tr>
</tbody>
</table>

### Rubric for Collage Making:

<table>
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<tbody>
<tr>
<td><strong>Required Elements</strong></td>
<td>The piece includes all required elements as well as additional information.</td>
<td>All required elements are included on the piece.</td>
<td>All but 1 of the required elements are included on the piece.</td>
<td>Several required elements were missing.</td>
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<td>Several of the graphics used on the piece reflect a exceptional degree of student creativity in their creation</td>
<td>One or two of the graphics used on the piece reflect student creativity in their creation</td>
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<td>No graphics made by the student are included.</td>
</tr>
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<td>The piece is attractive in terms of design, layout, and neatness.</td>
<td>The piece is acceptably attractive though it may be a bit messy.</td>
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</tr>
<tr>
<td>-------------------</td>
<td>---------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------</td>
</tr>
<tr>
<td>creativity in their creation and/or display.</td>
<td>and/or display.</td>
<td>designs or ideas of others.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Glossary:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haydh</td>
<td>the monthly release of blood from the womb of a woman who reached the age of puberty.</td>
</tr>
<tr>
<td>Mubtadi’ah</td>
<td>the woman who experiences the coming of menstruation to her.</td>
</tr>
<tr>
<td>Istihādah</td>
<td>the continuity of menstruation in a woman after passing of her normal day of menstruation.</td>
</tr>
<tr>
<td>Ghusl</td>
<td>taking a bath buy cause of being junub or not.</td>
</tr>
<tr>
<td>Junub</td>
<td>is a state of being of a person who released (emitted) his/her semen by way of sexual intercourse, masturbating, watching a pornographic film and emitted semen, imagining of sexual intercourse and emitted semen, and with dream with emitting a semen and interring of a one third of the penis into a vagina of a female even without the emitting of semen after reaching the age of puberty in male and female.</td>
</tr>
<tr>
<td>Dalk</td>
<td>massage or rubbing by hand.</td>
</tr>
<tr>
<td>Du’ēā’</td>
<td>supplication.</td>
</tr>
</tbody>
</table>
**Module 1: ANATOMY AND PHYSIOLOGY**

<table>
<thead>
<tr>
<th>Session 5</th>
<th>Early Pregnancy Risks (Health 8, Quarter 1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Key understanding</td>
<td>The risks of early pregnancy for both the mother and the baby growing inside her are considerably high because a teen girl is still in the stage where her body is developing. While the woman’s fertility or ability to get pregnant begins as early as menstrual cycle occurs, teenage girl is advised not to get pregnant yet because of these risks that come along with it.</td>
</tr>
</tbody>
</table>
| Learning Objectives | At the end of the session, students are able to:  
1. discuss the consequences of teenage pregnancy,  
2. discuss risky behavior and skills to prevent it, and  
3. appreciate the importance of practicing skills for making decisions about sexual behavior such as roleplaying, poem writing, etc. |
| Resources | References  
- Holy Qur’ān  
- www.Sunnah.com |
|          | Materials  
- Manila paper, markers, packing tape, pictures, etc. |
| Preliminaries (5 minutes) | A. Introduction  
- Greet the students with As Salāmu ɛAlaykum wa Rahmatullāhi wa Barakātuḥu.  
- Let the students read the verse posted or written on the board. |

> ﴿وَلَا تُلْقِيَا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ ( البقرة 591)  

> “And do not put yourselves into the destruction.”  
> *(Sūrah al Baqarah 195)*  

Health 8: Identifies the different issues/concerns of teenagers (i.e., identity crisis) and the need for support and understanding of the family (H8FH-Ie-g-22)
B. Activating Prior Knowledge

- Distribute strips of cartolina with a letter on every strip.
- Post the word EARLY PREGNANCY on the board.
- Ask the students to write any word that begins with the letter on the strip which can be associated with the posted word.
- Let them post their strips.
- Choose not more than five (5) strips to be shared by the one who wrote them.
- Keep those posted words for reference as the session continues.

<table>
<thead>
<tr>
<th>Activity (15 minutes)</th>
<th>Task Card for Group 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group the students into two (2) (all males and all females).</td>
<td>➢ Leader shall divide the group into two (2).</td>
</tr>
<tr>
<td>Let the group identify their leader, secretary and reporter.</td>
<td>➢ The first group shall act as interviewee with the second as interviewer.</td>
</tr>
<tr>
<td>Distribute the task card to each group.</td>
<td>➢ Give the questions to the interviewer:</td>
</tr>
<tr>
<td>➢ The interviewers may also add to the answers if they feel the need to.</td>
<td>❖ What are your dreams as a student?</td>
</tr>
<tr>
<td>➢ Write your answer on the Manila paper provided for you.</td>
<td>❖ Now, what if you learn that you have gotten a girl pregnant?</td>
</tr>
<tr>
<td></td>
<td>❖ How do you think your parents would react to the news?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Task Card for Group 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>➢ In your group, sit in circle.</td>
</tr>
<tr>
<td>➢ The leader shall facilitate the brainstorming to answer the questions.</td>
</tr>
<tr>
<td>➢ Give the following questions:</td>
</tr>
<tr>
<td>❖ What are the risky behaviours that may lead to pregnancy?</td>
</tr>
<tr>
<td>❖ What are the situations or factors that can lead to risky behaviours?</td>
</tr>
<tr>
<td>❖ How can you prevent or avoid early pregnancy?</td>
</tr>
<tr>
<td>❖ How do you think your parents and the community would react to the news?</td>
</tr>
<tr>
<td>➢ Write your answer on the Manila paper provided for you.</td>
</tr>
</tbody>
</table>
### Analysis (10 minutes)

Ask the following:

- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

### Abstraction (15 minutes)

Discuss:

The risks of early pregnancy for both the mother and the baby growing inside her are considerably high because a teen girl is still in the stage where her body is developing. Some of the main health risk factors for teenage pregnancy include the following:

- **Anemia** – a condition in which there is a severe deficiency of iron in the body. Some other things that could also lead to anemia during pregnancy are a deficiency of vitamin B12 or folic acid in the body.

- **High blood pressure** – having high blood pressure during pregnancy months can be very dangerous for both the mother and the unborn baby. When you develop high blood pressure during pregnancy, it is also known as gestational hypertension. Effect of high blood pressure on the pregnant teen and the unborn will depend on the severity of the condition and can range from mild to severe. The condition can damage the kidneys of the pregnant teen as well as other important organs. Preterm birth as well as low birth weight for the baby can also be a result of high blood pressure. In the most serious case, it can lead to preeclampsia, which can lead to life-threatening conditions for both the mother and the unborn.
Premature birth – while not all premature birth lead to complications, there are some very significant health risks associated with premature deliveries in general including the following:

- Complications with the baby’s breathing as the newborn’s respiratory system will not have developed properly. If the baby’s lungs are still not able to expand properly, it can lead to a condition known as a respiratory distress syndrome.

- High risk of contracting bronchopulmonary dysplasia

- May also develop a condition known as apnea

- Risk of various heart problems, the most common one being patent ductus arteriosus (PDA) as well as hypotension or low blood pressure.

- High risk of suffering bleeding in the brain, a condition known as intraventricular hemorrhage.

- Difficulties in adjusting their body temperatures, as they tend to lose body heat faster than babies who are born at the normal time. It can lead them to a higher risk of getting hypothermia, in which case the temperature of their body will fall too low.

- Underdeveloped gastrointestinal system which will be extremely weak and lack in immunity which can result to a high risk in developing health complications such as necrotizing enterocolitis (NEC).

- Higher risk of developing are cerebral palsy, difficulties in hearing, problems in developing cognitive skills, difficulties with vision, problems with oral health, severe health issues as well as various psychological and behavioral problems.
- Poor nutrition
- Depression
- Improper care

Placenta previa – the placenta partially or fully blocks the neck of the uterus

Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

<table>
<thead>
<tr>
<th>Task Card for Group 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>In your group, sit in circle.</td>
</tr>
<tr>
<td>Using the new knowledge on early pregnancy risks, come up with an advertisement on the importance of practicing skills for making decision.</td>
</tr>
<tr>
<td>Keep your output from disrespect.</td>
</tr>
<tr>
<td>Complete all the tasks within five (5) minutes.</td>
</tr>
<tr>
<td>Post your output for a two (2) – minute presentation.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Task Card for Group 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>In your group, sit in circle.</td>
</tr>
<tr>
<td>Using the new knowledge on early pregnancy risks, come up with a poster to educate people on the importance of resisting peer pressure.</td>
</tr>
<tr>
<td>Complete all the tasks within five (5) minutes.</td>
</tr>
<tr>
<td>Present your output for two (2) minutes.</td>
</tr>
</tbody>
</table>
Present and discuss the rubric for their presentation.

### Rubric for Advertisement:

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<th></th>
<th>10 points</th>
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<tbody>
<tr>
<td><strong>Required Elements</strong></td>
<td>The poster includes all required elements as well as additional information.</td>
<td>All required elements are included on the poster.</td>
<td>All but 1 of the required elements are included on the poster.</td>
<td>Several required elements were missing.</td>
</tr>
<tr>
<td><strong>Graphics – Originality</strong></td>
<td>Several of the graphics used on the poster reflect a exceptional degree of student creativity in their creation and/or display.</td>
<td>One or two of the graphics used on the poster reflect student creativity in their creation and/or display.</td>
<td>The graphics are made by the student, but are based on the designs or ideas of others.</td>
<td>No graphics made by the student are included.</td>
</tr>
<tr>
<td><strong>Attractiveness</strong></td>
<td>The poster is exceptionally attractive in terms of design, layout, and neatness.</td>
<td>The poster is attractive in terms of design, layout, and neatness.</td>
<td>The poster is acceptably attractive though it may be a bit messy.</td>
<td>The poster is distractingly messy or very poorly designed. It is not attractive.</td>
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</table>

### Rubric for Poster Making:

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</table>
### Session 1

<table>
<thead>
<tr>
<th>Basic GAD Concepts (Health 5, Quarter 3, Health 8, Quarter 1 or 2)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
</tr>
<tr>
<td><strong>Key understanding</strong></td>
</tr>
</tbody>
</table>

> "And whoever does righteous good deeds, male or female, and is a (true) believer (in the oneness of Allāh (Muslim), such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. (Sūrah an Nisā’ 124)."

> “O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the (believer) who has at Taqwā (i.e. he is one of the Muttaqūn (the pious. Verily, Allah is All-Knowing, All-Aware.”

[Sūrah al Hujūrāt13]|

<table>
<thead>
<tr>
<th><strong>Learning Objectives</strong></th>
<th>At the end of the session, students are expected to:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. explain sexuality in Islam,</td>
<td></td>
</tr>
<tr>
<td>2. discuss the concept of gender and development in two major points of view,</td>
<td></td>
</tr>
<tr>
<td>3. describe gender roles in both views, and</td>
<td></td>
</tr>
<tr>
<td>4. appreciate how man and woman are perceived and relate with others through a creative presentation.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Resources</strong></th>
<th><strong>References</strong></th>
</tr>
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<tbody>
<tr>
<td></td>
<td>• Holy Qur’ān</td>
</tr>
<tr>
<td></td>
<td>• <a href="http://www.Sunnah.com">www.Sunnah.com</a></td>
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<th><strong>Materials</strong></th>
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<tbody>
<tr>
<td>• Manila paper, markers, packing tape, pictures, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Preliminaries (5 minutes)</strong></th>
<th><strong>A. Introduction</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Greet the students with As Salāmu vertiserkum wa Rahmatullahi wa Barakātuhu.</td>
</tr>
<tr>
<td></td>
<td>• Let the students read the verse posted or written on the board.</td>
</tr>
</tbody>
</table>
B. Activating Prior Knowledge

- Fill out the semantic with the words synonymous or related to TOLERANCE.

"Whoever works righteousness, whether male or female, while he/she is a true believer, verily to him/her we will give a good life in this world and we shall pay them certainly a reward in proportionate to the best of what they used to do" (Al-Nah`ī:97)
| Activity (15 minutes) | • Group the students into two (2).  
• Let the group choose their leader, secretary and their reporter.  
• Distribute the task cards to each group. |
|---|---|
| Task Card for Group 1 | ➢ In your group, sit in circle.  
➢ Brainstorm on sexuality as a Muslim.  
➢ Draw a woman and a man’s body parts and spot the difference.  
➢ Complete all the tasks within ten (10) minutes.  
➢ Post your output for a two (2) – minute reporting. |
| Task Card for Group 2 | ➢ In your group, sit in circle.  
➢ Identify the different roles of man and woman and write them on the Manila paper provided.  
➢ Complete all the tasks within ten (10) minutes.  
➢ Post your output for a two (2) – minute reporting. |
| Analysis (10 minutes) | Ask the following:  
• How did you find the activity?  
• What helped you in completing the tasks?  
• What hindered you (if there was) in completing the tasks?  
• How did you resolve the problem? |
| Abstraction (15 minutes) | Discuss:  
• Gender is a complex variable that is a part of social, cultural, economic and political contexts. It is also relevant for the work of civil society movements. Gender refers to socially constructed differences between men and women, whereas Sex refers to biological differences between men and women. Being socially constructed, gender differences vary depending on age, marital status, religion, ethnicity, culture, race, class/ caste and so on. Sexual differences vary little across these variables. |
• Sexuality in Islam is generally confined to the context of heterosexual marriage, and in all cases modesty and chastity are strongly encouraged. Pre-marital sex and homosexuality are forbidden. Sexuality in Islam is often separated in terms of male versus female sexuality, marital versus pre-marital versus extramarital sexuality, and heterosexuality versus homosexuality as is pointed out by Abdessamad Dialmy.

• The roles of husband and wife in the family in Islam are not far different from the other traditions. For instance, in the Philippines, fathers are considered “Haligi ng tahanan” which means he is expected to be stronger than the wife for he should play the role of protecting and providing for the family while mothers are considered “Ilaw ng tahanan” which means she keeps the house in order, the children guided, and the husband and the children happy. It can be inferred that mothers need to invest much time in the house to such roles, which goes exactly with how Islam sees wives.
The Quran 4:124 states:

"And whoever does righteous good deeds, male or female, and is a (true) believer (in the oneness of Allah [Muslim]), such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them. (Sūrah an Nisā’ 124).

"O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the believer who has at Taqwā (i.e. he is one of the Muttaqūn (the pious. Verily, Allāh is All-Knowing, All-Aware.”

[Sūrah al-Hujūrāt 13]

Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on sexuality, come up with a collage on sexuality in Islam.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on gender roles, come up with a poem highlighting the importance gender roles in the family.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
Present and discuss the rubric for their presentation.

**Rubric for Collage Making:**

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**Rubric for Poem Writing:**

<table>
<thead>
<tr>
<th></th>
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<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Meaning and Originality</strong></td>
<td>Poem is creative and original.</td>
<td>Poem is thoughtful and creative.</td>
<td>Most of the poem is creative, but appears to be rushed.</td>
<td>Poems appear to be thoughtless or rushed. Work is very repetitive, and ideas are unoriginal.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Grammar</strong></td>
<td>Proper use of spelling and grammar is used consistently throughout each poem. Punctuation is utilized when necessary.</td>
<td>A couple of spelling or grammar mistakes are evident, but do not diminish the meaning of the poem. Punctuation is utilized when necessary.</td>
<td>The poet’s intended meaning is confusing by several spelling or grammar errors. Punctuation may be misused.</td>
<td>There are numerous spelling or grammar errors, making the poems difficult to understand. Punctuation is used incorrectly.</td>
</tr>
</tbody>
</table>
**Session 2** | **Gender Equality and Equity**
---|---
Duration | 60 minutes

**Key understanding**
The term ‘gender equity’ is often used interchangeably with ‘gender equality’. Here, a distinction is drawn between these two concepts, reflecting divergent understandings of gender differences and of the appropriate strategies to address these. Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere.

Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female.

Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

> "Verily, the Muslims (those who submit to Allāh in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord – Allāh), the men and the women who give Sadaqat (i.e. Zakat, and alms) the men and the women who observe Sawm (fast) (the obligatory fasting during the month of Ramadhān, and the optional Nawāfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues Allāh has prepared for them forgiveness and a great reward (i.e. Paradise). (Surah al Ahzāb 35)."

> It should be mentioned that Allāh also said:

> {الرجال قُوامُونَ على النِّسَاء بما فَضَّلُ اللهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أنفَقُوا مَن أَموَالِهِمْ...} اللَّهُمَّا: 34

Allah said: (Men are the protectors and maintainers of women because Allah has made one of them to excel the other and because they spend (to support them) from their means. Therefore, the righteous women are devoutly (to Allah and to their husband) and guard in the husband’s absence what Allah orders them to guard...) An Nisā’ : 34
<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>At the end of the session, students are expected to:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. explain gender equality and equity,</td>
</tr>
<tr>
<td></td>
<td>2. identify gender – based violence, and</td>
</tr>
<tr>
<td></td>
<td>3. appreciate the importance of gender equality and</td>
</tr>
<tr>
<td></td>
<td>equity as means to</td>
</tr>
<tr>
<td></td>
<td>reduce gender – based violence.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Resources References</th>
<th><a href="http://www.Sunnah.com">www.Sunnah.com</a></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Holy Qur’ān</td>
</tr>
</tbody>
</table>

| Materials            | Manila paper, markers, packing tape, pictures, etc. |

<table>
<thead>
<tr>
<th>Preliminaries (5 minutes)</th>
<th>A. Introduction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Greet the students with As Salāmu ƐAlaykum wa Rahmatullāhi wa Barakātuhu.</td>
</tr>
<tr>
<td></td>
<td>• Let the students read the verse posted or written on the board.</td>
</tr>
</tbody>
</table>

> “O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the (believer) who has at Taqwā (i.e. he is one of the Muttaqūn (the pious. Verily, Allāh is All-Knowing, All-Aware.” [Sūrah al Hujurāt:13]

<table>
<thead>
<tr>
<th>B. Activating Prior Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Fill out the semantic with the words synonymous or related to equality and equity.</td>
</tr>
</tbody>
</table>

- Draw a semantic web with the words EQUALITY & EQUITY in the center. Surrounding the central node, place other words related to equality and equity, such as rights, responsibilities, opportunities, etc., and connect them with lines. Process the answers of the students.
### Activity (15 minutes)
- Group the students into three (3).
- Let the group choose their leader, secretary and their reporter.
- Distribute the task cards to each group.

#### Task Card for Group 1
- In your group, sit in circle.
- Brainstorm on sexuality as a Muslim.
- Agree on your group idea share it through a drawing/poster.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

#### Task Card for Group 2
- In your group, sit in circle.
- Brainstorm on the topic gender and development.
- Summarize your ideas and write it on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

#### Task Card for Group 3
- In your group, sit in circle.
- Brainstorm on what your father and mother usually do in the house.
- Enumerate and write your answers on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

### Analysis (10 minutes)
Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?
Discuss:

The Position and Role of Woman in Society from an Islamic Perspective.

The topic is divided into spiritual, economic, social, and political aspects:

- The Spiritual Aspect.

1. According to the Qur’ān, men and women have the same spiritual human nature in terms of reward:

   يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَةً وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنُسْنَاءَ الَّذِينَ تَسَاءَلُونَهُ وَالْأَرْحَامِ إِنَّ اللَّهَ كَاٰنَ عَلِيَّمًا رَقِيًّا

   ( النساء 1)

   O mankind: Reverence your Guardian Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allâh through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allâh ever watches over you. (Sūrah an Nisā’ 1)

- The Economic Aspect

1. The Islamic Sharia (Shari’cāh) recognizes the full property rights of women before and after marriage. A married woman may keep her maiden name.

2. Greater financial security is assured for women. They are entitled to receive marital gifts, to keep present and future properties and income for their own security. No married woman is required to spend a penny from her property and income on the household. She is entitled to full financial support during marriage and during the waiting period (‘iddah) in case of divorce. She is also entitled to child support. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother, or sister. These additional advantages of women over men are somewhat balanced by the provisions of the inheritance which allow the male, in most cases, to inherit twice as much as the female. This means that the male inherits more but is responsible financially for other females: daughters, wives, mother, and sister, while the female (i.e., a wife) inherits less but can keep it all for investment and financial security without any legal obligation so spend any part of it even for her own sustenance (food, clothing, housing, medication, etc.).
The Social Aspect

Education is not only a right but also a responsibility of all males and females. Prophet Muhammad said:

"Seeking knowledge is mandatory for every Muslim ("Muslim" is used here in the generic meaning which includes both males and females)."

Gender – Based Violence

Any act or threat by men or male-dominated institutions that inflicts physical, sexual, or psychological harm on a woman or girl because of their gender.

Gender violence occurs in both the ‘public’ and ‘private’ spheres. It happens in virtually all societies, across all social classes, with women particularly at risk from men they know. Official figures are scarce, and under reporting is rife, especially when the violence involves another family member. Violence against women, and particularly systematic rape, has frequently been used as a weapon of war against particular ethnic groups or entire Populations.

Commonly, the acts or threats of such included in the definition are rape, sexual harassment, wife battering, sexual abuse of girls, dowry-related violence, and non-spousal violence within the home. Other definitions extend to marital rape, acts such as female genital mutilation, female infanticide, and sex-selective abortion. In addition, certain definitions include ‘sexual exploitation’ such as enforced prostitution, trafficking of women and girls, and pornography. It is now recognized in international law that violence against women is a human rights issue with major health and economic implications.
The Council emphasizes the sublime status of women in Islam. It also affirms that gender-based violence and other forms of abuses against women are absolutely against the principle of the Shari'ah.

- And among His Signs is this, that: He created your mates from among your selves, that ye may live in tranquility with them, and He has put love and mercy between your (hearts). Verily in that are Signs for those who reflect. (Ar Rome: 21).

- “They are your garments and you are their garments …” (Al Baqarah 187)

“O ye who believe, you are forbidden to inherit women against their will, nor should you treat them with harshness, that you take away part of the dower you have given them – except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and guilty. If you take a dislike to them, it may be that you dislike a thing, and Allah brings about through it great deal of good. (An Nisa: 19).

Abu Hurairah said that the Holy Prophet (peace be upon him) said: Deal with them in kindness. He also said: No believer, male or female can deceive you if he/she hates her behavior, but appreciated by other.”

Abu Hurairah also said that the Holy Prophet (peace be upon him) said: The best in Faith is the best in behavior, and the best of you is the best to their women.”

The Almighty knows best.

H.E. ABUHURAIRAH UDASAN
Mufti, Dar-al Ifta, Bangsamoro
### Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

#### Task Card for Group 1

- In your group, sit in circle.
- Using the new knowledge on gender equality, perform a **“paint me a picture”** explaining one of the verses that provide gender equality.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

#### Task Card for Group 2

- In your group, sit in circle.
- Using the new knowledge on gender – based violence, come up with an advertisement to prevent or reduce such violence.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
- Present and discuss the rubric for their presentation.

**Rubric for Poster/Drawing:**

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Required Elements</strong></td>
<td>The poster includes all required elements as well as additional information.</td>
<td>All required elements are included on the poster.</td>
<td>All but 1 of the required elements are included on the poster.</td>
<td>Several required elements were missing.</td>
</tr>
<tr>
<td><strong>Graphics – Originality</strong></td>
<td>Several of the graphics used on the poster reflect a exceptional degree of student creativity in their creation and/or display.</td>
<td>One or two of the graphics used on the poster reflect student creativity in their creation and/or display.</td>
<td>The graphics are made by the student, but are based on the designs or ideas of others.</td>
<td>No graphics made by the student are included.</td>
</tr>
<tr>
<td><strong>Attractiveness</strong></td>
<td>The poster is exceptionally attractive in terms of design, layout, and neatness.</td>
<td>The poster is attractive in terms of design, layout, and neatness.</td>
<td>The poster is acceptably attractive though it may be a bit messy.</td>
<td>The poster is distractingly messy or very poorly designed. It is not attractive.</td>
</tr>
</tbody>
</table>

**Rubric for Advertisement:**

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Required Elements</strong></td>
<td>The piece includes all required elements as well as additional information.</td>
<td>All required elements are included on the piece.</td>
<td>All but 1 of the required elements are included on the piece.</td>
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</tr>
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<td>The piece is acceptably attractive though it may be a bit messy.</td>
<td>The piece is distractingly messy or very poorly designed. It is not attractive.</td>
</tr>
</tbody>
</table>
## Glossary:

<table>
<thead>
<tr>
<th><strong>Sharia (Sharī'ah)</strong></th>
<th>Is the law of Allāh deduced from the Qur'ān and Sunnah. Sharī'ah is a divine law suits all times and places till the end of the world.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Iddah</strong></td>
<td>Is a limited time that the divorced woman and a woman whose husband died shall wait until laps of that limited period of time. The divorced women shall wait the passing of three menstrual period if she has monthly menstruation, the woman has no menstrual period due to illness or has no totally menstrual period due to menopausal age shall wait for three months. The woman whose husband died shall wait for four months and ten days that is her Iddah.</td>
</tr>
</tbody>
</table>
### Module 2: GENDER AND DEVELOPMENT

<table>
<thead>
<tr>
<th>Session 3</th>
<th>Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
<td>60 minutes</td>
</tr>
<tr>
<td><strong>Key understanding</strong></td>
<td>It is obligatory for an able man to marry, especially if he without getting marriage will likely commit sin. He, in whatever circumstance, needs to give dower to the woman as one of the requisites for marriage.</td>
</tr>
</tbody>
</table>

Allāh said in the Holy Qur’ān:

```
“وَأُنْزِلَتْ لَهُمْ أَلْبَابُهُمْ مَنْ عَزِيزُ مَنْ عَفَّى مَنْ أَبْتَغَى مَكَارٍ مَّنْ كَانَ عَلِيًّا مَّنْ كَانَ عَقِيلًا” (النور 32).
```

It was narrated from Ḥaitham that: The Messenger of Allāh said: "Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations (in the Hereafter). Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire.” (Sunan ibn Mājah)

The Messenger of Allāh said "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire.” (Sunan ibn Mājah).

<table>
<thead>
<tr>
<th><strong>Learning Objectives</strong></th>
<th>At the end of the session, students are expected to:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>explain basic concept of marriage,</td>
</tr>
<tr>
<td>2.</td>
<td>describe good spouse, and</td>
</tr>
<tr>
<td>3.</td>
<td>appreciate the importance of being aware of age of marriage.</td>
</tr>
</tbody>
</table>
### Resources

- Holy Qur‘ān
- www.Sunnah.com

### Materials

- Manila paper, markers, packing tape, pictures, etc.

### Preliminaries (5 minutes)

#### A. Introduction

- Greet the students with *AsSalāmu ƐAlaykum wa Rahmatullāhi wa Barakātuh*.
- Let the students read the verse posted or written on the board.

#### B. Activating Prior Knowledge

- Fill out the semantic with the words synonymous or related to MARRIAGE.

- Process the answers of the students.

![Semantic Map](image-url)
Activity (15 minutes)

- Group the students into three (3).
- Let the group choose their leader, secretary and their reporter.
- Distribute the task cards to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Brainstorm on your observation of marriage as a Muslim.
- Agree on your group idea share it through a drawing/poster.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 2**

- In your group, sit in circle.
- Brainstorm on the role of husband and wife as you can see in your family and community.
- Summarize your ideas and write it on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 3**

- In your group, sit in circle.
- Brainstorm on what you think are the qualities of a good spouse.
- Enumerate and write your answers on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
### Analysis (10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

### Abstraction (15 minutes)

- Discuss the following

**MARRIAGE (NIKAH)**

### Requisites of Marriage

**Nature.** Marriage is not only a civil contract but a social institution. Its nature, consequences and incidents are governed by this Code and the Shari’ah and not subject to stipulation, except that the marriage settlements may to a certain extent fix the property relations of the spouses.

**Essential requisites.** No marriage contract shall be perfected unless the following essential requisites are compiled with:

(a) Legal capacity of the contracting parties;

(b) Mutual consent of the parties freely given;

(c) Offer (ijāb) and acceptance (qabūl) duly witnessed by at least two competent persons after the proper guardian in marriage (wali) has given his consent; and

(d) Stipulation of customary dower (mahr) duly witnessed by two competent persons.

**Capacity to contract marriage.**

(1) Any Muslim male at least fifteen years of age and any Muslim female of the age of puberty or upwards and not suffering from any impediment under the provisions of this Code may contract marriage. A female is presumed to have attained puberty upon reaching the age of fifteen.

(2) However, the Shari’ah District Court may, upon petition of a proper wali, order the solemnization of the marriage of a female who though less than fifteen but not below twelve years of age, has attained puberty.

(3) Marriage through a wali by a minor below the prescribed ages shall be regarded as betrothal and may be annulled upon the petition of either party within four years after attaining the age of puberty,
provided no voluntary cohabitation has taken place and the wali who contracted the marriage was other than the father or paternal grandfather.

**Marriage ceremony.** No particular form of marriage ceremony is required but the ijāb and the gabūl in marriage shall be declared publicly in the presence of the person solemnizing the marriage and two competent witnesses. This declaration shall be set forth in an instrument in triplicate, signed or marked by the contracting parties and said witnesses, and attested by the person solemnizing the marriage. One copy shall be given to the contracting parties and another sent to the Circuit Registrar by the solemnizing officer who shall keep the third.

**Authority to solemnize marriage.** Marriage may be solemnized:

(a) By the proper wali of the woman to be wedded;

(b) Upon authority of the proper wali, by any person who is competent under Muslim law to solemnize marriage; or

(c) By the judge of the Shari'ah District Court of Shari'ah Circuit Court or any person designated by the judge, should the proper wali refuse without justifiable reason, to authorize the solemnization.

**Rights and obligations of the husband.** The husband shall fix the residence of the family. The court may exempt the wife from living with her husband on any of the following grounds:

(a) Her dower is not satisfied in accordance with the stipulations; or

(b) The conjugal dwelling is not in keeping with her social standing or is, for any reason, not safe for the members of the family or her property.

**Rights and obligations of the wife.**

(1) The wife shall dutifully manage the affairs of the household. She may purchase things necessary for the maintenance of the family, and the husband shall be bound to reimburse the expenses, if he
has not delivered the proper sum.

(2) The wife cannot, without the husband's consent, acquire any property by gratuitous title, except from her relatives who are within the prohibited degrees in marriage.

(3) The wife may, with her husband's consent, exercise any profession or occupation or engage in lawful business which is in keeping with Islamic modesty and virtue. However, if the husband refuses to give his consent on the ground that his income is sufficient for the family according to its social standing or his opposition is based on serious and valid grounds, the matter shall be referred to the Agama Arbitration Council.

(4) The wife shall have the right to demand the satisfaction of her mahr.

(5) Unless otherwise stipulated in the marriage settlements, the wife retain ownership and administration of her exclusive property.

(6) The wife shall be entitled to an equal and just treatment by the husband.

**Qualities of a Good Spouse**

- **Righteousness**: Allah mentioned this distinctive trait—AsSālihūn. These are truthful, pious servants of Allah. They seek nothing but the pleasure of their Lord. It’s a special trait which you don’t find among gross people. Two righteous spouse will most likely raise righteous offspring’s and build better communities.

- **Attraction**: Competence, beauty and contact lenses are in the eyes of the beholder. No one wants to marry someone who is not attractive. While attraction may be relative as defined by individuals. It’s a trait which was well stressed by the Rasūl. On the authority of Jābiribn ‘Abdullāh: The Messenger of Allāh said: ‘If one of you proposes marriage to a woman, if he can look at her to see that which will encourage him to go ahead and marry her, then let him do so.

- **Uprightness in Character**: Just as a Muslim is synonymous to submissiveness to Allah. So is being Muslim inseparable with excellent character. On the authority of AbūHurayrah: The Prophet said: ‘Among the Muslims the most perfect as regards his faith is the one whose character is excellent. And the best among you are those who treat their wives well.’ (Muslim).

- **Virginity**: There’s excellence in marrying a virgin as depicted in the famous hadith of Jabir bin ƐAbdullāh. This isn’t a condition for
marriage but it comes with its virtues. Virgins are pure, mild and innocent. They have no experience so, it makes the marital sojourn adventurous. It’s about chastity and piety. A person who wasn’t promiscuous before marriage is most likely not going to be there after. It’s a two way thing—men are also enjoined to guard their chastity, even if they have no gauge. It’s sheer hypocrisy for a man to have messed around and later come searching for an untouched woman to marry.

- **Fertility:** One of the beauties of the world is having righteous descendants. You can’t have offspring’s the natural way if you don’t have a fertile spouse. Allah’s Apostle ﷺ was reported to have said: “Marry the one who is loving and fertile, for I will be proud of your great numbers.” (Abu Dawud). Fertility here concerns both parties, it’s not only women that suffer from infertility.

- **Good Lineage:** An African adage says: ‘you may manage to keep a bad spouse, but you can’t afford to put up with bad in-laws’. This is because marriage involves the union of families. No one in sound mind will as well want to associate with families who have proven criminal records. This was why the Rasul ﷺ said a woman is married for four reasons and one of which is the family.

- **Sensibility with Wealth:** Wealth is surely not the best criteria in selecting a spouse. Although, no doubt wealth enhances harmony and good living, for those who can manage it. Allah gives you assurance of enrichment if you get married—you only need a means of livelihood. A good spouse should be wise with money making and spending. Allah has legislated the men to be solely responsible for the wellbeing of their wives. That doesn’t mean a woman should be a spendthrift. Every wise man runs away from such women.

- **Previously Married:** Like in the famous hadith of Jabir earlier referenced, he married a mistress who had been previously married. One important thing is understanding what transpired in previous relationship so as not to fall prey of some sort. Over 90% of the wives of the Messenger ﷺ were of this category. If you really want to do the sunnah, then revive this sunnah of the Messenger ﷺ.

- **Inter-personal Relationship:** No one wants to marry a robot. Even robots these days are equipped with intelligence to censor human presence. A prospective companion shouldn’t be an ‘I don’t care’ person. (S)he needs to show compassion and empathy to matters relating to you and your family.

- **Friendliness & Merciful:** Women often need genteel touch and kind words. When Allah created Adam, he gave him a companion not a smartphone. Part of the beauty of marriage is to see yourselves as
best friends and confidant. Allah’s Messenger 🕌 used to race with his wife Aisha. You should seek a man who is not only willing to satisfy his gut and canal. A good spouse will treat the better half with kindness and mercy.

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**Application (10 minutes)**

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on marriage, make a collage promoting the importance of marrying the right one.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on laws and qualities of a good spouse, describe yourself after ten years.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
- Present and discuss the rubric for their presentation.

**Rubric for Collage Making:**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Required Elements</strong></td>
<td>The piece includes all required elements as well as additional information.</td>
<td>All required elements are included on the piece.</td>
<td>All but 1 of the required elements are included on the piece.</td>
<td>Several required elements were missing.</td>
</tr>
<tr>
<td><strong>Graphics – Originality</strong></td>
<td>Several of the graphics used on the piece reflect a exceptional degree of student creativity in their creation and/or display.</td>
<td>One or two of the graphics used on the piece reflect student creativity in their creation and/or display.</td>
<td>The graphics are made by the student, but are based on the designs or ideas of others.</td>
<td>No graphics made by the student are included.</td>
</tr>
<tr>
<td><strong>Attractiveness</strong></td>
<td>The piece is exceptionally attractive in terms of design, layout, and neatness.</td>
<td>The piece is attractive in terms of design, layout, and neatness.</td>
<td>The piece is acceptably attractive though it may be a bit messy.</td>
<td>The piece is distractingly messy or very poorly designed. It is not attractive.</td>
</tr>
</tbody>
</table>

**Rubric for Composition Writing:**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Structure, Logic and Transitions</strong></td>
<td>Logical progression of ideas with well-executed transitions.</td>
<td>Logical progression of ideas but often lacks transitions.</td>
<td>Gaps in logic or no transitions.</td>
<td>Disorganized; appears to have been written as thoughts occurred to the writer.</td>
</tr>
</tbody>
</table>
### Glossary:

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ijāb</td>
<td>Is the offer from the guardian (walī) of women to a man who will marry her during solemnizing of marriage.</td>
</tr>
<tr>
<td>qabūl</td>
<td>Is an acceptance of the man with the offer from other side.</td>
</tr>
<tr>
<td>mah'r</td>
<td>Dowry; a kind of wealth given by a man to a woman whom he will marry.</td>
</tr>
<tr>
<td>walī</td>
<td>Is a guardian of a woman like her father, grandfather, paternal brother or paternal uncle.</td>
</tr>
</tbody>
</table>
### Module 2: GENDER AND DEVELOPMENT

<table>
<thead>
<tr>
<th>Session 4</th>
<th>Emerging Gender Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
<td>60 minutes</td>
</tr>
<tr>
<td><strong>Key understanding</strong></td>
<td>Islam condemns homosexual acts. Holy Qur'an says the same thing, very limited, though. Condemnation is based on Prophet Lūt’s story when the entire community was destroyed by the wrath of Allah (sub’hānahu wa ta’alā) because of homosexual activities.</td>
</tr>
</tbody>
</table>

> إنكم لتأتون الرجال شهوة من دون النساء بل أنتتم فقوم مشركون (الأعراف 81)  
Verily, you practice your lust on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins). (al A’rāf: 81)  
> والذان بأتيانها منتكم قدؤوهما فإن تابا وأصلحا فاعرضوا عليهما  
"And the two person (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful." [Surah an Nisā’: 16] |

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>At the end of the session, students are expected to:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Discuss the verses that provide for the prohibition of homosexual acts.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Resources</th>
<th>References</th>
</tr>
</thead>
</table>
|          | • Holy Qur’an  
|          | • www.Sunnah.com |

<table>
<thead>
<tr>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Manila paper, markers, packing tape, pictures, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preliminaries (5 minutes)</th>
<th>A. Introduction</th>
</tr>
</thead>
</table>
|                          | • Greet the students with As Salāmu ɛAlaykum wa Rahmatullahi wa Barackatuhu.  
|                          | • Let the students read the verse posted or written on the board. |
B. Activating Prior Knowledge

- Post the picture of LGBTQ on the board.
- Distribute strips of paper to the students.
- Ask them to write what they think or what came to their minds when they saw the picture.
- Let them post the strips around the picture.
- Call three (3) to five (5) students to share or explain their words.
- Process the answers of the students.

| Activity (15 minutes) | Group the students into three (3).
|-----------------------| Let the group choose their leader, secretary and their reporter.
|                       | Distribute the task cards to each group with envelope containing picture puzzle. |

### Task Card for Group 1
- In your group, sit in circle.
- Open the envelope of picture puzzle and solve it within five (5) minutes.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

### Task Card for Group 2
- In your group, sit in circle.
- Open the envelope of picture puzzle and solve it within five (5) minutes.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

### Task Card for Group 3
- In your group, sit in circle.
- Open the envelope of picture puzzle and solve it within five (5) minutes.
- Complete all the tasks within five (5) minutes.
### Analysis (10 minutes)

Ask the following:

- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

### Abstraction (15 minutes)

- Discuss:
  
  "Allāh curses a man behaves like a women and a women behaves like a man".

  "And We (Allah) rained down on them a rain (of stones). Then see what was the end of the Mujrimin (criminals, polytheists and sinners)."

  (Sūrah al 'Ā'rāf 7:84).

### Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card**

- In your group, sit in circle.
- Using the new knowledge on the emerging issues, come up with a Nasīḥah about gender issues.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.
- Present and discuss the rubric for their presentation.

**Rubric for Debate:**

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<tr>
<td><strong>Knowledge of Material</strong></td>
<td>All group members display thorough knowledge of material presented. Answers thoroughly reflect characterization of characters in the story. Script has been turned in.</td>
<td>All group members display thorough knowledge of material. Answers greatly reflect characterization of characters in the story. Script was incomplete, but turned in.</td>
<td>All group members display some knowledge of material presented. Answers mostly reflect characterization of characters in the story. Script was not turned in.</td>
<td>Group members make serious errors in material presented. Answers do not reflect characterization of characters in the story. Script was not turned in.</td>
</tr>
<tr>
<td><strong>Organization</strong></td>
<td>Presentation and materials are well organized. All group members know their roles well.</td>
<td>Presentation is well-organized, but some group members show minor disorganization.</td>
<td>All group members show minor disorganization, or one group member seems very disorganized.</td>
<td>More than one group member seems very disorganized. Group members do not seem to know their roles well.</td>
</tr>
<tr>
<td><strong>Presentation</strong></td>
<td>All group members speak clearly and loudly and make good eye contact.</td>
<td>All group members speak clearly, but there are minor problems with volume or eye contact.</td>
<td>All group members speak clearly, but there are minor problems with volume and eye contact.</td>
<td>Some students do not speak clearly, and there are problems with volume and eye contact.</td>
</tr>
<tr>
<td><strong>Creativity</strong></td>
<td>Presentation shows significant effort. Students go beyond basic questions and answers.</td>
<td>Presentation shows effort. Students occasionally go beyond basic questions/answers.</td>
<td>Presentation is acceptable. Discussion is adequate, but does not go beyond basic questions/answers.</td>
<td>Discussion is somewhat lacking in basic questions/answers.</td>
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# Module 3: HEALTH AND NUTRITION

## Session 1

### Healthy Lifestyle

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### Key Understanding

> "O mankind! Eat of that which is lawful and good". (Surah al Baqarah 168)

> "And eat and drink but waste not by extravagance, certainly, He (Allah) likes not Al Musrifin (those who waste by extravagance. (al A’raf 31).

> "The Messenger of Allah (ﷺ) said: 'The strong believer is better and more beloved to Allah than the weak believer. Narrated by Ibn Mājah"

> " وعن أبي كريمة المقدام بن معديكرب رضي الله عنه قال: سمعت رسول الله ﷺ يقول "ما مالاً آدمي وعاء شراً من بطن، بحسب ابن آدم أكلات يقتمن صلبه، فإن كان لا محالة: فثلت لطعامه وثلث لشرابه، وثلث لنفسه". رواه الترمذي وقال: حديث حسن.

---

### Learning Objectives

At the end of the session, students are able to:

1. Describe ways to keep the body fit, hygienic, and healthy.
2. Explain the importance of promoting adolescents' healthy lifestyle and identifying protective factors in the context of their physical development and wellbeing.
3. Recognize that living and keeping a healthy lifestyle is one way of achieving a high self-esteem.
Resources

- Holy Qur-an
- www.Sunnah.com
- SHAPE MODULE, POPCOM

Materials
- Manila paper, markers, packing tape, pictures, etc.

Preliminaries (5 minutes)

A. Introduction

- Greet the students with Assalamu Alaikum Warahmatullahi Wabarkatuh.

Let the students read the verse posted or written on the board.

> يا أئیا الناس گُلُوا مَا فِی الأَرْضِ غَلِیبًا (البقرة 168)

> “O mankind! Eat of that which is lawful and good on the earth.”

(Sūrah al Baqarah 168)

> “The Messenger of Allāh said: 'The strong believer is better and more beloved to Allāh than the weak believer.' Ibn Mājah

B. Activating Prior Knowledge

- Post the words Health and Nutrition
- Identify two to three volunteers to say something about relationship between and among the posted words.

Activity (15 minutes)

- Group the students into two (2).
- Let the group identify their leader, secretary and reporter.
- Distribute the task card to each group as follows:
  - Group 1: What is your idea about healthy lifestyle?
  - Group 2: Describe a healthy person

Task Card for Group 1

- In your group, sit in circle.
- Brainstorm on the meaning of health.
- Write your answers on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
Task Card for Group 2
- In your group, sit in circle.
- Brainstorm on the meaning of nutrition.
- Write your answers on the Manila paper provided.
- Complete all the tasks within five (5) minutes.

Task Card for Group 3
- In your group, sit in circle.
- Brainstorm on what is healthy lifestyle.
- Write your answers on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Analysis
(10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

Abstraction
(15 minutes)

Discuss:

1. Preventing risky behavior and promoting healthy choices among adolescents can yield positive health outcomes, not just during adolescence, but also during adulthood.

   a) Many young people engage in a wide range of unhealthy habits, such as inadequate nutritional intake, rest and exercise, as well as risk behaviors such as smoking, drinking alcoholic beverage, and drug use that lead to adverse health outcomes. Many of these are associated with serious health problems such as cardiac or respiratory diseases, cancer, complicated pregnancies or deliveries, and psychological disorders in later life.
b) Many of the factors that contribute to health risks are preventable if identified and changed at an early stage. Therefore, the promotion of healthy behaviors among young people is essential.

c) A healthy lifestyle is a way of living that lowers the risk of being seriously ill or dying early (World Health Organization). It helps in keeping and improving people's health and well-being.

d) As teenagers, it is important for you to develop healthy lifestyle habits and a positive body image to ensure good health and wellbeing during and after adolescence.

2. To have good health and well-being, you should focus on the following:

A. **Physical health** – taking care of your body.

   ▶ **Exercise regularly** – BE ACTIVE!

   - Teens should be physically active at least 60 minutes every day. Daily physical activity is a great way to keep your body healthy. It helps to make you strong and agile, and makes your heart and lungs work better, too.
Getting fit and keeping fit is a great way to use your time, feel good about yourself, make new friends, and improve your chances of having good health.

**Eat a healthy and well-balanced diet.** Taking healthy and nutritious food or diet is an important part of your physical growth and development during adolescence.

- Taking healthy and nutritious food or diet is an important part of your physical growth and development during adolescence. Eat plenty of fruits and vegetables, whole grains, a variety of protein foods, and low-fat dairy products to make sure you are getting the nutrition you need. Try to eat plenty of protein found in fish, meat, cheese, milk, eggs, and beans.

- You also need complex carbohydrates. They are found in rice, corn, sweet potatoes, and other root crops. For your vitamins and minerals, you must eat plenty of fresh fruits and vegetables of different types and colors.

- Drink plenty of water and avoid processed and sweetened beverages.
- Avoid “junk food” or those that have too much of things that you do not need, or do not contain what we mostly need.

▷ **Maintain a healthy weight**

- Children and teenagers with obesity are more likely to have obesity as an adult. They are also at higher risk for other chronic illnesses, depression, and bullying.

- Avoid unhealthy diet practices or eating disorders such as Anorexia, Bulimia, and binge eating disorder in maintaining your desired weight.

  - People with anorexia have a real fear of weight gain and a distorted view of their body size and shape. As a result, they eat very little and can become dangerously underweight. Many teens with anorexia restrict their food intake by dieting, fasting, or exercising excessively. They hardly eat at all and very conscious of their calorie intake. People with anorexia are very thin and underweight.

  - People with bulimia excessively eat and then try to compensate in extreme ways such as making themselves throw up or exercising all the time to prevent weight gain. Over time, these steps can be dangerous — both physically and emotionally. They can also lead to compulsive behaviors (ones that are hard to stop). People with bulimia may be on average weight or can be overweight.

  - People with binge eating disorder is similar to anorexia and bulimia because a person binges regularly on food (at least once a week, but typically more often). But unlike the other eating disorders, a person with binge eating disorder does not try to “compensate” by purging the food.

  - Eating disorders can lead to the development of serious physical health problems such as heart conditions or kidney failure.

▷ **Get enough good sleep**

- Teens need about eight (8) to 10 hours of sleep each night to function best. However, many adolescents sleep less than eight (8) hours.
- Having good sleep habits indeed can make significant impact on your health and wellbeing.

- Sleep helps reduce stress. If you do not get enough sleep it usually reacts by producing an elevated level of stress hormones. A good sleep can prevent it to happen.

- Sleep improves memory. While you are sleeping, our body is at rest but our brain is still at work - organizing and storing your memories. Thus, a good sleep will help you remember and process information.

- Sleep sets one in a better mood. Lack of sleep can really affect your mood and make you easily annoyed or agitated. A good sleep therefore can make you calm, composed and reasonable.

- How to get a good sleep:

  - Maintain a sleep schedule. Allot seven to eight hours of sleep and go to sleep and wake up at the same time every day. A consistent sleep pattern reinforces our body’s sleep-wake cycle.

  - Do not sleep hungry or stuffed. Drinking coffee or any beverage with caffeine should also be avoided a couple of hours before bedtime for it might also disrupt a good sleep.
• Create an environment conducive for a good sleep. Make your room that is conducive for sleeping. Ideally, it should be cool, dark and quiet.

• Fit in physical activity in daily routine. Regular physical activities may also induce good sleep however such activities should be avoided hours before bedtime.

• Manage anxiety. Try to resolve worries or concerns before going to sleep. If it cannot be resolved, try to set aside for tomorrow.

▷ Keep up with vaccinations

  ▪ Get a flu shot every year. If you have not gotten the human papillomavirus (HPV) vaccine, ask your parents and doctor about it. It can prevent you from getting HPV and some kinds of cancer, including cervical cancer.

▷ Maintain good groom and hygiene

  ▪ Brush and floss your teeth. Make it a habit now, and prevent tooth and gum problems in adulthood. Brushing removes plaque and reduces the number of bacteria in your mouth. Bacteria in the mouth multiply quickly.

  ▪ Teens with braces should pay special attention to cleaning your teeth. Not cleaning your teeth thoroughly allows food to collect around the wires or plastic, causing splotched teeth or tooth decay.
Visit a dentist at least twice a year for a check-up and professional cleaning to remove plaque from below the gums. Take note that tobacco and caffeine drinks can stain the teeth, in addition to their negative health effects.

Avoid sugary or starchy foods. These kinds of food increase production of acids that attack tooth enamel.

Girls, because you have monthly periods, you need to practice good personal hygiene to help protect yourselves from infections.

After going to the bathroom, wipe from front to back to avoid spreading bacteria from your anus to your vagina. Avoid heavily perfumed soaps or shower gels.

If you get a vaginal infection or a discharge that smells unpleasant, is thick, yellowish or darker, and causes itching or burning, it can be a sign of infection.

Panty liners are products designed for daily hygiene that are worn outside of your body but inside your underwear, like a pad (sanitary napkin).

You should change your pad every four to six hours. Change it more often if your flow is heavy. How often you change it also depends on what kind of pad you are wearing. Your pad may start to leak if you wear it too long.

Take care of your skin. At puberty, changes in your skin are caused by body hormones. The sebaceous or oil glands in your skin become enlarged and more active, producing excess amounts of an oily substance called sebum.

Oil glands are in the skin throughout your body. But there are some of them on your face, especially across your forehead, on your nose, chin, neck, shoulders, upper chest, and back. These are the areas where pimples and acne are most likely to appear.
Pimples and acne develop when bacteria grow in the pores of your skin that are clogged with oil and dirt. Pimples can be prevented through regular washing. Acne, which is a more severe case of pimples, cannot always be prevented by washing. But there are ways to prevent and treat acne from getting worse.

To help get rid of everyday dirt and oil on your face, wash your face twice daily with a gentle soap or cleanser, which can be medicated or not. Deep cleanse with a cleanser containing salicylic acid. Do not scrub your face hard. It only aggravates pimple breakouts.

Almost all adolescents have skin problems. It is part of being not a kid anymore. So, if you develop pimples, do not let this destroy your confidence or self-esteem.

Wear sunscreen. Getting just one bad sunburn as a child or teenager increases your risk of getting skin cancer as an adult.

Just as your oil glands produce more oil called sebum, your sweat glands produce more sweat called perspiration. This can also cause you to have low self-esteem. But perspiration is normal and important. It helps your body regulate its temperature.

You have two (2) different kinds of sweat glands. The first type called eccrine glands produce perspiration that is clear and odorless. These glands start working as soon as you are born. The second type called apocrine glands only becomes active when you start puberty. They are mostly located under your arms and in your genital area. They produce a different kind of perspiration, which can smell unpleasant when it comes in contact with bacteria on the skin. This smell is known as body odor.

A lot of apocrine glands are located under your arms, so many people use underarm deodorants or antiperspirants to control the smell.

Hair care is an important aspect of caring for yourself during adolescence. Hair care shows that you take care of yourself and it is part of having a clean and neat appearance.

Develop a routine for taking care of your hair, just as you do for your skin. It is simple: just use a shampoo, followed by a
conditioner, every time you wash your hair.

B. Mental health – taking care of your mind.

▷ Learn ways to manage stress. You cannot avoid stress, so you need to learn how to manage it. This will help you stay calm and be able to function in stressful situations.

- **Get enough sleep.** Ideally, adolescent should get at least eight (8) hours a night. To get enough sleep, cut back on watching TV or engaging in a lot of screen time through your computers, tablets, or cellphones in the late evening hours. Avoid drinking caffeine or doing stimulating activities too close to bedtime.

- **Be preoccupied with what you are good at.** Focus on your strengths and the things that you are good at. Choose your battle – do not focus on the things that give you unnecessary stress or tension.

- **Be active and do things that make you happy.** Be active in activities that you enjoy alone or with your friends.

- **Find time to relax.** Always be at peace with yourself. Drive away negative energies by relaxation and breathing exercise such as reflections or yoga.

▷ **Study and be engaged in academic activities.** There is a strong link between health and academic success. Find hobbies that stimulate your thinking.

C. Emotional health – taking care of your feelings.

▷ Be aware of your moods and feelings. Avoid negative feelings such as anxiety, depression, and anger. Express these emotions in healthy way.
• Talk to somebody about your feelings. Find an adult you can trust. If you are feeling really sad or are thinking about harming yourself, get help right away. If you feel like you have low self-esteem or a poor body image, talk to someone about it. Even just talking to a friend can help.

• Don’t bully other people. And if you are being bullied, tell a parent, teacher, or other adult. This includes being bullied online or on your phone.

D. Be safe and secure – avoid risky behaviors.

▷ Avoid substance use or abuse. This includes alcohol, street drugs, other people’s prescription drugs, and any type of tobacco product.

▷ Drive safely. Avoid unsafe driving practices. Always use your seat belt. Avoid riding in a car full of other teenagers. This can distract the driver and make an accident more likely. Do not drive while drunk or never get in a car with a driver who has been drinking.

▷ Wear protective headgear. Wear a helmet when you are riding a bike or participating in sports to prevent concussions. Concussions at a young age can have lifelong negative effects on your health.

▷ Avoid violence. Stay away from situations where violence or fighting may cause you to be physically injured.
Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

### Task Card for Group 1

- In your group, sit in circle.
- Using the new knowledge on health and nutrition, dramatize a scenario that depicts success due to healthy lifestyle.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

### Task Card for Group 2

- In your group, sit in circle.
- Using the new knowledge on health and nutrition, come up with a collage to educate group of students of your age on the importance of keeping your body fit.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.

- Present and discuss the rubric for their presentation.

#### Rubric for Drama:

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<tr>
<td><strong>Content</strong></td>
<td>Great job! The group offered creative new insights on the topic!</td>
<td>Role-play is on-topic, but it is missing some creativity and insight.</td>
<td>Role-play is somewhat off-topic. Pay more attention to the directions next time!</td>
<td>Role-play is completely off-topic, as if your group did not even read the directions.</td>
</tr>
<tr>
<td><strong>Roles</strong></td>
<td>Excellent work! Every member of your group stayed in character, and it was clear the members took roles seriously.</td>
<td>Everyone in the group stayed in character, but some members didn't seem to really be &quot;into&quot; what they were doing.</td>
<td>For the most part, the group stayed in character. Next time, spend more time preparing for how the characters might think or act.</td>
<td>The group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.</td>
</tr>
</tbody>
</table>
### Preparation

| The group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly. | The group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly. | The group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign of not prepared. | It seems that the group used the preparation time for something else. |

### Overall Impression

| Excellent! The presentation was entertaining and informative! | Good! The presentation, while it was fun to watch, could have been more informative. | Keep working! Don't forget that, though the process is entertaining, you're also supposed to learn something from it. | Argh! I expect much better work from the group next time. |

### Rubric for Collage:

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<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>The piece is exceptionally attractive in terms of design, layout, and neatness.</td>
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<td>The piece is acceptably attractive though it may be a bit messy.</td>
<td>The piece is distractingly messy or very poorly designed. It is not attractive.</td>
<td></td>
</tr>
</tbody>
</table>
Module 3: HEALTH AND NUTRITION

<table>
<thead>
<tr>
<th>Session 2</th>
<th>STI, HIV/AIDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td></td>
</tr>
<tr>
<td>Key understanding</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>“And do not go near to fornication. It is an indecent act and an evil way.” [Sūrah al Isrā’ 17:32]</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>إِنَّهُ عَابِسٌ رَضِيَ اللهُ عَنْهُمَا فَقَالَ نَفْسُكُمَا رَأَيْتُ وَلَمْ نَحْفَظْهَا عَلَى نَفْسٍ وَلَا عَلَى نَفْسٍ شَابِهٍ وَلَا فِي مَأْوَتٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِهٍ وَلَا فِي مَأْوَتٍ شَابِه٠</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Ibn<code>Abbās reported: The Messenger of Allāh, peace and blessings be upon him, said, “Five sins come with five afflictions. People do not violate their covenant but that their enemies are given power over them. They do not judge by other than what Allāh has revealed but that poverty will be prevalent. Obscenity does not appear among them but that death will be prevalent. They do not cheat in measurements but that crops are prevented from growing and they suffer drought. They do not withhold the obligatory charity but that the sky will hold back its rain.”(al Mu</code>ejam al Kabīr of at Tabarānī 10837)</td>
<td></td>
</tr>
<tr>
<td>Learning Objectives</td>
<td>At the end of the session, students are able to:</td>
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<td></td>
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</tr>
<tr>
<td>1.</td>
<td>Explain STIs, including HIV,</td>
</tr>
<tr>
<td>2.</td>
<td>Enumerate the ways by which they are and they are not transmitted,</td>
</tr>
<tr>
<td>3.</td>
<td>Discuss ways to prevent transmission of STIs and HIV.</td>
</tr>
</tbody>
</table>
### Competencies
Corrects misconceptions, myths, and beliefs about common communicable diseases (H8DD-IIIb-c-18), enumerates steps in the prevention and control of common communicable diseases (H8DD-IIIb-c-19).

### Resources
- Holy Qur’an
- www.Sunnah.com
- SHAPE Module, POPCOM

### Materials
- Manila paper, markers, packing tape, pictures, etc.

### Preliminaries (5 minutes)

#### Activity (15 minutes)
- Group the students into four (2).
- Let the group identify their leader, secretary and reporter.
- Distribute the task card to each group as follows:
  - Group 1: What is understanding about STI, HIV and AIDS
  - Group 2: What is the role of Self-control and Discipline in the prevention of HIV?

**Task Card for Group 1**
- In your group, sit in circle.
- Brainstorm on your understanding about STI and HIV.
- Write your ideas on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
### Task Card for Group 2

- In your group, sit in circle.
- Brainstorm on the ways prevent STI and/or HIV infection.
- Illustrate the importance of sexual relations to the legitimate and married husband and/or wife as effective protection against STIs including HIV through a drawing.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

### Analysis (10 minutes)

Ask the following:

- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

### Abstraction (15 minutes)

Discuss:

1. Sexually transmitted infections (STIs) are infections spread through sexual activity. They are preventable.

   a) There are many kinds of sexually transmitted infections (STIs). Among the STIs that can have serious consequences are: HIV (the virus that causes AIDS), syphilis, gonorrhea, chlamydia, trichomonas, and herpes.

   b) In the early years of the HIV/AIDS epidemic (1984-1990), 62% (133 of 216 cases) of those diagnosed were female. From 1991 to present, males comprised 94% (52,539) of the 56,048 diagnosed cases in the Philippines. However, the number of diagnosed HIV infections among females has also been increasing in recent years.

   - The number of females diagnosed from January to June 2018 (304) was almost three times the number of diagnosed cases compared to the same period of 2013 (110), five years prior. 93% (3,373) of all female cases were in the reproductive age group (15-49 years old) at the time of diagnosis.

   - The predominant age group among those diagnosed has shifted
from 35-49 years old between 2001 to 2005, to 25-34 years old starting from 2006 to present.

- The proportion of HIV positive cases in the 15-24 age group increased from 25% in 2006-2010 to 29% in 2011-2018.

c) Some STIs cause symptoms or discomfort. Others do not always have symptoms (especially among females). Even when an infection does not produce symptoms, it can have serious health consequences including endangering fertility or even life.

d) For some STIs, girls are physiologically more vulnerable to infection than boys.

Sexually Transmitted Infections (STIs)

What are sexually transmitted infections?

Sexually transmitted infections (STIs) are infections passed primarily by sexual contact, including vaginal, oral, and anal intercourse. A variety of different organisms may cause an STI. Certain parasites such as pubic lice and scabies also may be transmitted by sexual contact. STIs are part of a broader group of infections known as reproductive tract infections, or Reproductive Tract Infections (RTIs).

Are these infections transmitted only through sex?

Some STIs can be transmitted by skin-to-skin contact. Some are transmitted through the exchange of bodily fluids. Some can be passed to a baby before it is born, during childbirth, or through breastfeeding.

What are the consequences of STIs?

STIs can have serious health consequences for men and women. Many common STIs are difficult to detect among women, however, and some have more serious consequences for women than for men. For example, the spread of chlamydia or gonorrhea to the upper reproductive organs is a common cause of infertility among women. Infection with certain STIs increases the likelihood of acquiring or transmitting HIV
infection. Some, but not all, STIs are curable. Others, such as HIV, are not. Early treatment eliminates or reduces the consequences of most STIs.

**How can people prevent acquiring or transmitting STIs?**

- Find out if you have an STI by being tested by a health care provider.
- If you have an STI, obtain treatment, and notify all of your recent sex partners so that they can also be tested.
- Find out whether your partner has an STI, and if so, make sure that he or she is tested and treated.
- Talk with your partner about ways to be sexually intimate that do not involve the risk of transmitting an infection.
- Use male or female condoms and avoid sexual contact that allows transmission of an infection. Condoms protect against most STIs (including HIV). They do not protect against all STIs.
- Obtain a vaccination for those STIs that can be prevented. At the present time, a vaccine exists for hepatitis B and human papilloma virus (HPV).
- Avoid having sexual relations outside the bounds of marriage.
- Read the dua thought by Prophet Muhammad (pbuh) before having sex with your wife.

**When should a person obtain an STI test?**

A person is at risk of acquiring an STI and should be tested if he or she has one or more of the following:

- symptoms of an STI;
- a sex partner who has an STI, or who has signs of an STI;
- more than one sexual partner;
- a new partner in the past three months;
• a partner who has or may have other sex partners; and
• a partner who lives elsewhere or travels often.

• Early testing is important. A person diagnosed with an STI can obtain treatment and can help their recent partners to be tested as well. A couple should not resume sexual activity until both partners have been tested and have completed any necessary treatment. Because some STIs do not show up in test results right away, a repeat test may be necessary.

e) AIDS (acquired immunodeficiency syndrome) is a syndrome caused by a virus called HIV (human immunodeficiency virus). The disease alters the immune system, making people much more vulnerable to infections and diseases. This susceptibility worsens if the syndrome progresses.

• HIV is found throughout all the tissues of the body but is transmitted through the body fluids of an infected person (semen, vaginal fluids, blood, and breast milk).

• How is HIV transmitted?

• Sexual transmission — it can happen when there is contact with infected sexual fluids (rectal, genital, or oral mucous membranes). This can happen while having sex without a condom, including vaginal, oral, and anal sex.

• Perinatal transmission — an infected mother can transmit HIV to her child during childbirth, pregnancy, and also through breastfeeding.

• Blood transmission — pertains to the risk of transmitting HIV through blood transfusion. Among people who inject drugs, sharing and reusing syringes contaminated with HIV-infected blood, is extremely hazardous.

2. The surest way to avoid getting or transmitting an STI is not to have sex with woman/women outside the bounds of your marriage. Persons infected with STIs including HIV should seek timely and appropriate treatment from public or private health facilities.
a) Every person has the right to protect himself or herself against STIs. Likewise, everyone has the right to refuse unsafe sex or sex that is unwanted for any reason. This right should be respected at all times.

b) Some but not all STIs are curable. Taking proper preventive measures can prevent re-infection. Proper treatment can often reduce symptoms and/or dramatically slow the progress of those STIs that cannot be cured (for example, herpes, HIV infection, and HPV).

c) For the prevention of STI and HIV/AIDS, observe A-B-C-D-E:

- AyokoMuna! (Abstinence)
- Bastatayongdalawalang! (Be faithful!)
- Check-up ay ugalin! (Seek check-up, testing and timely treatment)
- Drugs ay iwasan! (Drug prevention)
- Edukasyon ay kailangan (Educate self and others about STI, HIV/AIDS prevention)

d) Any person who is HIV-positive has the right to obtain needed services and treatment.

- Care may include, for example, access to medications, special medical attention during pregnancy or illness, and social services with ongoing counseling support.

3. In real life, many people do not use protection against STIs including HIV.

a) Some people do not use protection because they lack information, skills, or basic access to services.

b) With some people, engagement in sex is spontaneous, thus, they do not have time to access condom. Communication between partners for protected sex can help the prevention of STI and HIV infections.

c) Some people do not use protection because they are in circumstances of unequal social power. Young people, particularly girls, may feel pressured by their partner to show their love by having sex without a condom. Moreover, a significant age gap
between partners may make it difficult for the younger person to insist on condom use.

- Within marriage, women and girls are often obligated to have sex or to have a child, even if they feel that it is not safe.

- Both men and women who are paid to have sex may be paid extra — or coerced — to have sex without condoms.

- Initiating a discussion about sex or sexual health may be considered inappropriate or taboo for women and girls.

- Some people feel that asking a partner to use condom may provoke suspicion of sexual infidelity and may trigger conflict, anger, or violence. Such reactions result in serious harm to many women throughout the world.

- Sex that is forced (in addition to being an act of violence) often takes place without condoms; hence, it is more likely to carry a risk of HIV and other STIs.

4. All people have a right to know their own HIV status and to obtain confidential testing and counseling services. People also have a right not to be tested.

   a) People living with serious and incurable STIs such as HIV infection can live a long time and can maintain a relatively normal life, including having safe, satisfying, and supportive sexual relationships. However, doing so requires social and health care support and attention to the rights of people living with HIV or AIDS.

   b) People living with HIV or AIDS need counseling and support to be comfortable speaking with others about their status.

   c) Some people suffer as a result of telling their partners or family members that they are HIV-positive. Many find that their partners and family members are understanding and helpful.

   d) People living with HIV or AIDS have the right to live free of stigma and discrimination. Unfortunately, this right is often not respected.
<table>
<thead>
<tr>
<th>STI</th>
<th>Symptoms for Women</th>
<th>Symptoms for Men</th>
<th>Can it be cured?</th>
<th>Is there a vaccine?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chancroid</td>
<td>Painful sores on the genitalia; swollen lymph nodes on the groin. Women are often asymptomatic.</td>
<td>Painful sores on the genitalia; swollen lymph nodes on the groin.</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Chlamydia</td>
<td>Most women are asymptomatic. Women who do have symptoms might have abnormal vaginal discharge or a burning sensation when urinating.</td>
<td>Often asymptomatic. Men with symptoms may have a pus-like discharge from their penis or burning sensation when urinating.</td>
<td>Yes. Left untreated, it can lead to pelvic inflammatory disease (PID) among women, which may lead to infertility. Complications among men are rare.</td>
<td>No</td>
</tr>
<tr>
<td>Gonorrhea</td>
<td>Most women are asymptomatic; abnormal vaginal discharge or burning sensation when urinating.</td>
<td>Men often Experience discharge or burning when urinating. Some men have no symptoms.</td>
<td>Yes. Left untreated, it can lead to PID among women, and may lead to infertility among both women and men.</td>
<td>No</td>
</tr>
<tr>
<td>Hepatitis B</td>
<td>Some people experience flu-like symptoms, jaundice, and dark-colored urine; others experience no symptoms.</td>
<td>Although no medicine has been found that cures hepatitis B, in many cases the body clears the infection by itself. Occasionally it develops into a chronic liver illness. Small children and infants are at a much greater risk of becoming chronically infected.</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Herpes</td>
<td>Recurrent episodes of painful sores on genitals or anus.</td>
<td>No, but symptoms can be controlled through treatment.</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>STI</td>
<td>Symptoms for Women</td>
<td>Symptoms for Men</td>
<td>Can it be cured?</td>
<td>Is there a vaccine?</td>
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<td>-----------------------------------------</td>
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</tr>
<tr>
<td>HIV (human immunodeficiency virus)</td>
<td>HIV generally has no symptoms in its early stages. HIV usually leads to AIDS. People with AIDS may suffer various infections, cancers, and other life-threatening ailments.</td>
<td>No, AIDS is a chronic, ultimately fatal disease, but treatment (antiretroviral therapy) dramatically slows the progress of the disease.</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Human papilloma virus (HPV)</td>
<td>HPV can be asymptomatic. Some strains cause genital warts. Others cause cancer. This includes head, neck, and anal cancer; penile cancer in men; and - most commonly - cervical cancer in women.</td>
<td>No, but symptoms can be controlled through treatment. Some cancers secondary to HPV are treatable.</td>
<td>Yes</td>
<td>Yes. HPV vaccines can protect both males and females against many strains of the virus.</td>
</tr>
<tr>
<td>Syphilis</td>
<td>Begins with one or more painless sores on the genitals, rectum, or mouth. The second stage may produce skin rashes, lesions on mucus membranes, fever, and malaise. The latent stage begins when these symptoms go away.</td>
<td>Yes, if treated in its early stages. Without treatment, infection remains in the body. The late stage of syphilis includes damage to internal organs and can be fatal.</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Trichomoniasis (trichomonas or trich)</td>
<td>Women may experience frothy, yellow green vaginal discharge with a strong odor. May also cause itching or discomfort during intercourse and urination.</td>
<td>Men are usually asymptomatic; sometimes mild discharge or slight burning with urination or ejaculation.</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

Note: This information may change in response to new research, testing, and treatment approaches. For updates and additional information see [www.who.int/topics/sexually_transmitted_infections/en/](http://www.who.int/topics/sexually_transmitted_infections/en/).
Source: SHAPE Module 1
## Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

### Task Card for Group 1

- In your group, sit in circle.
- Using the new knowledge on STI, STD and HIV, come up with a dialogue on the ways how STI and HIV are transmitted.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

### Task Card for Group 2

- In your group, sit in circle.
- Using the new knowledge on STI and HIV, come up with a list of effective ways to avoid their infection.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.

- Present and discuss the rubric for their presentation.

### Rubric for Drama:

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content</strong></td>
<td>Great job! The group offered creative new insights on the topic!</td>
<td>Role-play is on-topic, but it is missing some creativity and insight.</td>
<td>Role-play is somewhat off-topic. Pay more attention to the directions next time!</td>
<td>Role-play is completely off-topic, as if your group did not even read the directions.</td>
</tr>
<tr>
<td><strong>Roles</strong></td>
<td>Excellent work! Every member of your group stayed in character, and it was clear the members took roles seriously.</td>
<td>Everyone in the group stayed in character, but some members didn't seem to really be &quot;into&quot; what they were doing.</td>
<td>For the most part, the group stayed in character. Next time, spend more time preparing for how the characters might think or act.</td>
<td>The group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.</td>
</tr>
</tbody>
</table>
### Preparation

<table>
<thead>
<tr>
<th>Description</th>
<th>10 Points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>The group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly.</td>
<td>The group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly.</td>
<td>The group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign of not prepared.</td>
<td>It seems that the group used the preparation time for something else.</td>
<td></td>
</tr>
</tbody>
</table>

### Overall Impression

<table>
<thead>
<tr>
<th>Description</th>
<th>10 Points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent! The presentation was entertaining and informative!</td>
<td>Good! The presentation, while it was fun to watch, could have been more informative.</td>
<td>Keep working! Don't forget that, though the process is entertaining, you're also supposed to learn something from it.</td>
<td>Argh! I expect much better work from the group next time.</td>
<td></td>
</tr>
</tbody>
</table>

### Rubric for Collage:

#### Required Elements

<table>
<thead>
<tr>
<th>Description</th>
<th>10 Points</th>
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<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>The piece includes all required elements as well as additional information.</td>
<td>All required elements are included on the piece.</td>
<td>All but 1 of the required elements are included on the piece.</td>
<td>Several required elements were missing.</td>
<td></td>
</tr>
</tbody>
</table>

#### Graphics – Originality

<table>
<thead>
<tr>
<th>Description</th>
<th>10 Points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Several of the graphics used on the piece reflect a exceptional degree of student creativity in their creation and/or display.</td>
<td>One or two of the graphics used on the piece reflect student creativity in their creation and/or display.</td>
<td>The graphics are made by the student, but are based on the designs or ideas of others.</td>
<td>No graphics made by the student are included.</td>
<td></td>
</tr>
</tbody>
</table>

#### Attractiveness

<table>
<thead>
<tr>
<th>Description</th>
<th>10 Points</th>
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<td></td>
</tr>
<tr>
<td>Session 1</td>
<td>Universal Human Rights (EsP Grade 9 ESP9PP-IIa-5.1)</td>
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<td></td>
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<td>-----------</td>
<td>--------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>60 minutes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Key understanding</strong></td>
<td>This is very important and valuable right which Islam has given to man as a human being. The Holy Qur'ān has laid down:</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

وَلَا يُجْرِمْنِكُمُ الَّذِينَ قُومُ عَلَى أَلَّا تَغْدِلُوا وَهُوَ أَقْرَبُ لِلْقُوْيِ (الماندة 8) |

"And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety. (Sūrah al Māidah 8). |

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَامِينَ بِالْقِسْطِ شِهَداً لِلّهِ (النساء 135). |

"You who believe! Stand out firmly for justice, as witnesses to Allah. (Sūrah an Nisā’, 135). |

‘Every one of you (people) is a shepherd. And every one is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family, and he is responsible for them” This Hadith is reported by both Bukhārī and Muslim. |

This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness. |

**Learning Objectives** | At the end of the session, students are able to: |
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>discuss the basic universal human rights,</td>
</tr>
<tr>
<td>2.</td>
<td>describe a responsible person, and</td>
</tr>
<tr>
<td>3.</td>
<td>value the importance of understanding your rights and responsibilities through creative presentations.</td>
</tr>
</tbody>
</table>
### Preliminaries
(5 minutes)

**A. Introduction**

- Greet the students with *As Salāmu ʿAlaykum wa Rahmatullāhi wa Barakātuhu*.
- Let the students read the verse posted or written on the board.

> وَوَضِينَا الْإِنسَانَ بِوَالِدِيهِ حَملَةً أَفْعَلْنَى وَهُمْ عَلِىٰ وَهُمْ وَفِضْلَةُ نِعْمَتِنَّ أَنْ أَشْكُرُ لَهُمِ الْأَمْنَاءِ (لُقْمَانُ ۧ١۴۰۴).

> And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination. (Sūrah Luqmān 14).

**B. Activating Prior Knowledge**

- Fill out the semantic with the words synonymous or related to HUMAN RIGHTS.

- Process the answers of the students.
**Activity (15 minutes)**

- Group the students into five (5).
- Let the group choose their leader, secretary and their reporter.
- Distribute the task cards to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Brainstorm on your ideas about parents’ rights.
- Write your answers for the question “What are your parents’ rights?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 2**

- In your group, sit in circle.
- Brainstorm on your ideas about children’s rights.
- Write your answers for the question “What are your rights as children?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 3**

- In your group, sit in circle.
- Brainstorm on your ideas about siblings’ rights.
- Write your answers for the question “What are your rights as siblings?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 4**

- In your group, sit in circle.
- Brainstorm on your ideas about leaders’ rights.
- Write your answers for the question “What are the rights of our leaders?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

**Task Card for Group 5**

- In your group, sit in circle.
- Brainstorm on your ideas about neighbours’ rights.
- Write your answers for the question “What are your neighbours’ rights?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
### Analysis (10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

### Abstraction (15 minutes)

Discuss:

- A mother carries the child in her womb for nine lunar months in most normal pregnancies. She gives her fetus from her own food and sustenance bearing all the biological, chemical, and physical changes that she is burdened with, with a pleasant feeling, high hopes and beautiful expectation of her beloved baby. All these difficulties encountered by a mother, although causing her fatigue, weakness and many other problems, are not but pleasure to most normal pregnant mothers who are in love with their children in their wombs. Allah, the Almighty stated in the glorious Qur’an:

> وَوُضِعَ الْإِنْسَانُ بِالْبَيْتِ هَلْ أُلْهِمْ مَنْ كَانَ وَهْنَا عَلَى وَهْنِي وَفِضَالَةٍ فِي عَامَّيْنِ أَنْ يَمْكُرُ ليَ وَلَوَالَذِكَ إِلَيْ الْمَصِيرِ (لُقْمَانٍ 14).

*And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination. (Sūrah Lūqāmān 14).*

- Later in the life of the child, his mother nurses the child regardless of how tiring this process is how demanding it may be, how difficult it could become at times, but still mothers sacrifice all for their beloved babies. Normal mothers willingly, happily and gladly do that for their beloved children, in the most ordinary cases for two years or even longer, without compliant, burden or even hesitation, day and night, summer and winter, busy or unoccupied, tired or rested, happy or sad, as mothers again take special interest in their babies.
It is, therefore, for that very reason, along with many others illustrated later that Allah, the Almighty, constituted this immense right on man towards his parents. The sacrifices of mothers mainly are most distinct, unique and an act that stands on its own merits.

Fathers nevertheless are also next in importance for the child is at an early stage of his/her life when such child cannot fetch for himself, defend himself or earn for himself. Mothers, however, carry on their emotions, caring feelings, loving and concern about their own children for much longer periods in life. In fact, some mothers approach death, or even their own children have grandchildren, but yet, they still considered them “babies” as, they never left that infant and helpless stage. For that reason, Allah, the Almighty stated in the glorious Qur’an:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young.

[Sūrah al Isrā’ 23-24]"

In accordance with true Islam teaching, both male and female are alike in the sight of Allah, the Almighty. Each, however, is physically prepared and equipped to perform certain task and duties that are suitable to his/her nature.

All again are equal in religious duties, except for certain exception that are defined and illustrated by Allah, the Almighty, in the glorious Qur’an, or declared and specified by Allah’s Apostle, Peace be upon him. Only these differences are to be acknowledged and honored by in accordance with Islam and its teachings.

Children in accordance to Islam are entitled to various and several rights. The first and the famous right is the right of properly brought up, raised and educated. This means that children should be given suitable, sufficient, sound and adequate religious, ethical and moral guidance to last them for their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on. Allah, the Almighty, stated in the glorious Qur’an:
Children therefore are a trust given to the parents. Parents are to be responsible for this trust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children. If parents fulfil this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizens and pleasure to the eyes of their parents, first in this life, and in the hereafter. Allah, the Almighty, stated in the glorious Qur’an:

“And those who believe and whose families follow them in faith, to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.” [al Furqān 25:21]

Moreover, Allāh’s Apostle, Peace be upon him, said:

"Upon death, man’s deeds will “definitely” stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously pray Allāh, the Almighty, for the soul of his parents" This Hadith is reported by Muslim. In fact, such a statement reflects the value of proper upbringing of children. It has an everlasting effect, even after death.
- Children are not only to be well-fed, well-groomed, properly dressed for seasons and appearance, well-taken care in terms of housing and utilities. It is more important to offer the child comparable care in terms of educational, religious training, and spiritual guidance. The heart of a child must be filled with faith. A child’s mind must be entertained with proper guidance, knowledge and wisdom. Clothes, food, housing, education are not, by any means, an indication of proper care of the child, proper education and guidance is far more important to a child than his food, grooming and appearance.

- One of the due rights of children upon parents is to spend for their welfare and wee-being moderately. Over spending or negligence is not condoned, accepted or even tolerated in Islam. Such ways negative effect on the child regardless of the social status. Men are urged not to be miserly to his children and household, who are their natural heirs in every religion and society. Why would one miserly to those who are going to inherit his wealth. They are even permitted to take moderately from their parent’s wealth to sustain themselves if the parents declined to give them proper funds for their living.

- Children also have the right to be treated equally in terms of financial gifts. None should be preferred over the others. All must be treated fairly and equally. None should be deprived his gift from the parents
It is narrated by Abubakr, RAA, who said that Allāh’s Apostle, Peace be upon him, was informed by one of his companions, an Nu‘umān bin Bashīr, who said: "O prophet of Allāh! I have granted a servant to one of my children (asking him to testify for that gift)," But Allāh’s Apostle, Peace be upon him, asked him: "Did you grant the same to each and every child of yours?" When Allāh’s Apostle, Peace be upon him, was informed negatively about that, he said: "Fear Allah, the Almighty, and be fair and just to all of your children. Seek the testimony of another person, other than me. I will not testify to an act of injustice." This Hadith is reported by both Bukhārī and Muslim. Thus, Allāh’s Apostle, Peace be upon him, called such an act of preference of one child over the others an act of "injustice." Injustice is prohibited and forbidden in Islam. But, if a parent granted one of his children financial remuneration to fulfill a necessity, such as a medical treatment coverage, the cost of a marriage, the cost of initializing a business, etc., then such a grant would not be categorized an act of injustice and unfairness. Such a gift will fall under the right to spend in an essential needs of the children, which is a requirement that parent must fulfill.

Islam sees that if parents fulfill their duties towards all children in terms of providing them with necessary training, educational backing, moral, ethical and religious education, this will definitely lead to a more caring child, better family atmosphere and better social environment and awareness. On the other hand, any religious in those parenthood duties can lead to the loss of a child or ill treatment to a parent at a later age.

The Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Allah says: ‘I am ar Rahmān (the Most Merciful) and this rahīm (ties of kinship) has a name that is derived from My name. Whoever uphold it, I will take care of him, and whoever severs it, I will cut him off.’" (Narrated by at Tirmidī, 1907; Abu Dawud, 1694; classed as sahih by Shaykh al Albani in as Silsilah as Sahīhah, 520).

And the Prophet (peace and blessings of Allah be upon him) said:

من آرَد أن يَنَثِّي لَهُ في عُمُرِهِ، وَيَزِدَ رُزْقَهُ فَلْيَصَلِّ رَزْقُهُ (مَتَّقِ عَلَيْهِ).

"Whoever would like his lifespan to be extended and his provision to be increased, let him uphold the ties of kinship." (Narrated by al Bukhārī, 1961; Muslim, 2557)
Older siblings should show compassion towards younger siblings, and younger siblings should respect older siblings, and there should be among them an atmosphere of harmony, mutual love and sincerity, and an absence of dissent.

At Tirmidi (1919) narrated from Anas that the Prophet (blessings and peace of Allah be upon him) said:

\[
\text{ليس منا من لم يرحم صغيرنا ولم يوفق كبيرنا (رواه الترمذي)}
\]

“He is not one of us who does not show compassion towards our younger ones and show respect to our older ones.” Classed as saheeh by al-Albaani in Sahīh at Tirmidī.

The Messenger (blessings and peace of Allah be upon him) sent Mu‘ādh ibn Jabal and Abū Mūsā al Ash‘ari as governors of Yemen, each of them in charge of some part of the land, and he said to them:

\[
\text{عن أبي بُلَّة قال: بعث النبي صلى الله عليه وسلم إلى اليمن فقال: بينا ولا}
\]

\[
\text{تعشرا ويشير ولا ينفر وتطاور ولا يختلفا (متفق عليه)}
\]

“Cooperate and do not disagree.” Agreed upon.

Among the rights that they share with other Muslims, except that their rights are stronger, are: that you should greet them with salaam when you meet them; you should accept their invitation when they invite you; you should say “Yarhamukum Allāh (may Allāh have mercy on you) if they sneeze; you should visit them if they fall sick; you should attend their funeral if they die; you should go along with them if they swear that you should do something; you should advise them sincerely if they seek your advice; you should not backbite about them in their absence; you should love for them what you love for yourself and hate for them what you hate for yourself. All of that is narrated in sahīh ahādīth.

Their rights also include: that you should not harm any of them in word or deed. The Prophet (peace and blessings of Allah be upon him) said:

\[
\text{المسلم من سلم المسلمون من لناسه ويده (متفق عليه)}
\]

“The Muslim is the one from whose tongue and hand the Muslims is safe.” (Narrated by al Bukhāri, 10; Muslim, 40).
A neighbor is a relatively close individual, at least in the location. A neighbor enjoys tremendous rights in Islam. Islam places neighbors into three categories:

1. A neighbor who enjoys three rights:
   a. The rights of a neighbor
   b. The rights of a relative, if he/she is related
   c. The rights of Islam, if that person is a Muslim, a brethren of faith and belief

2. A neighbor who enjoys two rights
   a. The rights of a neighbor
   b. The rights of Islam, if that person is a Muslim, a brethren of faith and belief

3. A neighbor who enjoys one right
   a. The rights of a neighbor

A neighbor is entitled to best treatment and respect from his own neighbor regardless of the cost of such items.

Allah’s Apostle, Peace be upon him stated in another Hadith:

“Serve God, and join not any partners with Him; and do good to parents, kinfolks, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess.” [Surah an Nisā’ 36]

Allah’s Apostle, Peace be upon him said:

"The best of neighbors in the sight of Allāh, the Almighty, is the one who is best to his neighbor". This Hadith is reported by at Tirmidī.

Allah’s Apostle, Peace be upon him said:

"If you make soup, increase the broth, and pass a bowl to your neighbor." This Hadith is reported by Muslim.
This Hadith shows the importance of good relations with our neighbors, and at the same time strengthen ties and relations with neighbors.

- A little occasional gift, a small symbolic present, on various occasions will also strengthen ties and relationships between neighbors. Islam urges believers to be kind, generous to their own neighbors.

- One of the essential rights of a neighbor is to cause no physical, mental or spiritual harm to him.

- Allah’s Apostle, Peace be upon him said:

   ∀لله لا يؤمن، والله لا يؤمن، والله لا يؤمن، قال الصحابة من هو يا رسول الله؟ فقال:

   “By Allāh, one will not become a full believer, by Allāh, one will nor become!” the companions, said: “Who is that. O Prophet of Allāh”? He, PBUH said “He whose neighbor cannot feel safe of his ill deeds and bad actions.” This Hadith is reported by Muslim.

Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on basic human rights, come up with a talk show on the importance of respecting others, rights as Muslims.
- Keep your output from disrespect.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on human rights, come up with a role-play depicting adherence to basic human rights.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
- Present and discuss the rubric for their presentation.

### Rubric for Role-play:

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content</strong></td>
<td>Great job! The group offered creative new insights on the topic!</td>
<td>Role-play is on-topic, but it is missing some creativity and insight.</td>
<td>Role-play is somewhat off-topic. Pay more attention to the directions next time!</td>
<td>Role-play is completely off-topic, as if your group did not even read the directions.</td>
</tr>
<tr>
<td><strong>Roles</strong></td>
<td>Excellent work! Every member of your group stayed in character, and it was clear the members took roles seriously.</td>
<td>Everyone in the group stayed in character, but some members didn't seem to really be &quot;into&quot; what they were doing.</td>
<td>For the most part, the group stayed in character. Next time, spend more time preparing for how the characters might think or act.</td>
<td>The group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.</td>
</tr>
<tr>
<td><strong>Preparation</strong></td>
<td>The group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly.</td>
<td>The group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly.</td>
<td>The group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign of not prepared.</td>
<td>It seems that the group used the preparation time for something else.</td>
</tr>
<tr>
<td><strong>Overall Impression</strong></td>
<td>Excellent! The presentation was entertaining and informative!</td>
<td>Good! The presentation, while it was fun to watch, could have been more informative.</td>
<td>Keep working! Don't forget that, though the process is entertaining, you're also supposed to learn something from it.</td>
<td>Argh! I expect much better work from the group next time.</td>
</tr>
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</table>
### Rubric for Talk Show:

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Knowledge of Material</strong></td>
<td>All group members display thorough knowledge of material presented. Answers thoroughly reflect characterization of characters in the story. Script has been turned in.</td>
<td>All group members display thorough knowledge of material. Answers greatly reflect characterization of characters in the story. Script was incomplete, but turned in.</td>
<td>All group members display some knowledge of material presented. Answers mostly reflect characterization of characters in the story. Script was not turned in.</td>
<td>Group members make serious errors in material presented. Answers do not reflect characterization of characters in the story. Script was not turned in.</td>
</tr>
<tr>
<td><strong>Organization</strong></td>
<td>Presentation and materials are well organized. All group members know their roles well.</td>
<td>Presentation is well-organized, but some group members show minor disorganization.</td>
<td>All group members show minor disorganization, or one group member seems very disorganized.</td>
<td>More than one group member seems very disorganized. Group members do not seem to know their roles well.</td>
</tr>
<tr>
<td><strong>Presentation</strong></td>
<td>All group members speak clearly and loudly and make good eye contact.</td>
<td>All group members speak clearly, but there are minor problems with volume or eye contact.</td>
<td>All group members speak clearly, but there are minor problems with volume and eye contact.</td>
<td>Some students do not speak clearly, and there are problems with volume and eye contact.</td>
</tr>
<tr>
<td><strong>Creativity</strong></td>
<td>Presentation shows significant effort. Students go beyond basic questions and answers.</td>
<td>Presentation shows effort. Students occasionally go beyond basic questions/answers.</td>
<td>Presentation is acceptable. Discussion is adequate, but does not go beyond basic questions/answers.</td>
<td>Discussion is somewhat lacking in basic questions/answers.</td>
</tr>
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## Module 4: SOCIAL RELATIONSHIPS

### Session 2

<table>
<thead>
<tr>
<th>Importance of Seeking Knowledge</th>
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<tbody>
<tr>
<td><strong>Duration</strong></td>
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</tbody>
</table>

### Key understanding

- *"... and say: My Lord! Increase me in knowledge." (Sūrah Tā Hā,114)*

- *"Are those who know equal to those who know not? (they are not equal)"* (Sūrah az Zumar 9)

- *"then Allah will exalt in degree those of you who believe, and those who have been granted knowledge." (Sūrah al Mujādalah 11)*

- *"Seeking knowledge is mandatory for every Muslim ("Muslim" is used here in the generic meaning which includes both males and females)."

### Learning Objectives

At the end of the session, students are able to:

1. Explain the virtues of knowledge,
2. identify sources of knowledge, and
3. value the importance of understanding extremism and radicalism through creative presentations.

### Resources

- Holy Qur’ān
- www.Sunnah.com

### Materials

- Manila paper, markers, packing tape, pictures, etc.
### Preliminaries (5 minutes)

**A. Introduction**
- Greet the students with As Salâmu ɛAlaykum wa Rahmatullâhi wa Barakâtuhu.
- Let the students read the verse posted or written on the board.

### Activity (15 minutes)

**B. Activating Prior Knowledge**
- Ask three (3) to five (5) volunteers to share their knowledge about the line: “Knowledge is light and ignorance is darkness”.
- Process the answers of the students.

<table>
<thead>
<tr>
<th>Group</th>
<th>Task Card for Group 1</th>
</tr>
</thead>
</table>
| Group 1 | In your group, sit in circle.  
Brainstorm on your ideas about virtues of knowledge.  
Write your answers for the question “what could knowledge do to you as a learner?” on the Manila paper provided.  
Complete all the tasks within five (5) minutes.  
Post your output for a two (2) – minute reporting. |

<table>
<thead>
<tr>
<th>Group 2</th>
<th>Task Card for Group 2</th>
</tr>
</thead>
</table>
| Group 2 | In your group, sit in circle.  
Brainstorm on your ideas about the possible sources of knowledge.  
Write your answers on a Manila paper.  
Complete all the tasks within five (5) minutes.  
Post your output for a two (2) – minute reporting |
Analysis (10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?

Abstraction (15 minutes)

"...and say my Lord! Increase me in knowledge."
(Sūrah Tā Ḥā’ 114)

"Allah will exalt in degree those of you who believe, and those who have been granted knowledge." (Sūrah al-Mujādalah 11)

"Are those who know equal to those who know not? (they are not equal)"
(Sūrah az-Zumar 9)

"...it is only those who have knowledge among His slaves that fear Allah."
'(Sūrah Fāṭir 28)

- The Messenger of Allah (ﷺ) said:

"The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge." [At Tirmidī]
Anas (radhiyallâhu ēanhu) reported: The Messenger of Allah (ﷺ) said:

"He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns." [At Tirmîdî]

The Messenger of Allah (ﷺ) said:

"The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)."

He went on to say,

"Allah, His angels, the dwellers of the heavens and the earth, and even the ant in its hole and the fish (in water) supplicate in favor of those who teach people knowledge." [At Tirmîdî]

It is indeed We Who have sent down this remembrance (the Qur'an), and most surely We are its Guardians. (Sûrah al Hûjir 9)

The supreme status of the Qur'an as a source of knowledge entails that in all matters on which the Book of Allah has given guidance -- direct or indirect, specific or general -- no other source can overrule it. There can always be a possibility of difference of opinion in the understanding of the contents of the Book, but the general rule that the Qur'anic verdict holds supreme to all other sources of knowledge, whether religious or secular, is so unquestionable that whoever disputes it, disputes the very foundation of Islam.

The Qur'anic text, apart from the sequence, has two other divinely ordained units: ayah (verse) and surah (chapter).

The entire text is also divided for the purpose of analyzing the message into two categories i.e. the one that was revealed to the Prophet (ﷺ) in the first thirteen years of his prophetic mission at Makkah, and the other that was revealed on him in his subsequent ten years of stay at Madinah.
The divine scheme of preservation of not only the words but also the sequence of presentation was carried out primarily through the process of memorizing the text by the first generation of Muslims many of who would immediately commit to memory the new Revelation, no sooner it was communicated by Angel Gabriel to the Prophet (ﷺ).

| Application (10 minutes) | Group the students into three (3) (all males and all females).  
|                         | Distribute the task card to each group. |

<table>
<thead>
<tr>
<th>Task Card for Group 1</th>
</tr>
</thead>
</table>
| In your group, sit in circle.  
| Using the new knowledge on the virtues of knowledge, come up with a poem listing down the virtues of knowledge.  
| Complete all the tasks within five (5) minutes.  
| Post your output for a two (2) – minute presentation |

<table>
<thead>
<tr>
<th>Task Card for Group 2</th>
</tr>
</thead>
</table>
| In your group, sit in circle.  
| Using the new knowledge on the sources of knowledge, come up with a jingle advertising some sources of knowledge.  
| Complete all the tasks within five (5) minutes.  
| Present your output for two (2) minutes. |

<table>
<thead>
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<th>Task Card for Group 3</th>
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</table>
| In your group, sit in circle.  
| Using the new knowledge on the sources of knowledge, come up with a collage disseminating the disadvantages of engaging in the extremist and radical groups.  
| Complete all the tasks within five (5) minutes.  
| Present your output for two (2) minutes. |
• Present and discuss the rubric for their presentation.

<table>
<thead>
<tr>
<th>Rubric for Poem and Chant Writing and Presentation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 points</td>
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<tr>
<td>------------</td>
</tr>
<tr>
<td><strong>Vocabulary/Word Choice</strong></td>
</tr>
<tr>
<td><strong>Creativity</strong></td>
</tr>
<tr>
<td><strong>Content</strong></td>
</tr>
<tr>
<td><strong>Originality</strong></td>
</tr>
</tbody>
</table>
### Session 3: Environmental Influence

<table>
<thead>
<tr>
<th>Duration</th>
<th>60 minutes</th>
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</table>

**Key understanding**

- Information technology has made it very easy for people to find and access Islamic literature and its teaching which is not available in specific areas or countries in any other form.

- New media enable new type of messages and experiences, such as interpersonal interactions in immersive synthetic environments lead to the formation of virtual communities.

- Information technology has changed the educational process by offering alternatives to the teacher, by providing information, access to unlimited resources and opportunities for true communication, collaboration and competition.

- Technology has also made it possible to carry Quran and Hadith with us everywhere at any time. Downloadable version of Quran and Hadith and many other Islamic software are available in video, audio, and text formats for mobile phones, computers, and other hand carry devices.

- Don’t just take his writings and explanations at face value but verify it. Critical thinking and a demand for proof was a prevalent aspect of Muslim practice.

> And among His Signs is that He shows you the lightning for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death, Verily, in that are indeed signs for a people who understand.

*(Sūrah ar Rūm 24)*

> عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمُ: «أَقْتُوا الْلَّاتِينَ قَالَنَّهَا وَلَا يَذْهَبُنَّ الْقُلُوبُ مِنْكُمَا وَلَا يَصْنَعُنَّ الْكَفَاea» (رَوَاهُ أَبُو دَاوُدَ).
<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>At the end of the session, students are able to:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Explain the role of multi-media,</td>
</tr>
<tr>
<td></td>
<td>2. identify measures to overcome peer pressure,</td>
</tr>
<tr>
<td></td>
<td>3. value the importance of understanding</td>
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<tr>
<td></td>
<td>environmental influence through creative</td>
</tr>
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<td></td>
<td>presentations.</td>
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</tbody>
</table>

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</table>

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<tr>
<th>Preliminaries</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>(5 minutes)</td>
<td>• Manila paper, markers, packing tape, pictures</td>
</tr>
</tbody>
</table>

| A. Introduction     | • Greet the students with As Salāmu ɛAlaykum wa |
|                     | Rahmatullāhi wa Barakātuhu.                    |
|                     | • Let the students read the verse posted or    |
|                     | written on the board.                         |

> And know that among you there is the Messenger of Allāh. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger hateful to you. Such are they who are the rightly guided.” (Sūrah al Ḥujūrāt 7).
# Module 4   SOCIAL RELATIONSHIPS  Session 3

## B. Activating Prior Knowledge

- Ask three (3) to five (5) volunteers to share their knowledge about the line: “the influence that multi-media may bring them”.
- Process the answers of the students.

## Activity (15 minutes)

- Group the students into two (2).
- Let the group choose their leader, secretary and their reporter.
- Distribute the task cards to each group.

### Task Card for Group 1

- In your group, sit in circle.
- Brainstorm on your ideas about roles of multi-media.
- Write your answers for the question “what could multi-media do to you as a learner?” on the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

### Task Card for Group 2

- In your group, sit in circle.
- Brainstorm on your ideas about the possible ways to overcome peer pressure.
- Write your answers on a Manila paper.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

## Analysis (10 minutes)

- Ask the following:
  - How did you find the activity?
  - What helped you in completing the tasks?
  - What hindered you (if there was) in completing the tasks?
  - How did you resolve the problem?

## Abstraction (15 minutes)

- Information technology has made it very easy for people to find and access Islamic literature and its teaching which is not available in specific areas or countries in any other form.

- new media enable new type of messages and experiences, such as interpersonal interactions in immersive synthetic environments lead to the formation of virtual communities.
Information technology has changed the educational process by offering alternatives to the teacher, by providing information, access to unlimited resources and opportunities for true communication, collaboration and competition.

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Don’t just take his writings and explanations at face value but verify it. Critical thinking and a demand for proof was a prevalent aspect of Muslim practice.

“Evil (sins and disobedience to Allāh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon”.
(Sūrah ar Rūm 41).

“وَمِنَ النَّاسِ مَنْ يَشَّرِيِّنَّ الْحَدِيثَ لُيُضْلِقَ عَنْ سَبِيلِ اللَّهِ يُغْيِبُ عَلَمَ وَيَتَجْهَزُهَا هُؤُلَاءَ أَوْلَٰئكَ لَهُمْ عَذَابٌ مَّيْسِبٌ” (الفَمَانَ 6).

“And of mankind is he who purchases idle talks (i.e. music, singing etc.) to mislead (men) from the Path of Allāh without knowledge, and takes it (the Path of Allāh, or the Verses of the Qur’ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)” (Sūrah Luqamān 6).

Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done, and be aware that it is God’s Messenger who is among you: in many matters you would certainly suffer if he were to follow your wishes.
Module 4   SOCIAL RELATIONSHIPS  Session 3

Application (10 minutes)

- Group the students into three (3) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on the role of multi-media, come up with a poem listing down these roles.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on the ways to overcome peer pressure, come up with a jingle advertising some of these ways you often use.
- Complete all the tasks within five (5) minutes.

**Task Card for Group 3**

- In your group, sit in circle.
- Using the new knowledge on the sources of knowledge, come up with a collage disseminating the disadvantages of engaging in the extremist and radical groups.
- Complete all the tasks within five (5) minutes.

God has endeared faith to you and made it beautiful to your hearts; He has made disbelief, mischief, and disobedience hateful to you. It is people like this who are rightly guided through God’s favor. (Sūrah al Hujurāt 7)
- Present and discuss the rubric for their presentation.

**Rubric for Poem and Chant Writing and Presentation:**

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
<th>5 Points</th>
<th>2 Points</th>
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</thead>
<tbody>
<tr>
<td><strong>Vocabulary/Word Choice</strong></td>
<td>Uses sufficient, appropriate, and varied vocabulary.</td>
<td>Usually uses appropriate vocabulary with some variety; some errors in usage that do not affect the message.</td>
<td>Often uses inappropriate, or non-specific vocabulary; lack of variety in word choice.</td>
<td>Uses only basic vocabulary; creates nonexistent words.</td>
</tr>
<tr>
<td><strong>Creativity</strong></td>
<td>Lyric is exceptionally creative. A lot of thought and effort was used to make the banner.</td>
<td>Lyric is creative and a good amount of thought was put into decorating it.</td>
<td>Lyric is creative and some thought was put into decorating it.</td>
<td>The lyric does not reflect any degree of creativity.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Originality</strong></td>
<td>Exceptional use of new ideas and originality to create slogan.</td>
<td>Good use of new ideas and originality to create slogan.</td>
<td>Average use of new ideas and originality to create slogan.</td>
<td>No use of new ideas and originality to create slogan.</td>
</tr>
</tbody>
</table>
Man was created with a purpose. Are you aware on the reason why we are created by Allāh SWT? Do you accept that we are the vicegerent on this World? Can we still remember our promise to Allah that we will take care and manage the whole creation? Another thing is, do you know the awaiting responsibilities of being Khalīfah in this world? Are you aware of the obligations that a Khalīfah should do?

Allāh SWT said in the Holy Qurʾān:

وَأَذَّنَ قَالَ رَبِّ فَلِلْمَلاَكُونَ إِنِّي جَاعَلُ في الْأَرْضِ خَليفَةً (البقرة 30)

And (remember) when your Lord said to the angels: Verily, I am going to place (mankind) generation after generation on earth (khalīfah)

(Sūrah al Baqarah 30).

وَمَا خُلِقَ الْجِنَّ وَالْإنسِ إِلَّا لِيَعْبُدُونَ (الذُّرُوق 56)

“I have not created the Jinn and men except to serve me.”

[Sūrah ad Dhariyāt 56]
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<th>Learning Objectives</th>
<th>At the end of the session, students are able to:</th>
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<tr>
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<tr>
<td></td>
<td>2. describe Allah’s purpose in creating human,</td>
</tr>
<tr>
<td></td>
<td>3. discuss purification and spiritual life, and</td>
</tr>
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<td></td>
<td>4. appreciate the importance of values transformation through creative presentations.</td>
</tr>
</tbody>
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<tr>
<th>Preliminaries (5 minutes)</th>
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<td>• Greet the students with As Salāmu ĒAlaykum wa Rahmatullahi wa Barakātuḥ.</td>
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<td>• Let the students read the verse posted or written on the board.</td>
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<table>
<thead>
<tr>
<th>Activity (15 minutes)</th>
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</thead>
<tbody>
<tr>
<td>• Group the students into three (3).</td>
</tr>
<tr>
<td>• Let the group choose their leader, secretary and their reporter.</td>
</tr>
<tr>
<td>• Distribute the task cards with the part of the story of creation to each group.</td>
</tr>
</tbody>
</table>
Task Card for Group 1

- In your group, sit in circle.
- Read the portion of the Story of Creation assigned to you.
- Answer the following questions:
  1. How was the Heavens and Earth created?
  2. Explain the miracle in the arrangement of the heavenly bodies and how they won’t bump with each other.
  3. How is the story related to science?
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Big Bang?

The Qur’an says that "the heavens and the earth were joined together as one unit, before We clove them asunder" (21:30). Following this big explosion, Allah "turned to the sky, and it had been (as) smoke. He said to it and to the earth: 'Come together, willingly or unwillingly.' They said: 'We come (together) in willing obedience'" (41:11). Thus the elements and what was to become the planets and stars began to cool, come together, and form into shape, following the natural laws that Allah established in the universe.

The Qur’an further states that Allāh created the sun, the moon, and the planets, each with their own individual courses or orbits. "It is He Who created the night and the day, and the sun and the moon; all (the celestial bodies) swim along, each in its rounded course" (21:33).

Expansion of Universe

"The heavens, We have built them with power. And verily, We are expanding it" (51:47). There has been some historical debate among Muslim scholars about the precise meaning of this verse, since knowledge of the universe’s expansion was only recently discovered.
Task Card for Group 2

- In your group, sit in circle.
- Read the portion of the Story of Creation assigned to you.
- Answer the following questions:
  4. What is the difference in this story of creation from that of scientific belief or theory?
  5. Explain what makes the human special compared to animals.
  6. Why are humans made into nation and tribes?
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

While Islam recognizes the general idea of the development of life in stages, over a period of time, human beings are considered as a special act of creation. Islam teaches that human beings are a unique life form that was created by Allāh in a special way, with unique gifts and abilities unlike any other: a soul and conscience, knowledge, and free will. In short, Muslims do not believe that human beings randomly evolved from apes. The life of human beings began with the creation of two people, a male and a female named Adam and Hawwā’ (Eve).

The Qur'an describes how Allāh created Adam: "We created man from sounding clay, from mud moulded into shape..." (al Hijr 26). And, "He began the creation of man from clay, and made his progeny from a quintessence of fluid" (as Sajdah 7-8). Thus, human beings have a fundamental attachment to the earth.

While the creation of Eve is not described in detail, the Qur'ān does make it clear that a "mate" was created with Adam, from the same nature and soul. "It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her in love" (al A'crāf 189).

From these two individuals, generations of human beings have inhabited the earth. "Oh humankind! We created you from a single pair of a male and a female, and made you into nations and tribes, so that you may know each other (not that ye may despise each
### Analysis (10 minutes)

Ask the following:
- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?
- What do you think is Allah’s purpose in creating all of us?

### Abstraction (15 minutes)

Discuss:

> And (remember) when your Lord said to the angels: Verily, I am going to place (mankind) generation after generation on earth (khalīfah).”

(Al Baqarah 30).

- Human being [Khalīfah] are honored by the Creator.

> And indeed We have honoured the children of Adam, and We have carried them in the land and the sea, and have provided them with At Tayyiba (lawful good things) and have preferred them above many of those whom We have created with a marked preferment”.

(Sūrah Al Isrā’ 70)

- Human being [Khalīfah] are so loved by the Creator

> And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

(Sūrah Al Baqarah 2:186)

- Human being [Khalīfah] is the best among the creation but tested

> We have certainly created man in the best of stature; Then We return him to the lowest of the low, except for those who believe and do righteous deeds, for they will have a reward uninterrupted.” [At-Tīn 95:4-6]
The five pillars of Islam (Arkān al Islam)

1. Shahādah – The declaration of faith

"And your Allāh is One Allāh. There is no god but He, Most Gracious, Most Merciful." [Sūrah al Baqarah 163]

2. Salāh – The five prescribed daily prayers

"Perform prayer at each end of the day and in the first part of the night. Good actions eradicate bad actions. This is a reminder for people who pay heed." [Sūrah Hūd 114:114]

3. Sawm – Fasting during the month of Ramadhan

"O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become al Muttaqin (the pious). (Sūrah al Baqarah 183)

4. Zakah –

"Perform prayer and give the alms (zakah) and bow with those who bow.” [Sūrah Al Baqarah 2:43]
5. Hajj – The pilgrimage to Makkah in one’s lifetime, for those who can afford it, materially and physically.

وَلاَ تَظْلَمْنَ بِمَا أُنْزِلَ إِلَيْكُمْ مِنْ قُرْآنٍ مَّعْلُومٍ

.....And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”

[Sūrah Āl Ħādīth ‘Elmārān 97]

- The six Articles of Faith (Arkān al Īmān)

أَمَامَ الْشَّهِيدَ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ عَامَّنٍ بَاللَّهِ وَمَلائِكَتِهِ وَرُسُلِهِ... (البقرة 285)

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Book, and His Messengers. (Sūrah al Baqarah 285).

1. Belief in Allāh
2. Belief in His Angels
3. Belief in His Books

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُؤْمِنُونَ (البقرة 4)

"And those who believe in what has been sent down to you (Muhammad) and what has been sent down before you..." [Sūrah al Baqarah 4]

Holy Books in Islam

(i) The Quran itself, revealed to the Prophet Muhammad.
(ii) The Torah (Tawrah in Arabic) revealed to the Prophet Moses (different from the Old Testament read today).
(iii) The Gospel (Injeel in Arabic) revealed to Prophet Jesus (different from the New Testament read in churches today).
(iv) The Psalms (Zabūr in Arabic) of David.
(v) The Scrolls (Suhuf in Arabic) of Moses and Abraham.
4. Belief in His Prophets

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." (Sūrah Ibrāhīm 4).

And those who believe in (the Oneness of) Allah and His Messenger – they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them). (Sūrah al Hadīd 19)

5. Belief in The Day of Judgement

"It is not Al Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayer); but Al Birr is (the quality of) the one who believes in Allah, the Last Day...

[Sūrah al Baqara:177]

6. Belief in The Supremacy of Allah’s will (or predestination)

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees – Al Lawh Mahfūd)...

[Sūrah al Qamar 49).

- The importance of Sharia (Sharī'ah) can be seen through the meaning of the concept. The word sharī'ah literally means a waterway that leads to a main stream, a drinking place, and a road or the right path. From this meaning, the word sharī'ah was used to refer to a path or a passage that leads to an intended place, or to a certain goal.

- On the other hand, Sharī'ah, conceptually, refers to a set of rules, regulations, teachings, and values governing the lives of Muslims. However, these rules and regulations, contrary to how they are often described by many non-Muslims, cover every aspect of life.
• Shariah embraces worship, morals and conduct, as well as it embraces the political, social and economic, as well as other spheres.

• The core of Islamic Law is preservation of:

1. Religion (Din)

   ﴿إن الدين عند الله الإسلام﴾ (آل عمران 19)
   
   Truly, the religion with Allah is Islam. (Surah Ali Imran 19)

   ﴿ومن يبتغ غير الإسلام دينا فلن يقبل منه وهى في الآخرة من الخاسرين﴾ (آل عمران 85)
   
   “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (Surah Ali Imran 85).

   ﴿ولقد بعثنا في كلٍّ أمة رسولًا أن يهذوا الله واجتنبوا الطاعوت﴾ (التحلل 36)
   
   “We sent a messenger among every people saying: ‘Worship Allah and keep clear of all false gods ...’” [Surah an Nah’1 36]

2. Life (Nafs)

   ﴿من أجل ذلك كتبنا على بني إسرائيل آنفة من قتل نفسا بغفر نفس فكانتما قتل الناس جميعا ومن أختيهمفتحكما أختي الناس جميعا﴾ (المائدة 32)
   
   “Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.” (Surah al Maida 32).

   ﴿فمن اضطر إلى غير عيان ولا عاد فلا إثم عليه إلا هو غفور رحم﴾ (البقرة 173)
   
   “But if one is forced by necessity, without wilful disobedience nor transgressing due limits, (in eating un slaughtered animal in Islamic rites) then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” [Surah al Baqarah 2:173]

   ﴿ولا تلقوا بأيديكم إلى الثكال﴾ (البقرة 195)
   
   “Do not cast yourselves into destruction.” [Surah al Baqarah 195]
3. Lineage/ dignity/honor (ƐĪrdh)

And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At Tayyibāt (lawful good things) and have preferred them above many of those whom We have created with a marked preferment. ” (Sūrah al Isrā’ 70).

And do not go near to fornication. It is an indecent act and an evil way.” [Sūrah Al Isrā’ 17:32]

Marry off those among you who are unmarried.” [Sūrah An Nūr 24:32]

4. Mind /Intellect (ƐAq‘l)

O you who believe, intoxicants, gambling, stone altars and divining arrows are abominations devised by Satan. Avoid them so that you may be successful.” [Sūrah al Mā'idah 90]

5. Wealth / Property (Mal)

And verily, he is violent in the love of wealth. (Sūrah al Ādiyāt 8)

And you love wealth with much love. (Sūrah al Fajr 8).”
Jabir reported: The Messenger of Allāh, peace and blessings be upon him, said, “If the son of Adam had a valley of date palms, he would wish for another like it, then another and another, until he wished to have many valleys. Nothing will satisfy his belly but the dust of the grave.” (Musnad Ahmad 14255).

<table>
<thead>
<tr>
<th>Application (10 minutes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Group the students into two (2) (all males and all females).</td>
</tr>
<tr>
<td>- Distribute the task card to each group.</td>
</tr>
</tbody>
</table>

**Task Card for Group 1**
- In your group, sit in circle.
- Using the new knowledge on creation and its purpose, come up with a list of your strengths that can facilitate in performing your duty as Khalifah.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute presentation.

**Task Card for Group 2**
- In your group, sit in circle.
- Using the new knowledge on creation and its purpose, make a plan of action to improve what think needs to be improved as Khalifah.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
• Present and discuss the rubric for their presentation.

### Rubric for the List and Plan:

<table>
<thead>
<tr>
<th></th>
<th>10 points</th>
<th>8 Points</th>
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<th>2 Points</th>
</tr>
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<tbody>
<tr>
<td><strong>Content</strong></td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td><strong>Structure, Logic and Transitions</strong></td>
<td>Logical progression of ideas with well-executed transitions.</td>
<td>Logical progression of ideas but often lacks transitions.</td>
<td>Gaps in logic or no transitions.</td>
<td>Disorganized; appears to have been written as thoughts occurred to the writer.</td>
</tr>
<tr>
<td><strong>Grammatical Accuracy</strong></td>
<td>Appropriate level of complexity in syntax with very few errors, if any.</td>
<td>Confined to simpler sentences or structures with very few errors OR shows variety and complexity in syntax with errors that do not affect comprehensibility.</td>
<td>Errors frequently affect comprehensibility, or very basic types of errors (subject-verb agreement; noun-adjective agreement, etc.)</td>
<td>Message is largely incomprehensible due to inaccurate grammar.</td>
</tr>
<tr>
<td><strong>Vocabulary/Word Choice</strong></td>
<td>Uses sufficient, appropriate, and varied vocabulary.</td>
<td>Usually uses appropriate vocabulary with some variety; some errors in usage that do not affect the message.</td>
<td>Often uses inappropriate, or non-specific vocabulary; lack of variety in word choice.</td>
<td>Uses only basic vocabulary; creates nonexistent words.</td>
</tr>
<tr>
<td><strong>Punctuation, Spelling, and Presentation</strong></td>
<td>Correct spelling</td>
<td>Occasional mechanical errors in the spelling</td>
<td>Frequent mechanical errors in the spelling</td>
<td>Mechanical errors in most sentences.</td>
</tr>
</tbody>
</table>
**Glossary:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>khalīfah</td>
<td>a man whose offspring succeeds the former, former generation were succeeded by next generation until the end of the earth.</td>
</tr>
<tr>
<td>shahādah</td>
<td>Saying of testimony ashhadu allā ilāha illallāh, wa ash'hadu anna Muhammadan Rasūlullāh.</td>
</tr>
<tr>
<td>shari‘ah</td>
<td>The law of Allah that he sent to His Prophet Muhammad.</td>
</tr>
<tr>
<td>dīn</td>
<td>Religion; Islam as a way of life</td>
</tr>
</tbody>
</table>
## Module 5: HUMAN RELATIONS AND SPIRITUAL RESPONSIBILITIES

### Session 2: Purification

<table>
<thead>
<tr>
<th>Session 2</th>
<th>Purification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>60 minutes</td>
</tr>
</tbody>
</table>

**Key understanding**

Cleanliness (ablution) is half of faith.

Allāh loves those who turn unto Him in repentance and loves those who purify themselves by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers.

*(Sūrah al Baqarah 222)*

> “Purification is a part of belief.”

> “Soon you will meet your brothers, so tidy your saddles and clothes” *(Abū Dāwūd, 25)*

> “If I had not been afraid of overburdening my community, I would have ordered them to use a siwak (to brush and clean their teeth) for every prayer” *(Bukhārī, “Imān,” 26)*

**Learning Objectives**

At the end of the session, students are able to:

1. explain purification in relation Faith in Allah,
2. identify some steps in purifying oneself,
3. discuss purification of soul, and
4. appreciate the importance of purity in Islam through creative presentations.

**Resources**

**References**

- Holy Qur’ān
- www.Sunnah.com

**Materials**

- Manila paper, markers, packing tape, pictures, etc.
### Preliminaries (5 minutes)

**A. Introduction**
- Greet the students with *As Salāmu ĖAlaykum wa Rahmatullāhi wa Barakātuhu*.
- Let the students read the verse posted or written on the board.

> إنَّ اللَّهُ يُحِبُّ الْمُتَّقِينَ وَيُحِبُّ الْمُتَّقَينََِّينَ َِّ (البقرة 222)

*Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).* (Sūrah al Baqarah 222).

**B. Activating Prior Knowledge**
- Ask the students on how they normally take a bath.
- Present pictures of different types of water and ask them to check those that can be used for purification.
- Process the answers of the students.

### Activity (15 minutes)

**Group the students into two (2).**
- Let the group choose their leader, secretary and their reporter.
- Distribute the task cards to each group.

**Task Card for Group 1**
- In your group, sit in circle.
- Two pictures of food (one is clean and other is dirty or contaminated) are given to you.
- Choose the one to eat and to throw and explain the reasons in detail.
- Write your answers in the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.
Ask the following:

- How did you find the activity?
- What helped you in completing the tasks?
- What hindered you (if there was) in completing the tasks?
- How did you resolve the problem?
- If you are the food, which one are you? Why?

Task Card for Group 2

- In your group, sit in circle.
- Two pictures of food (both look clean and delicious but one is really clean and the other is dirty or contaminated inside) are given to you.
- Choose the one to eat and to throw and explain the reasons in detail.
- Write your answers in the Manila paper provided.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2) – minute reporting.

Analysis
(10 minutes)

Abstraction
(15 minutes)

Link the application to the abstraction by saying that like the food, humans need to be purified physically and mentally for our prayers to be accepted and so that Allah will not throw us like the dirty food.

- The word wudhû’, or ablution, literally means water used to wash the hands and face. As a religious term described in the Qur’ān and traditions of the Prophet, ablution is purification of certain organs of the body with water or by performing tayammum (purification using sand or dust when water is not available).

 يا أئيها النّازَّئِينَ غَمِّنَ إِذَا قَفَتمَ إلى الصلاة فاغسلوا ووجوهكم وأيديكم إلى المرافق والدّخانِ، واطلعوا برؤوسكم وأرجلكم إلى الكعبة (المائدة 6)

“O you who believe! When you rise up for the Prayer, wash your faces and your hands up to the elbows, and lightly rub your heads (with water), and (wash) your feet up to the ankles.” [Sūrah al Mā'idah 5:6]
The fard (obligatory) acts of ablution:

1. Washing the whole face, from the hairline to below the chin once.
2. Washing the hands and arms including the elbows once.
3. Wiping one fourth of the head with wet hands, also known as mash.
4. Washing the feet including the ankles once.

The sunnah acts of ablution:

1. Cleaning the teeth with a miswak or toothbrush before performing the ablution.
2. Reciting the Basmalah at the beginning of ablution.
3. Proclaiming the intention of performing the ablution.
4. Washing the hands up to the wrists three times.
5. Washing the limbs necessary in ablution three times each.
6. Rinsing the mouth and breathing water into the nostrils three times.
7. Performing the ablution in accordance with the order prescribed in the Qur'ān.
8. Washing the right limbs first.
9. Wiping the head from the forehead to the neck with wet hands.
10. Wiping the two ears and neck with wet hands.
11. While washing the hands and feet, beginning with the tips of the toe and fingertips.

Tayammum is the ablution with clean soil. When a person is too sick to use water or none is around when it is time to pray, he or she can perform tayammum in place of wudu' and ghusl. The requirements are as follows:

- Intending to perform tayammum to remove any impurity.
- Striking the pure soil lightly with the palms of both hands and passing the palms over the face one time.
- Striking the pure soil again with one's palms and rubbing the right and left arms alternately from the fingertips to the elbows.

Tayammum is nullified as soon as the cause for performing it is removed (i.e., the sick person recovers or pure water is found). If a person performs tayammum and then prays, he or she does not have to repeat the prayer if the conditions for it are removed before the time for that particular prayer ends.

The command to purify our hearts from sin was an essential Islamic teaching ever since the early stages of the revelation in Mecca. This is known as "purification of the soul" (tazkiyah an nafs).
Allah said:

وَقَدْ أَفْلَحَ مَنْ رَكَّازَهَا (۹) وَقَدْ خَابَ مَنْ دَشَّأَهَا (۱۰) (السُّمَّسٰ ۹-۱۰)

“He has succeeded who purifies the soul, and he has failed who corrupts the soul”. [As Shams 91:9-10]

- Purification of the heart from envy, jealousy, hypocrisy, greediness, etc.

‘A day when there will be no benefit in wealth or children, but only in he who comes to Allah with a pure heart.” [Sūrah As Shucarā‘ 88-89]

Application (10 minutes)

- Group the students into two (2) (all males and all females).
- Distribute the task card to each group.

**Task Card for Group 1**

- In your group, sit in circle.
- Using the new knowledge on purification, come up with a song to illustrate your ways on how you will purify yourselves physically.
- Complete all the tasks within five (5) minutes.
- Post your output for a two (2)–minute presentation.

**Task Card for Group 2**

- In your group, sit in circle.
- Using the new knowledge on purification, come up with a poem to illustrate your ways on how you will purify yourselves by soul/heart.
- Complete all the tasks within five (5) minutes.
- Present your output for two (2) minutes.
- Present and discuss the rubric for their presentation.

**Rubric for Song Writing:**

<table>
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<td>Uses only basic vocabulary; creates nonexistent words.</td>
</tr>
<tr>
<td>Creativity</td>
<td>Lyric is exceptionally creative. A lot of thought and effort was used to make the banner.</td>
<td>Lyric is creative and a good amount of thought was put into decorating it.</td>
<td>Lyric is creative and some thought was put into decorating it.</td>
<td>The lyric does not reflect any degree of creativity.</td>
</tr>
<tr>
<td>Content</td>
<td>Interesting content and presentation; ideas well-conceived and developed with sufficient examples.</td>
<td>Some interesting content; points not sustained or not fully developed.</td>
<td>Conventional ideas or clichés; little supporting detail included.</td>
<td>Cursory; gives the impression of writing just to complete the task.</td>
</tr>
<tr>
<td>Originality</td>
<td>Exceptional use of new ideas and originality to create slogan.</td>
<td>Good use of new ideas and originality to create slogan.</td>
<td>Average use of new ideas and originality to create slogan.</td>
<td>No use of new ideas and originality to create slogan.</td>
</tr>
</tbody>
</table>

**Rubric for Poem Writing**

<table>
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<tbody>
<tr>
<td>Meaning and Originality</td>
<td>Poem is creative and original.</td>
<td>Poem is thoughtful and creative.</td>
<td>Most of the poem is creative, but appears to be rushed.</td>
<td>Poems appear to be thoughtless or rushed. Work is very repetitive, and ideas are unoriginal.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
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<tr>
<td>-------------</td>
<td>-------------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------</td>
<td>-------------------------------------------------</td>
<td>--------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Grammar</strong></td>
<td>Proper use of spelling and grammar is used consistently throughout each poem. Punctuation is utilized when necessary.</td>
<td>A couple of spelling or grammar mistakes are evident, but do not diminish the meaning of the poem. Punctuation is utilized when necessary.</td>
<td>The poet's intended meaning is confusing by several spelling or grammar errors. Punctuation may be misused.</td>
<td>There are numerous spelling or grammar errors, making the poems difficult to understand. Punctuation is used incorrectly.</td>
</tr>
</tbody>
</table>

**Glossary:**

<table>
<thead>
<tr>
<th><strong>Siwāk</strong></th>
<th>kind of wood using in cleansing the teeth</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Basmalah</strong></td>
<td>saying Bismillāhir Rahmānir Rahīm</td>
</tr>
<tr>
<td><strong>Wudhū’</strong></td>
<td>Ablution,</td>
</tr>
<tr>
<td><strong>Fardh</strong></td>
<td>obligatory</td>
</tr>
<tr>
<td><strong>Tazkiyah an Nafs</strong></td>
<td>purification of self by doing worship to Allāh.</td>
</tr>
</tbody>
</table>