

ALONTO’S VIEWS ON CONVEYING THE MODERATION OF ISLAMIC MESSAGE THROUGH POLICY INTEGRATION OF THE PHILIPPINE GOVERNMENT

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Abstract

This paper examines the contributions of Alonto to the development of moderation of Islamic and western education in the Philippines, and it will clarify his Parliamentary struggle, his establishment of Islamic University of the Philippines and his views on Islamic education. The tendency of giving priority to discuss Alonto’s major contributions to the development of moderation of Islamic and western education in the Philippines is to clarify and trace the hidden and explore the reality of moderation between Islamic and western education and its impact to the communities in the Philippines. To address this limitation, an analytical study is conceived to foreground of his major contributions to the development of Islamic and western education in the Philippines. The objectives of this study is to identify and trace the development of moderation of Islamic and western education, to understand its reality, to summarize the views of Alonto’s Islamic and western education in the Philippines. Discourse Analysis will be used in this study in order to identify the elements of Alonto’s views on moderation of islamic and western education. The study singles out first that the Alonto’s moderation of Islamic and western education is no dichotomy to disconnect its teachings and understanding to each other. His approach to spread and development of moderation of Islamic and western education is primary a combination of his western educational background grounded based on the the Holy Qur’ān, and Hadīth. At the end, the study gives framework on Alonto’s views on the development of moderation of Islamic and western education in the Philippines.

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Keywords: Philippines, Alonto, integration, Jāmi'atu al-Filibbīn, commission, Mindanao, authority, civil service.

Abstrak

Kajian ini mengkaji pandangan Alonto di dalam pembangunan wasatiyyah Islam dan pendidikan barat di Filipina. Selain itu, kajian ini juga turut menjelaskan usaha beliau selaku wakil parlimen, pencapaian beliau dalam menubuhkan sebuah universiti Islam di Filipina dan pandangan beliau terhadap pendidikan Islam di Filipina. Kecenderungan kajian ini adalah ke arah memberi keutamaan dalam membincangkan sumbangan utama Alonto di dalam pembangunan wasatiyyah Islam dan pendidikan barat di Filipina di mana kedua-dua elemen ini akan diperjelaskan dan dibongkar dalam melihat kesannya terhadap masyarakat di serata Filipina. Selaras dengan limitasi kajian ini, suatu kajian berbentuk analitik dirangka dalam usaha melihat sumbangan beliau dalam membangunkan Islam dan pendidikan berteraskan barat di Filipina. Objektif kajian ini adalah untuk mengenalpasti dan meneroka peranan wasatiyyah Islam dan pendidikan barat di samping memahami realitinya serta merumuskan pandangan Alonto terhadap pendekatan Islam dan pendidikan barat di Filipina. Kajian wacana telah digunakan di dalam kajian ini. Hasil kajian mendapati bahawa pendekatan Alonto dalam mengetengahkan wasatiyyah Islam mampu digadingkan dengan pendidikan barat di mana ia adalah mudah difahami dan saling berkait antara satu sama lain. Pendekatan Alonto terhadap penyebaran usaha ini adalah berlandaskan al-Quran dan Hadith. Secara keseluruhannya, kajian ini menghasilkan gambaran kerangka kajian berkenaan pandangan Alonto terhadap pembangunan wasatiyyah Islam dan pendidikan barat yang dilaksanakan di Filipina.

Kata kunci: Filipina, Alonto, integrasi, Universiti Islam Filipina, suruhanjaya Mindanao, kuasa, perkhidmatan awam.

INTRODUCTION

Philippine Islands is the Islamic country before the coming of Spaniard Christian Colonizers. The first religion come to the Philippine Islands is Islamic religion and more than two hundred

years before the coming of Spaniards headed by Ferdinand Magellan to the Philippines in 1521, the Philippine Islands is an Islamic country. The Free Encyclopedia Online (2001) provides information on the genealogy of early Muslim rulers who settled in the Visayas Islands, Philippines. Sri Lumay is the first who migrated to the Visayas Islands from Sumatra, Indonesia, before Magellan came to the Philippine Islands. One of his sons is Sri Alho, who ruled a land known as Sialo which included the present-day towns of Carcar and Santander in the southern region of Cebu. His other son is Sri Ukob who ruled a kingdom known as Nahalin in the north which included the present-day towns of Consolación, Liloan, Compostela, Danao, Carmen and Bantayan. One of his sons is Sri Bantug, who ruled a kingdom known as Singhapala in a region which is now part of Cebu City, who died of disease and was succeeded by his son Sri Hamabar, also known as Rajah Humabon. Sri Bantug had a brother called Sri Parang, the limp, but could not govern his kingdom because of his infirmity. Sri Parang handed his throne to his nephew Humabon as regent and became the King of Cebu Islands. Sri Parang, the limp, also had a young son, Sri Tupas, also known as Rajah Tupas who succeeded Rajah Humabon as king of Cebu (The Free Encyclopedia Online, 2001).

The Free Encyclopedia Online (2001) provides information on the genealogy of early Muslim rulers who settled in Manila, Philippines. The record shows the rulers in this order. The first Muslim ruler was Lakan Timamanokan who ruled in 1150. His reign lasted for fifty years, and his successor was Rajah Alon, his grandson, also known as the King of Tondo. The reign of Rajah Alon started in 1200. The next name that appears in the list is Rajah Gambang who ruled from 1390-1420. He inherited the title of King of Tondo because he was the grandson of Rajah Alon. Rajah Gambang was the father of Dayang Kaylangitan. His long reign was shared with Rajah Lontok who ruled from 1430-1450. Rajah Lontok was also the King of Tondo and Brunei, the consort of Dayang Kaylangitan, the eldest daughter of Rajah Gambang. After her husband's reign in 1450, she became the Queen of Tondo. Dayang Kaylangitan was succeeded by her son Rajah Sulaiman the first, King of Tondo and Namayan, 1515-1558. The successor of Rajah Sulaiman was his sons, Rajah Sulaiman II or Rajah Matanda, the chieftain of Tondo and Namayan who ruled

from 1558-1571 and also Rajah Lakan Dula King of Tondo who became the King of Tondo. Rajah Sulaiman 11 ceded his authority to his nephew, Rajah Sulaiman, the King of Maynila, who ruled from 1571-1575. His successor was Datu Magat Salamat who ruled from 1575-1589. Datu Magat Salamat was one of the four sons of Lakan Dula, the chieftain of Tondo and Maynila. From then on, the successors of the mighty Royal House of the Kingdom of Tondo came from Lakan Dula's descendants, marking the ten (10) Rajah Nate all over the Philippines, until the downfall of the kingdom (The Free Encyclopedia Online, 2001).

The archipelago whose islands stretch from Luzon (northern part) and Mindanao (southern part) was already inhabited by Muslim settlers who identified themselves as members of the *baranggays*, *banuas*, and *kampongs* (Alonto, 1973, 1975). Each of these consisted of about hundred families and headed by a king or *datu* (chieftain), or *rajah* (Alonto, 1975). There were a few cases of big settlements which became a confederation of *baranggays* in the Island of Panay (Central Philippines), the *Maja-as* confederation ruled by Datu Sumakwel (Cesar, 1987 & Peter, 1968). When the other group of Spaniards arrived at Luzon in the central of the Philippines in 1565 under the leadership of Legaspi, the Sultanate of Sulu, Maguindanao and Buayan represented centralized principalities, each claiming loyalty from numerous *baranggays* to several islands in Mindanao, the Philippines (Alonto, 1972, 1975). Aside from that, there were confederations of *kampongs* which had *Sultāns* as their rulers in the Lake Lanao region. The Muslim socio-political organizations were called sultanates, *datus*, and *baranggays* (Alonto, 1975). There were four recognized tribes in the Mindanao: Maranao, Maguindanao, Tausug, and Samal (The Bishop-Ulama Forum, 1996). Each of these tribes was divided into sultanates, and each sultanate had a *sultān* as ruler, Maranao had four sultanates; (which called *pata pangampunganao*). Maguindanao had sultanates; and Tausug and Samal were under a single sultanate, that of Sulu (Alonto, 1972, Peter, 1988 & Peter, 1968). The Islamic education and theology has planted to the Philippine Islands before the coming of Ferdinand Magellan and Christianized indigenous people of the Philippine Islands. Nowadays, the Islamic education in the Philippines replaced by Christian education or western education since the coming of

Ferdinand Magellan and forced the people to leave their Islamic belief and education by killing them, but Alonto tried to combine Islamic education with western education in order to decrease the cancerous problem between Muslim and Christian Filipinos in the Philippine Islands (Alonto, 1972, 1975).

Alonto is one of the One Hundred Great Muslim Leaders in the 20th Century and he was Master Grand supporter of any Islamic movements in the Philippines. He worked at Philippine Senate as Senator representing the Muslims in Mensupala regions and he integrated the Muslim Filipinos to the policy integration of the Philippine Government with protecting their Islamic beliefs and traditional based on the Holy Qur'ān and teaching of the Prophet Mohammad (peace be upon him) To solve and decrease the Muslim Filipinos' cancerous problems, Alonto arduously worked for integration cultural, education, political, and economic integration in the Philippines specifically in Mindanao Islands (Alonto, 1975). According to Alonto's views on policy integration is unity in diversity; every cultural group should preserve its cultural identity under a unified and diversified national culture. Alonto's idea on Muslim integration is part of national body politics because it provides the Muslim Filipinos the power and authority to decide and shape their own destiny. Towards this end, Alonto emphasized that the development a law on the integration of Muslim Filipinos, which led to create the Commission on National Integration, the Mindanao Development Authority, the Civil Service Act of 1959 and the establishment of the Mindanao State University, Marawi city (Alonto, 1975).

THE DEFINITION OF POLICY INTEGRATION

Alonto defines, the policy of integration means 'to foster, accelerate and accomplish by all adequate means and in a systematic, rapid and complete manner the moral, material, economic, social, and political advancement of the national cultural minorities, and to render real, complete and permanent their integration into operation' (Alonto, 1975). But the purpose of the Philippine Government is combining and integrating Muslim to the Christian majority and finally to Christianize Muslim Filipinos and settle their lands.

JĀMI'ATU AL-FĪLĪBBĪN AL-ISLĀMĪA

Alonto established the Jāmi'atu al-Fīlībbīn al-Islāmīa (Islamic University of the Philippines) to preserve Islamic religion and to reeducate the Muslims on the importance of Islamic religion to the Moro Muslims. Alonto founded in 1954 the first modern Islamic School in the Philippine Archipelago which later became the first Islamic University in the Philippines known as the Jāmi'atu al-Fīlībbīn al-Islāmīa, Alonto appears to have founded his legacy of service through fulfilling the residents of Lanao quest for Islamic knowledge. In 1955, this University was called the Kāmīlol Islām College initiated by a group of educated Muslim Filipinos and 'Ulamā (Javier-Alonto, 2009; Macaraya, 1988; Manzoor, 2005). It was organized in accordance with certain legal requirements in order to obtain official recognition. Jāmi'atu al-Fīlībbīn al-Islāmīa offers courses on Islamic religion and is taught as part of the curricula, together with the Arabic language (Alonto, 1984).

From 1955 onwards, this university has increased its enrollees to two thousand and four hundred Muslim students. The board of trustees decided to offer complete Islamic education package from elementary to secondary as feeders to the tertiary education. Soon the number of faculties also increased. The Faculty of Education offers teachers' training to Muslim teachers around the Lake Lanao area who are employed in public schools. These trainings are aimed at enhancing their skills as Muslim teachers. The Islamic University also offers Bachelors of Science in Elementary Education (BSEE) and Bachelor of Science in Education (BSE) (Alonto, 1984). The Faculty of Liberal Arts prepares Muslim students in different degrees for Bachelor of Arts (AB), while the Faculty of Business Administration trains Muslim students in economics, commerce or business administration. This university has a big role to spread the Islamic Thought of Alonto because thousands of Muslim teachers who graduated from this university are playing active roles in various Islamic institutions in Mindanao, Sulu and Palawan, and over all Philippine Island, and even abroad (Alonto, 1984, 1973). Jāmi'atu al-Fīlībbīn al-Islāmīa is a private institution. Until now, it is fully dependent on Muslim students' fees, which might be the cause of its low turn-outs of new intakes (Alonto, 1985). Aside from the main faculties described above, the Islamic University has a branch in the

Province of Sulu with a Muslim students' enrollment of one thousand three hundred. It plans to open new branches in the Province of Cotabato, in the cities of Iligan, Zamboanga and Basilan, and in the municipalities of Malabang and Balabagan located in the Province of Lanao Del Sur and Norte (Alonto, 1973, 1985). This Islamic University set the model for integrated Islamic modern schools for primary, secondary and college education in the Philippine Islands specifically in Muslim areas. Plans are underway to open the Faculty of Law, Medicine, Agriculture, Engineering, Pharmacy, Nursing, Polytechnic Institute and etc (Alonto, 1984).

The *Jāmī'atu al-Fīlībīn al-Islāmīa* is the first Islamic institution to teach formal Islamic education and to mold Muslim leaders in the Philippine Islands. From a small college, the *Kāmīlol Islām College*, the primary thrust to concentrate on the Arts, Philosophy, and Humanities with Islamic Theology, History and Philosophy, Arabic language and literature, has been extended to other fields (Alonto, 1984). It is important to note that the Muslim teachers in *Jāmī'atu al-Fīlībīn al-Islāmīa* (JPI) receive low wages compared to other public universities in the Philippines, but they continue to serve the university. Perhaps the board should take other measures to improve the teaching staff. Because it has grown into a Islamic university, it needs hire foreign Muslim professors and experts, specifically in the field of Islamic theology and Arabic studies (Alonto, 1984).

Alonto's intention in establishing this university was to educate the residents of Lanao, the Maranaos, and other Muslims from the other parts of Mindanao region and he was forecasting his advocacy because Islamic education is an important component of national integration (Alonto, 1975). This is further demonstrated in Nur Misuari's argument that Alonto's achievements in establishing the *Jāmī'atu al-Fīlībīn al-Islāmīa* and the Mindanao State University helped improve Maranao's Islamic knowledge and defend their Islamic religion through Islamic education. With educated Maranaos in the Philippine government, they could be the catalysts to institute change in Mindanao region. Alonto set this Islamic university to educate Muslim Filipinos in the Philippines based on the Holy Qur'an and the Ḥadīth of the Prophet Muhammad peace be upon him.

Ahmad Domocao believed that the basic idea for the establishment of the Institute of the Islamic studies was to create a department under the Kāmīlol Islām College with the following functions:

- (a) to prepare curricula for required subjects in religion and Arabic Language for primary, elementary, secondary and the different faculties of the College;
- (b) to prepare curricula for teachers' training for a period of at least one year to teach religion in government schools under the optional religious instruction;
- (c) to procure and approve the necessary instructors, professors and researchers in the field of Islamic Studies; and
- (d) to establish and conduct a research program in Islamic studies and to publish papers, articles and essays. Translation therewith shall be made in Arabic, English and local language (Alonto, 1984, pg 15).

While all these provisions support the overall curricula of JPI, it seems that the curricula of Islamic subject and Arabic language are not satisfactory because the Islamic curricula do not have a common module. To solve this problem, the Islamic University should have recruit foreign Muslim graduates from the field of Islamic studies and Arabic language in order to improve the curricula. In coordination with other faculties of the Kāmīlol Islām College, the Institute of Islamic Studies developed an intensive one year training course to prepare teachers to teach Islamic theology in government schools to Muslim students (Alonto, 1985). It is a five year program to produce one thousand Muslim teachers by the end of the period. Presently there are one hundred thousand estimated Muslim students in government schools at the primary and elementary level, a number likely to double in the next decade. The Jāmī'atu al-Fīlībībīn al-Islāmīa was also established to help understand the meaning of Islamic religion, and towards Islamic educational upliftment and technology transfer (Alonto, 1975). In my humble opinion, Alonto's establishment of the Jāmī'atu al-Fīlībībīn al-Islāmīa was to enhance Islamic education and to make Muslim people aware of their rights in various spheres of life.

According to Alonto, JPI also offers certificate for graduates in Bachelor degrees in Science in Elementary Education, religious training in the faculty of Islamic studies, and Arabic studies (Alonto, 1984). Muslim student graduates are eligible as regular teachers in several government schools in Mindanao and thus removing the essential of employing temporary Muslim teachers teaching Islamic theology in government schools. Beginning in 1957, the Kāmīlōl Islām College was already producing Muslim graduates in the area of Islamic studies and theology who were employed as teachers in several government schools in the Philippines (Alonto, 1973, 1984). To date, one hundred Muslim graduates holding Elementary Teaching Certificates graduated from this Islamic University while about fifty graduated with Bachelor of Science in Elementary Education. Because of this, it appears that the religious instruction given through the current course curricula does not provide good working knowledge of Islamic studies and theology. This Islamic university must provide and update its curricula for Islamic studies leading to degrees of Bachelor of Arts with majors in Islamic theology, Philosophy, History, or Arabic language and literature. Alonto stressed that this Islamic University produces scholars (‘Ulamā) through formal aspects of Islamic ideology. It also provides courses for teachers where religious subjects are part of the curricula in order to afford graduates sufficient knowledge of Islamic religion. It envisions obtaining scholarships for post-graduate studies in Muslim learning institutions like those in the United Arab Republic so as to provide qualified Muslim instructors and professors in Kāmīlōl Islām Colleges and in the Institute of Islamic Studies (Alonto, 1973, 1984).

In my opinion, the role of Jāmī’atu al-Fīlībīn al-Islāmīa is to serve as effective control of Christian education among Maranoas, model for others to follow, prevented education of Christian missionaries and introduced western Islamic blended curriculum. It is very clear that this Islamic university was organized through Alonto’s idea in order to control Christian’s mixed curricula, and avoid it to be integrated with Islamic education and theology in Mindanao and all over the Philippine Islands (Said, 1981). Indeed, the Islamic University of the Philippines has a vital role to play in the spread Alonto’s Islamic thought in the Philippines specifically in Mindanao

Island, Sulu and Palawan, and has also role to spread the learning of Arabic language as a second language in the Philippines (Alonto, 1984, 1973; Macaraya, 1988; Manzoor, 2005). This Islamic university is a concrete foundation of Alonto's Islamic thought in the Philippines, even if the knowledge of Islamic education and theology is not sufficient for the Muslim students. Since Arabic grammar is important in understanding Islamic theology, the Islamic university should strengthen the curriculum so that the Muslim students can obtain proper Islamic education. Further, Alonto was able to contribute to the Muslims' struggle towards Islamic educational development and technology transfer and he confirmed that adequate Islamic education and appropriate technology should be provided to the Filipino Muslims and if the Muslims are educated, they could propose programs to solve the high unemployment rate and economic crisis in the Philippine government. However, the pace of incorporating technology in the various units and faculties in JPI is very slow (Alonto, 1973, 1975, 1984).

Alonto established courses to teach Muslim students the religion of Islām using two languages: English and Arabic and he wanted Muslims to learn Arabic and English to be able to defend their Islamic religion. Despite Alonto's critical stance on colonization, he knew that the language of the colonizers, English, is also a potent instrument to spread Islamic religion to non-Arabic speaking countries. Like his father, Sulṭān Alauya Alonto who once said that the language of the colonizers can also be used against them, Alonto also thought the importance of an international language as a medium to spread Islamic religion (Javier-Alonto, 2009). This Islamic university has a major role to spread Alonto's Islamic education and Da'wah in the Philippines especially in Mindanao Islands (Alonto, 1984, 1985; Macaraya, 1988; Manzoor, 2005).

All this, Islamic university is required to do is to revise their curricula in Arabic language and Islamic studies, and specifically in Islamic theology (Alonto, 1974, Alonto et al., 1955) to provide Muslim students quality knowledge so that they could properly understand the teaching of the Holy Qur'ān and the Sunnah of the Prophet Muhammad peace be upon him and strengthen their Islamic faith (Alonto, 1984, 1985; Macaraya, 1988; Manzoor, 2005). It is

very clear that the impact of Islamic University in the Philippines is more acceptable among the Filipinos both Muslims and Christians and decreases the cancerous problems in the Philippines. Alonto's attempt to convey the Islamic message within the policy of integration were then carried out through the following actions:

THE COMMISSION OF NATIONAL INTEGRATION

According to Alonto, the conflicts in Lanao and Sulu were considered as major problems of impeding peace and order and must be buried through moderation of education. Alonto maintained that his role in regards to integration implies that the Government should respect Muslim Filipinos' rights in their land and if possible, settlers must be stopped (Alonto, 1973). The House of Representatives of the Third Congress of the Republic of the Philippines under the leadership of Jose B. Laurel, Jr., however, felt a greater concern for the plight of the Muslim Filipinos and organized a special Committee consisting of Congressman, with Lanao as a Chairperson, Ahmad Domocao Alonto, and Datu Luminog Mangelen of Cotabato and Obra Amilbangsa of Sulu as members to investigate the Moro Problem with emphasis on peace and order conditions in the Mindanao, Sulu, and Palawan 'MINSUPALA' (Alonto, 1975). The investigation of the Muslim Filipinos problem headed by Alonto reported that the so-called implies an issue on integration of Muslim Filipinos into the Philippine political body and the need to inculcate in their minds the fact that they are Filipinos representing integral part of the Filipino nation, and that the Philippine Government is elected for their welfare (Alonto, 1975).

Second, this problem of integration cannot be solved easily as it requires a gradual process involving a complicated historical conflict of fight, religion, doctrinal, economic, settlers, social, educational and political. To resolve this problem, Alonto proposed a new solution and approach instead of military or armed confrontation. His proposal consists of formulation of a consistent government policy towards Muslim Filipinos tailored to their problems and needs in order to achieve rapid socio-economic, political, educational (Said, 1981; Javier-Alonto, 2009), and specifically Islamic education (Alonto, 1971). In June 22nd, 1957, the Republic Act no. 1888 was approved and the Commission on National Integration was formally

organized in August 29th, 1957 under President Carlos P. Garcia (Alonto, 1975). The Commission was empowered to perform the following tasks:

to engage in and encourage the establishment of industrial and agricultural enterprises; to operate irrigation systems and power generating plants; to provide scientific assistance to farmers; to resettle landless cultural minorities; to promote their education and community life, help them secure employment; to grant and promote scholarship; to promote the development of Municipal district government; and to perform any functions related to the promotion of the agricultural, industrial, and social development of the National Cultural Minorities. The Commission was given ten years to implement the programs (Alonto, 1975, pg 13).

It is clear that the integration policy was deceptive but Alonto carried out the integration Islamic message and moderation through education. The Philippine Government's motive was to establish and provide industrial, agricultural, educational and scientific assistance to Muslim Filipino farmers so that they could control Muslim's ancestral lands in Mindanao, Sulu, and Palawan without any resistance. Another agendum of the integration policy was to remove Islamic religion through western education. Despite the setbacks, the policy of integration has positive effects, such as many Muslim Filipinos acquired their education through the scholarship of Commission on National Integration (Alonto, 1975). In ten years, many Muslim intellectuals and leaders in the Philippines specifically in Mindanao, Sulu, and Palawan received grants and support to pursue their studies overseas (Said, 1981). The implementation of the policy of integration also suffered some problems. Alonto noted that except for the scholarship program, the Commission on National Integration failed to achieve its objectives due to lack of government and financial support, mismanagement by political appointees, and the rampant graft and corruption in its operations.

THE MINDANAO STATE UNIVERSITY

In 1962, the Mindanao State University was set up in Marawi City (currently known as the Islamic city of Marawi) to answer the need for a government institution of higher learning in Mindanao Islands. The thrust of its creation was to implement and expedite the Philippine Government's western educational policy for traditional minorities such as Maranao, Maguindanao, Tausog, Kalagan, Samal and others non-Muslim minorities in Mindanao Islands, and to increase professional and technical training and teaching of literature, philosophy, sciences, and the arts through western education (Alonto 1975; Javier-Alonto 2009; Manzoor, 2005). Special attention to culture and to conduct several researches in these fields of study specifically those related to Filipino culture was also part of its mission and vision so as to facilitate better implementation of integration policy through the opinions of the Philippine Government. As predicted earlier by William E. Stevenson, the United States Ambassador to the Philippine Government, the Mindanao State University, located in the center place of Muslim Filipinos in Mindanao Islands has become a major integrating force and will help bind together the different cultures of Muslim and Christian Filipinos in Mindanao, Sulu and Palawan and all over the Philippines (Alonto, 1975).

This is because students study and live in harmony despite the fact that they represent Muslims from all over Minsupala region as well as Christians from the regions like Luzon and the Visayas. It should also be noted that the Mindanao State University has uphold educational standards comparable to the best universities all over the Philippines. Mindanao State University is one of the distinguished educational institutions of the Philippine Government in Mindanao Islands providing western education to residents of these areas. This type of education may be considered as a sharp tool but it slowly removes the Islamic ethics and ideas specifically the Muslim women and this is one of the negative effects of western integration (Alonto, 1975).

The integration policy also has positive impact in present time such as the conversion of many Christians to the Islamic religion. Most importantly, thousands of Muslim Filipinos graduated in various academic disciplines and became Muslim intellectuals and leaders

in their respective municipality and provinces in the Philippines (Alonto, 1975). Many university's graduates became leaders in their respective communities, were hired as employees and technical staff for government agencies, schools, universities, non-government organizations in the Mindanao, some in Visayas and Luzon, particularly in the Metro Manila and abroad. The Mindanao State University helped to educate many Muslim and Christian Filipinos and they became intellectuals and leaders or ambassadors their respective municipalities in the Philippines and finally, decreased fighting between Muslim and Christian Filipinos (Said, 1981).

MINDANAO DEVELOPMENT AUTHORITY

Alonto describes the Mindanao Development Authority as a corporate body in order carries out and spreading the broader policy of integration and more specifically the socio-economic development of the region of Muslim Mindanao, Palawan and the Sulu Archipelago (Alonto, 1975). It was authorized to develop important strategies towards increased and balanced growth of Mindanao, Sulu and Palawan regions, 'Minsupala' provide quality leadership in the setting up of pioneering manufacturing and agricultural enterprises; organize and program the diverse efforts of the various public and private entities directly involved in the plan and projects affecting power, manufacturing, production, construction, mining, transportation and communications, conversation (Said, 1981) And also provides western education to Muslim and Christian minorities, extension work, health and other activities leading and ahead to the socio-economic growth of the Mindanao Island and extending financial administration and technical support to worthwhile several manufacturing and business ventures within the Mindanao islands specifically in the area dominated by Maranao Muslim inhabitants in Lake Lanao, Marawi city (Alonto, 1975).

Alonto mentioned that due to the country's economic challenges, the Mindanao Development Authority however, did not enjoy full financial support from the Philippine government. This is another solution proposed by the Government of the Philippines to easily control Muslim Filipinos' ancestral lands in Mindanao, Sulu and Palawan (Said, 1981). It is very clear that one of the methods

adopted by the Philippine Government in the control of the whole Mindanao Islands was to establish many industrial enterprises such as manufacturing, mining, transportation and communication, conversation, resettlement, western education and etc. (Alonto, 1975). This may be justified in the fact that if the Philippine Government established infrastructures in Mindanao Islands, they can claim ownership or control and to the detriment of Muslim Filipinos (Manzoor, 2005).

CIVIL SERVICE ACT OF 1959

Alonto's policy on integration included a review of the Civil Service Act of 1959, which he found discriminatory to the Muslim Filipinos and cultural minorities. Concern on the providing equal opportunities to all Filipino citizens in the Philippine Islands, Alonto stated that, in line with the policy integration, members from cultural minorities with educational and other qualifications may be appointed to positions in the Civil service in their respective provinces when determined by the appointing authority with concurrence of the Commissioner of Civil service to be in the interest of the service (Alonto, 1975).

This policy shows the tremendous opportunities offered for Muslim Filipinos with regards to good job with the Government of the Philippines. Some Muslim Filipinos were appointed in managerial position in their respective municipalities and provinces through Civil Serviced Act 1959. The creation of the Commission on National Integration, Mindanao State University, Mindanao Development Authority and Civil Service Act of 1959 has had very influential impact on Moro Muslim Filipinos in Mindanao, Sulu and Palawan (Alonto, 1975). This is evident in education of Muslim Filipinos and also professionals in Mindanao Islands. This is considered to be one of Alonto's great achievements during his parliamentary struggle in the Senate of the Philippine Government (Said, 1981). Alonto explained that many 'Ulamā, professionals and graduates from Mindanao State University and Jāmī'atu al-Fīlībīn al-Islāmīa were employed as lecturers, employees and staff in several government and private institutions, and even abroad. Alonto also accentuated that one of his approaches in regards to the integration is that people

living in society should understand one another and live side by side away from all feelings of cultural superiority. For Alonto, integration can only be achieved through unity in diversity (Alonto, 1974).

Alonto's view on the policy integration of the Philippine Government was spread in the Philippine Islands; because it is very easy to convey Islamic message to the Christian Filipinos and since the integration policy of the Philippine Government practiced between Muslim and Christian Filipino students, workers and employees at Mindanao State University a lot of Christian converted to Islamic Religion until our current time (Alonto, 1973). According to this, Alonto's view and concept on integration, every Muslim should protect his/her religion and Islamic tradition. He argued strongly that the only way for the Christians to understand Islamic religion was to give them models to emulate (Alonto, 1975). This fourth component of Alonto's integration helped Muslim Filipinos join government institutions and gave them economic stability and permanent tenure until our current time.

ANALYSIS AND FINDINGS

Based on the analysis, finding and evaluation showed that Alonto tried to integrate the Muslim and Christian Filipinos in the Philippine Government through conveying the moderation of Islamic message, the establishment of the Commission on National Integration and the purpose of this integration is to engage in and encourage the establishment of industrial and agricultural enterprise in the Muslims areas, to operate irrigation systems and power generating plants, to provide scientific assistance to farmers, to resettle landless cultural minorities, to promote their education and community life, to grant and promote scholarship, to promote the development of Municipal district, government, industrial, and social development of the National Cultural Minorities. According to Alonto, instead of fighting, the Muslim and Christian Filipinos should help each other; educate each other and living side by side without fighting. Alonto leads the Commission on National Integration in order to decrease and solve the cancerous problem between Christian and Muslim in Mesupala Region. Alonto says, this is our opportunity to educate our Muslim brother through the scholarship of the Commission on

National Integration. Alonto is the one who started the establishment of Mindanao State University in order to integrate Muslim Filipinos to the Christian Government and convey Islamic message to them. Alonto intended that this is the best way to convey Islamic Da'wah to Christian Filipinos through education. The Mindanao Development Authority is one of the Philippine Government tools to control Muslim lands in Mindanao. The last component of integration is the Civil Service Act of 1959. This policy shows the tremendous opportunities offered for Muslim Filipinos with regards to good job with the Government of the Philippine. Some Muslim Filipinos were appointed in managerial position in their respective municipalities and provinces through Civil Serviced Act 1959. The creation of the Commission on National Integration, Mindanao State University, Mindanao Development Authority and Civil Service Act of 1959 has had very influential impact on Muslim Filipinos in Mindanao, Sulu and Palawan even though the Philippine Government intended to grab Muslim's lands and Christianize Muslim Filipinos but Alonto challenged them and convey the Islamic message to Christian Filipinos and educated both Muslim and Christian Filipinos through the component of the policy integration of the Philippine Government. All the Muslim intellectuals and his Christians colleague agreed about his concept on policy integration. It is confirmed that Alonto's concept on policy integration based on western education and should be Islamized. Alonto is no doubt successful in sharing all that he knows about the policy of integration and his ideas on developing and spreading the component of integration is via education with conveying the Islamic message to Christian Filipinos and this is the best way to stop fighting between Muslim and Christian Filipinos.

CONCLUSION

The Alonto's view on conveying the moderation of Islamic message is the best way to understand each other without fighting and his concept on Policy integration of the Philippine Government have benefited the Muslim and Christian Filipinos in Mindanao in many ways since his time until now. As a member of the Philippine Senate, Alonto authored bills and acts on education, electoral representation, and national integration, the Commission on National Integration, the Mindanao Development Authority and the Civil Service of

Act 1959. To address and solve the Mindanao problem which was partly orchestrated or arranged through establishment Mindanao State University. Alonto raised the level of his involvement by collaborating with the employees of the Philippine Government, local and intellectuals in order to minimize the cancerous problem between Muslim and Christian Filipinos and educate both of them. Finally, the components of the policy integration has good impact on both Muslim and Christian Filipinos in the Philippine Islands such as decreasing fighting and increasing education and conveying Islamic message to Christian Filipinos in the Philippines.

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