

A CASE STUDY OF ISLAMIC DA^WAH ACTIVITIES IN CORDILLERA ADMINISTRATIVE REGION, PHILIPPINES AMONG MUSLIM MINORITY

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Abstract

Purpose of the Study: The curves of Islamic da^Wah activities in the Philippines have faced ebbs and flows due to various internal and external constraints. In Cordillera Administrative Region (CAR), lots of responses had been received by the Islamic organization from the local Muslim societies on the da^Wah activities which require further reform in a way of diversifying the da^Wah efforts in the whole region. This research aims of identifying the response of Muslim society towards the Islamic da^Wah activities in the Philippines.

Methodology: In this study, quantitative methodology research was applied and the data were analyzed using Statistical Package for the Social Sciences (SPSS) for Windows version 21 with a total number of 272 respondents.

Main Findings: The results showed the responses towards the Islamic da^Wah activities in a Muslim society (mean=3.71); Muslim family and friends (mean=3.51) were at high level. However, findings regarding the responses from the government (mean=3.13) and non-Muslim society (mean=3.15) were at moderate level.

Implications: The findings are essential for Islamic da^Wah organizations to redesign and formulate various da^Wah programs in order to ensure better implication on the societies.

Keywords: Constraints, Islamic Da^Wah Activities, Islamic Organizations, Responses.

INTRODUCTION

In order to develop and preserve the Islamic da^Wah an activity in the Philippines, Alonto was established the *Anṣār al-Islām* Movement in 1969, functioning as the centre of Islamic organization at that time with a membership exceeding half a million Muslims Filipino. Another desire to secure the Muslims in Manila for a place of worship, Alonto initiated the construction of Manila Grand Mosque, followed by the establishment of the Philippine Islamic Cultural Center. More Islamic institution was established, including *madrasāt* (schools) nationwide, even in places with a predominantly Christian population. Complementing Alonto's extreme enthusiasm to reach out to non-Muslims was the Rajah Sulayman Islamic Center in Binangonan, Rizal. With its dominant Christian inhabitants, the center became instrumental in drawing Christians to embrace Islamic religion ([Disomimba](#), 2012).

The early Islamic da^Wah activities of the Muslim society had encountered colonial penetration such as Spain and America who sought to expand their political, economic and religious domination in Mindanao and the adjacent Islands. The colonial penetration in Philippines started from 1521 up to 1898 when Spain arrived in the Philippines and was continued by America up to 1946. The Islamic da^Wah activities were largely affected and led to the crisis of Islamic identity in the society. The Muslims lost their political authority which was known as 'Sultanates' that governed their entire religious, social, economic and political affairs. The Muslim people also lost their native land to the Christians Filipino who are known as settler people came from Luzon and the Visayas Islands. Christians Filipino migrated to Mindanao as part of the government resettlement policy. After decades the Moro people had lost about 75 percent of their land to the Filipino Christians ([Lingasa](#), 2007). Thus, by the time Spain arrived to colonize the Philippines in the 16th century, Islam had become a key feature of cultural identity throughout the region. Spanish colonization, however, with its policy of aggressive Christianization, introduced a dichotomization of Philippine cultures along religious lines that would eventually lead to a series of armed conflicts over the next three centuries ([Majul](#), 1999).

The other main problems of Islamic da^Wah activities in the Philippines are struggle of the restricted policies of the Philippine government in establishing a conducive Islamic da^Wah environment in order to advance the message of Islam in entire people in the whole country including the interaction of Muslim preachers within the country was controlled ([Murad](#) Ebrahim, 2013). The U.S. invasion of the Philippines since 1918, however, brought that resistance to a bloody end in the ensuing decade. While American rule of Muslim Filipinos generally eschewed the violent anti-Islamic policies of the Spanish regime, it was implemented through a colonial discourse that posited a continuum between civilization by Euro-American, Christian culture and savagery epitomized in the Philippines by the Muslim Filipino ([Torrance](#), 1917). Hence, Muslims in the Philippines became a marker of ignorance, backwardness and uncivilized.

EARLY ISLAMIC DA^WAH ACTIVITIES IN THE PHILIPPINES

CAR is located in the North Central part of Luzon, Philippines and composed of six provinces namely; Abra, Apayao, Benguet, Kalinga, Ifugao, Mountain Province and the chartered city of Baguio. It consists of 77 municipalities and 1,179

barangays. The region has a land area of 18,294 square kilometers accounts for 7 percent of the total landmass of the Philippines. In the CAR, Muslim communities are concentrated in the city of Baguio, Tabuk City in Kalinga, La Trinidad, Abatan and Buguias in Benguet. Muslims have migrated to these large cities and municipalities where there are opportunities for better family life and entrepreneurship. Although the majority of Muslim comes from Mindanao, there are existing and steadily growing numbers of Cordilleran Muslims due to conversion and intermarriages ([Nene Astudilla C. Godoy, et. al., 2008](#)). However, according to [Bedejim Abdullah \(2015\)](#), one of Muslim orator in CAR stated that the total population of Muslims in CAR is estimated to above 10,000 people which consists of born Muslims and reverted Muslims.

Muslims are grateful that Baguio City has accommodated and permitted them to build mosques and form their community in the locality. The community was formed by Muslims from the archipelago of different ethnicity including foreign students and long-time residents of various nationalities. The majority comes from Mindanao as traders. The highest percentage is Maranaos, one of the three major Muslim tribes of Mindanao. Maranao is a tribe from Lanao del Sur. This place is not affected by the present conflict. Few are from the other two tribes, the Tausugs and Maguindanao. Tausugs are from Basilan, Sulu, Palawan, and Tawi-tawi while Maguindanaos come from Cotabato and Autonomous Region of Muslim Mindanao (ARMM). Counted in the community are foreign students from various countries such as Egypt, Iran, Jordan, Saudi Arabia, Sudan, U.S.A., and Yemen. Long-time residents, are mostly engaged in business or employed in private sectors and mainly come from Bangladesh, Egypt, Jordan, Pakistan, and Singapore also contribute to the Muslim community. The natives of Baguio and CAR including Muslims from Ilocos, Tagalog Region, and Visayas add up to the community. Most of them are the “Balik-Islam” which means reverted to Islam. Concentrated Muslim families reside in Ambiong, Yang’s Subdivision-Bakakeng Central, Campo Filipino, City Camp, Crystal Cave, and Irisan. Some Muslim families are scattered in non-Muslim neighborhood and they are harmoniously mingling with each other. A subdivision in Asin under the name of the Cordillera Region Muslim Organization (CRMO) is also for Muslim families but still under improvement (http://www.baguiomuslims.com/muslim_communities/spiritual-enlightenment/2015).

According to [Peter Gowing \(1988\)](#), the Islamic da[‘]wah activities become active on the 14th century and the process of Islamization accelerated the natural expansion of the barangay and in effect produced an Islamic barangay type of society. At the moment, Islam gave a sense of community to those who embraced it, a consciousness of being part of an international brotherhood that transcended tribal, linguistic and even racial considerations. The coming of Spaniards with the sword and the cross intensified Islamic da[‘]wah activities to such a point that Islam emerged as a rallying ideology which, together with patriotism, served as a force against Christianity. The vast majority of Muslims were never incorporated into the Spanish colony. For more than three hundred years, the relation between the Spanish colony and the Muslim communities would be characterized by hostilities.

[Peter Gowing](#) and Robert McAmis (1974) reported that Islamic da[‘]wah activities in the Philippines began late in the 14th century with the work of missionaries from Arabia, the East Indies, Malaya, and Borneo. Islamized Filipinos were part of the Islamized Malay world before the Spaniards settled in the Philippines late in the 16th century, and they had achieved the most developed and cohesive political organizations, which is the Sultanates of Sulu and Mindanao. If the history of the Philippines were written fully and without prejudice, it would tell of how the Muslim Filipinos offered the earliest and the longest armed national resistance to the encroachments of Western imperialism in these Islands.

However, [Alunan C. Glang \(1974\)](#), mentioned that the phase of the coming of Muslim activists known as Makhdumin (an Arabic plural terms from the singular word Makhdum) who sowed the first seeds of Islam in the Philippines. At the end of the 15th century, Sumatran Islamic influences and political institutions found their way into the Muslim areas of Mindanao and Sulu. Later, this period was represented in the Sulu and Maguindanao genealogies by the coming of Rajah Baginda Ali with his ministers and troops who arrived in Sulu and established the Sulu Sultanate. The first Sultan was Sayed Abu Bakr and Sulu had become Muslim areas until Islamic institution was implemented and then followed by the coming of Sharif Muhammad Kabungsuwan in Cotabato, an Arab-Malay from Johore. However, in 1571, Rajah Soliman, the first Muslim king of Manila was defeated by Martin de Goiti, the first Spanish to set eyes on the Muslim kingdom of Manila.

CONCEPT OF ISLAMIC DA[‘]WAH

Concept of Islamic da[‘]wah refers to invitation to Islam itself as a ‘*dīn*’ (religion and a way of life) laid down by Allah for the well-being of mankind ([Abuhuraira Abdurrahman, 2003](#)). According to [Abdullah Muhammad Zin \(1995\)](#), from the word ‘invitation’ it includes admission, inviting, request and call to Islam as faith and as a way of life. As a summary, Islamic da[‘]wah means adopting Islam as divine guidance which involves all aspects of human activities in life. This divine guidance is based on the Holy al-Qur’an and the al-Sunnah of Prophet Muhammad (peace be upon him). It also means transforming the community in accordance with this code of guidance (*sharī‘ah*), as a way of Allah.

Da[‘]wah as a religious invitation in the holy [al-Quran](#) is directed primarily to non-Muslims. In numerous verses (for example, 12:108, 13:36, 16:125, 23:73, 40:10, 41:33, 70:17), it is Muhammad who was urged to appeal to pagan Arabs and (occasionally) Jews and Christians. On the other hand, in no Quranic verse are Muhammad, or Muslims in general commanded to exercise da[‘]wah (invitation) towards fellow Muslims. This is reasonable, given that in the time of Muhammad’s preaching, da[‘]wah as a verbal invitation must have been considered successful and complete once the invited person accepted Islam, declared to believe in the one God, and accepted Muhammad apostolic leadership. Religious

instruction into what constituted Islamic behavior and belief in the Quran is not shrouded in da'wah terminology. In the revelation, dealing with hypocrites and renegades among Muslims themselves is not considered da'wah either.

Yet, it could be inferred from verse 3:104, "Let there be a group of people among you who invite to goodness, enjoining what is right and forbidding what is wrong," that to invite, "*da'ā*," takes as its object any and all people who act wrongly (not just according to Islamic principles). Its object could be lax or heterogeneous, unorthodox Muslims. In such a case, it would follow that da'wah can be addressed to fellow, gone-astrays, Muslims. However, such a conclusion can only be drawn by extension, and it is not supported by any other verse in the Qur'an at least not indirect. Michael Cook, in his fundamental study on the concept of "enjoining what is right and forbidding what is wrong," admits that he does not see who is the target of the duty or what the duty is about. In none of the Quranic verses, we have considered there is any further indication as to what concrete activities are subsumed under the rubric of commanding right and forbidding wrong. We might suspect from this that we have to do with a general duty of ethical affirmation to the community, or to the world at large, but this is by no means clear (Cook, 2000).

The verse, then, allows two possible though not mutually exclusive, inferences: On the one hand, the duty of "enjoining what is right and forbidding what is wrong" is an intra-*ummaic* matter, while, on the other hand, it goes beyond the limits of the Muslim *umma* to encompass the whole of humanity. Since the true message of the verse is ambivalent, it has been interpreted by Muslims in ways to better meet their objectives, or, rather, to support them. In history, this verse served as "proof" that at least some Muslims perform da'wah towards fellow Muslims who have fallen prey to "wrong." Throughout this history, Muslims blended the two notions, da'wah and "enjoining what is right and forbidding what is wrong," virtually upgrading the latter to the level of the former. The doctrine of da'wah is linked with the doctrine of *al-Amr bi al-ma'rūf wa al-Nahī 'an al-munkar* (enjoining the good and forbidding the evil). The two are identical in the sense that Muhammad (peace be upon him) and the Muslims have never been asked by Allah to invite people to Islam itself but to the truth, to enjoin good and forbid evil, which, in fact, Islam is, and thus lead people to accept Islam as the embodiment of the truth (Egdunas Raciun, 2004).

Rida, on the other hand, puts da'wah and "enjoining what is right and forbidding what is wrong" in chronological sequence. First, da'wah comes as an invitation and if the invitation is accepted, "enjoining what is right and forbidding what is wrong" (Rida n.d.). Fadlullah also makes a distinction between da'wah and "enjoining what is right and forbidding what is wrong," though he does not opine whether they can be simultaneous or successive. To him, da'wah covers more than just "enjoining what is right and forbidding what is wrong". The latter has "certain limits and restrictions, which da'wah does not encounter on its long path". One of the major differences between the two concepts, according to Rida and Fadlullah, is that da'wah focuses on non-Muslims, while "enjoining what is right and forbidding what is wrong" is addressed primarily to fellow Muslims (Fadlullah, 1994). The two, then, imply different methods. In this vein, Qutb argues that no power (Arabic *سلطة*, *sulta*) is needed for da'wah, implying *da'wa* is no more than preaching. While for "enjoining what is right and forbidding what is wrong," power (legal, political) is, in fact, necessary (Qutb, 1967). The distinction made by both Rida and Fadlullah separates the two da'wah ideally: The extra-*ummaic* da'wah geared to non-Muslims is the proper da'wah, while any other activities, especially intended for Muslims, should not be regarded as da'wah but rather "the enjoining what is right and forbidding what is wrong." Cook, in his investigation of Muslim writings on the concept of "enjoining what is right and forbidding what is wrong", identifies at least two broad periods, the "old" and the "new," where "the core of old conception was a personal duty to right wrongs committed by fellow-believers and when one encountered them, the core of the new conception is a systematic and organized propagation of Islamic values both within and outside the community" (Cook, 2000). Although he focuses exclusively on the development of the concept of "enjoining what is right and forbidding what is wrong," Cook actually speaks about the development of da'wah, where the "old" conception is the intra-*ummaic* da'wah, while the "new" conception is the extra-*ummaic* da'wah. However, his assessment is only partially correct, for as will be shown in subsequent chapters, in the "new" period Muslims devote as much if not more attention to other Muslims as to non-Muslims in the effort in "enjoining what is right and forbidding what is wrong." Cook, however, corrects about the institutionalization of da'wah "enjoining what is right and forbidding what is wrong", it is indeed a recent phenomenon.

Thus, even though there has not been the consensus among Muslims as to what verse 3:104 assumes as "a group of people" (especially important in the contemporary context), it is this and similar Quranic passages through which Muslims seek to justify their institutionalized and organized da'wah practice, both extra-*ummaic* and intra-*ummaic*. Verse 3:104 is one of those rare cases where the Quran speaks about a "group" of people who would be entrusted with a certain task, namely, implementing what is considered right and banishing what is found to be wrong. Among the Muslim scholars of the classical times, al-Ghazali maintains that "enjoining what is right and forbidding what is wrong" is *farḍ kifāya* and not *farḍ 'ayn* (al-Ghazali, 1978). He distinguishes five forms of "enjoining what is right and forbidding what is wrong": giving simple advice, giving sermons with "sweet words," "abusing and meting out harsh treatment," applying force and preventing one from "doing a sinful act," and finally, assaulting, beating, and threatening not to do a "sinful act." Only in this fifth form one is required to obtain permission from authorities for his actions (al-Ghazali, 1978). Al-Ghazali sees force as an integral part of the duty, something that inevitably clashes with the injunction of verse 2:256, "No compulsion in religion." Later Muslim scholars do not dissociate the duty of "enjoining what is right and forbidding what is wrong" from the use of force. On compulsion and coercion in religious matters, see further below. Baidhawi subscribes to the position that "enjoining what is right and forbidding what is wrong" is a collective activity and explains it by saying that

not all would be capable of fulfilling the duty of “enjoining what is right and forbidding what is wrong” since there are rules and conditions that not everyone can meet (Egdunas Raciuis, 2004). He, however, does not elaborate upon these rules and conditions. Thus, his commentary is not very informative, though the basic argument is clear. The duty of “enjoining what is right and forbidding what is wrong” is a *farḍ kifāya*. A Shi‘i al-Tabarsi justifies the such a collective duty by the fact it would keep the Muslim *ummah* from splitting into factions, something Muhammad supposedly had foreseen (al-Tabarsi, 1953). Explaining this same verse, Ibn Kathir thought the word “group” denotes *mujahids* and ‘*ulamā*, upholding the idea that this activity is reserved for a specially charged category of men and barred to the untrained general public (Ibn Kathir, 1989).

The modern *mufasssirs* are more or less in agreement with their predecessors. Rashid Rida argues that the verse deals with intra-community matters. According to him, it could be a group of Muslims who might address their fellow believers, if there is a need to correct and change certain unacceptable actions or conduct of Muslims, according to Islam (Rida, n.d.). For Rida, like many other *mufasssirs*, “enjoining what is right and forbidding what is wrong” is *farḍ kifāya* (a group duty). Rida’s position is echoed in Mustafa al-Tahan, who also implies that Muslims are to “enjoin what is right and forbid what is wrong” within the Muslim *Ummah* (al-Tahan, 1999). Al-Tahan also provides ample examples from the Hadith collections and writings of Muslim ‘*ulamā* that support the belief that “enjoining what is right and forbidding what is wrong” is a must, i.e., *farḍ*, and not merely *nafl* (Arabic, نفل “supererogatory performance”) for Muslims (al-Tahan, 1999). Al-Tahan, moreover, contends that “enjoining the good and forbidding the evil includes, in principle, two types of actions: making *da‘wah* as well as the *Tarbiyah* (education) and the organization” (al-Tahan, 1999) Jalal al-Din al-‘Ameri notes that “the task which has been placed on the shoulders of the *ummah* by Allah, the Almighty, is expressed in this glorious verse in two terms; the first of them is calling to excellence and the second is enjoining the good and forbidding the evil.” His observation also suggests that there should be a group of concerned Muslims who would be charged with a double task; *da‘wah* through knowledge added with practical action. Yet, it is only by transplanting the meaning of *da‘wah* prevalent elsewhere in the Holy al-Quran that *da‘wah* can be said to be applicable to fellow Muslims. Cook, after having investigated a number of *tafsirs*, also comes to the conclusion that the majority of *mufasssirs* believed the verse to imply a group of concerned (and learned) Muslims rather than the whole Muslims population (Cook, 2000). Cook, however, contends that the verse means not merely a group of concerned Muslims but rather the whole *ummah*. He argues that “the context of the verse is an appeal for the unity of the community of believers, with contrasting reference to earlier communities (3:105 and 3:100)” (Cook, 2000). Indeed, some contemporary Muslim writers are agreed. For example, al-Khatib contends that *amr bil-ma‘ruf wa nahy ‘an al-munkar* is *farḍ kifāya* for the Islamic *ummah*.

Da‘wah subjects, as used in the Holy al-Quran, are numerous: God, Muhammad (and other of God’s messengers), ordinary people, and even Satan. One could even say that there are two competing camps employing *da‘wah* (inviting people): on the one, it is God, His prophets, believers and on the other, Satan (14:22, 31:21) and idolaters (2:221). M. Canard refers to the *da‘wah* of false prophets (Canard, 1965) There is even in al-Sunnah in which Muhammad is reported to have warned his followers not to fall prey to al-Dajjal’s (anti-Christ in the Islamic apocalyptic tradition) *da‘wah* (Muslim, 195H). Since Satan and infidels invite people to go astray (Muslim, 195H), the Quran and hadiths reject this kind of *da‘wah* as anti-*da‘wah*). Thus, in the Quran, *da‘wah* as an invitation to religion can be both negative and positive to Islam and any other faiths. Under the theological and historical perspective, the satanic and non-believer *da‘wah* is not really a *da‘wah* at all, as was already mentioned regarding the *tabshīr* of the Christians. Thus, the proper Quranic *da‘wah*, in the technical sense, only invites people to embrace Islam and faithfully follow its requirements. In later historical usage it usually is put as *al-da‘wa al-Islāmiyah*. Among the *da‘wah* subjects, God is the first and most important – it is He who invites to His path: “And God invites to the abode of peace, and guides those whom He pleases to the straight path” (10:25, also implied in 2:186, 2:221).

The al-Quran implies that *da‘wah* was continuously exercised by God’s messengers, up to Muhammad. However, since Muhammad was the last prophet sent to mankind by its Creator, his mission as a *dā‘i* is of crucial importance. In many instances in the Quran, God addresses Muhammad and commands him to embrace *da‘wah*: “Invite to the path of your Lord with wisdom and good advice” (16:125) and “Say, this is my way, I invite unto the God with clear evidence, I and whoever follows me” (12:108, also 23:73, 70:17). As Canard has put it, “Muhammad’s mission was to repeat the call and invitation: it is the *da‘wat* al-Islam or *da‘wat* al-Rasul” (Canard, 1965). Therefore, what Muhammad did was *da‘wah*-related (13:36). According to al-Tabarsi, Muhammad has invited people all the time and in all circumstances (al-Tabarsi, 1953). Al-Tabarsi in his *tafsir* also explains that the “way” in 12:108 is “the religion of Islam which leads to Paradise” (al-Tabarsi, 1953). Muhammad was not a *da‘wah* theoretician as we possess no reports of him explaining the means, methods, meaning, and or of *da‘wah* to be performed, if at all, by ordinary believers. Although there exist a number of hadiths where Muhammad is supposed to have used the term *da‘wah*, in none of them do he elaborate upon the details of *da‘wah* practice. The only hadith that gives *da‘wah* instructions (and is referred to by virtually all Muslims concerned with *da‘wah*) is the following: “He who amongst you sees something abominable should change it with his hand; but if he cannot, then he should do this with his tongue; but he cannot, then he should do this in his heart, and that is the weakest of faith” (Muslim, 195H). It is certainly true that Muhammad performed *da‘wah* (invitation) to Islam as a practitioner, not a theoretician. Notwithstanding this, many of Muslim *da‘wah* activists find what they call a “method of *da‘wah*” (*uslūb al-da‘wah*) in the Holy al-Quran (Fadlullah, 1994; Nasir, 2000), or rather read a method into the al-Quran. The first one directed to preaching and was applied first of all, though not exclusively to Arabs. The direct preaching, as commanded in 16:125, presupposes

the al-Quran as the main tool: the “wisdom” in 16:125 is interpreted by al-Tabarsi to be nothing but the al-Quran itself, for “the al-Quran is called wisdom, since it commands well and forbids repulsive” (Tabarsi, 1953).

ISLAMIC DA[‘]WAH METHODOLOGY IN CORDILLERA ADMINISTRATIVE REGION

This section clarifies the common da[‘]wah methodology by every preacher, in accordance with conditions of the societies in CAR. Al-Quran provides several methods that can be developed in accordance with the ability of the preacher. Allah SWT mentioned in the Holy Qur’an, chapter *al-Nahl* (16): 125; “Invite (all) to the way of Thy Lord with wisdom and preaching; and argue with them in ways that are best and most gracious: for thy knoweth best, who have strayed from His Path, and who receive guidance”.

The above verse mentioned the word *al-hikmah* refers to wisdom. Muhammad Abduh explained the word *al-hikmah* in his book, entitled ‘*Tafsīr al-Manār*’ quoted by Muhammad Natsir (1989) stated: “know the secrets and benefits of all things.” What is meant by the word everything is all the elements that cover all of the da[‘]wah such as the contents of da[‘]wah (*mawdū‘*), the human element encountered, the conditions of the (situation and time), the form and manner appropriate of da[‘]wah (*manāhij al-da[‘]wah*)

Thus, it can be said that the wisdom contained therein attitude-wise because the wisdom of a preacher will be able of thinking, trying, sorting and organizing various ways to fit the situation and the time, either through oral, written or actions which are not contrary to law. Some of the medium of da[‘]wah used by the preacher in CAR are as follows;

i. Public Talk

The public talk is one of the common practices applied in every Islamic organization in CAR. It is one way of religious education in which the speaker directly addresses the audience without interruption. This system of teaching can also be regarded as the most effective to convey the teachings of Islam. In CAR, there are several groups of Islamist activists among them are DIB, Tablighi Jamaat, Madrasat and academicians who legally controlled the Islamic institution ([Abu Muhammad](#), 2015).

According to Bedejim Abdullah (2015), every Sunday DIB will usually conduct a public lecture in connection with various participation from different places to hear the sharing of knowledge related to Islam. Normally, the lecture starts at 10.00 am up to 12.30 pm. After the talks, volunteers will entertain the participants with a meal serving as a sign of support for their presence. In addition, Imam Bedejim Abdullah added that there is also a weekly lecture in the Philippine Military Academy camp where there are normally about 20 people had converted to Islam and the classes are opened to everyone regardless of religion, power, and status.

The public talk is one of the important means of da[‘]wah to give awareness to the people on the divine message. The work is preferably to be carried out by Islamic organization because the purpose of da[‘]wah is to put the divine message into the structure of society and social change (Sorihin M. [Solihin](#), 2008).

ii. Seminars and Symposiums

DIB had launched an Islamic Symposium on August 20, 2014, located at Malcolm Square (Plaza) Baguio City, with the participation of Fitianol Islam and Baguio Islamic Cordillera Women’s Association. Some of the emphasized topics were; what is Islam? Who are the Muslims? Who is Allah?. This program was hosted by Andrew Pineda of Sky Cable and Imam Bedejim Abdullah (Imam of Philippine Military Academy), the symposium was attended by Muslims from different tribes and non-Muslims with a different status, special guests from the Kingdom of Saudi Arabia were also present. The program included testimonials from one brother and 3 sisters about their journey to Islam who came from the Cordillera Region. The most exciting part of the event after the program was interrupted to give chance for those who accepted to bear the Oneness of Allah. There were other activities such as Qur’an reading from children, raffle draws and opens the forum with questions and answers from non-Muslims ([Aishah](#), 2015; Bedejim Abdullah, 2015).

iii. Flyers Distribution

The other common da[‘]wah strategy in CAR involves the flyers distribution to deliver the message of Islam within the general public especially the Christians community. Muslim communities are active in participation in most community activities held in the Cordillera especially DIB that keeps on organizing Muslim gathering and Panagbenga event. Panagbenga is an annual flower festival celebrated every February which often takes place in Baguio City, Philippines.

These activities help Muslim leaders in providing the public’s with the informative and interactive explanation about Islam, open table for the question and answer session for non-Muslim communities and during the day, various Islamic materials are distributed for free. Non-Muslims will be interacted in a peaceful approach, warmly invited to be in the Muslim community to further recognize Islam.

iv. Interfaith Dialogue

The issue of interfaith dialogue is regarded as a mean of channeling the Islamic message among different religious adherents. Interreligious dialogue can be used as an effective tool to introduce Islam to followers of other religions. Both parties can invite different religious leaders to share ideas and religious experiences. The audience can see the

advantages as well as disadvantages of particular doctrine in the life of human beings. After thorough discussion and listening to the certain doctrine based on each religion, the participants might change their perception and in the long run might turn into the new and rational religion (Sorihin M. Solihin, 2008).

One of the organizations that are actively involved in the dialogues between religious issues is DIB. According to Bedejim Abdullah (2015), the organization has always held a dialogue with relevant parties such as having a religious discussion in an army camp, police station and open stalls if there are any events in the city such as Panagbenga event.

Due to the onset of various issues, particularly the bombing of the World Trade Centre on 11/9, it has resulted in longlasting dialogue and discussion between the leaders of Muslim community and the government authorities. The positive side of this meeting is not only resolving the political issues and ethnic relation but also could even pave the way for Muslims to explain its policies and also shows how Islam solves community problems. Interfaith dialogue on such issues is very helpful to introduce Islamic teaching in a positive and mature way, thus becoming very important in the da'wah field. Although this approach does not affect immediately deep understanding for Christians may establish a long-term impact, especially on their bad assumption against Islam. The dialogue has resulted in the increasing number of military officers embracing Islam (Bedejim Abdullah, 2015).

v. Ziarah (Visit)

Islam is a religion that is concern about the human relationship with another human being so that each individual is seen as an inalienable part of society. No one religion or other ideologies that have rules such as those contained in Islam. Prophet has explained the relationship of the individual with society through his saying (al-Bukhari. *Sahih al-Bukhari*. Kitab Adab. Bab Rahman al-nas wa al-bahaim, no. 5665):

The believers in their mutual love, mercy, and compassion, like the body if the member complained to falter, the rest of the body to ensure a fever.

Bedejim Abdullah is one of the Muslim preachers in CAR who are active in making *ziarah* to the homes of people in the Cordillera and is not limited only to Muslims but Christians became the main targets. For this reason, many people converted to Islam because of this practice. It is among the common practices successfully adopted in the Cordillera (Bedejim Abdullah, 2015). There are also groups of Jamaah Tabligh which often move around the Province which always provide their time for the sake of Allah (Abu Muhammad, 2015). The groups are assisted by some active *Muslimat* preachers with the aims of approaching Christian's women especially Igorot tribes (Aishah, 2015).

RESEARCH METHODOLOGY

This research is a quantitative method which includes a survey and distribution of a set of questionnaire. A total of 272 respondents were targeted to represent Muslim societies in Cordillera Administrative Region (CAR), the northern part of the Philippines. The respondents were of those persons who actively involved in Islamic organization such as *madrasat* (Islamic schools), Islamic da'wah organizations, *masajid*, Muslim leaders (*imām*), Muslim teachers (*asātidhah*) and Muslim preachers (*al-du'āt*). The respondents were selected through purposive sampling among those who are actively involved in spreading the Islamic religion in CAR. The location of the research focused in CAR, northern part of the Philippines whereby it consists of six provinces namely, Abra, Apayao, Benguet, Ifugao, Kalinga and Mountain Province. However, after a survey made, it was noticed that Muslims society can be found only in Benguet (Baguio City, La Trinidad, Ambiong, Crystal Cave and Marcos Highway) and Mountain Province (Abatan). The remaining states are totally inhabited by hundred percents of Christian's populations. The rationale of the study in CAR is based on the increasing number of Muslims in the northern Philippines. The Islamic da'wah movement had now been actively engaged with the existence of Islamic organizations with the help of Arab countries. The main source of the data was gathered and collected from the answers given by respondents through the issuance of a set of questionnaires. The research was analyzed using Statistical Package for the Social Science (version 21).

RESEARCH FINDINGS

a. Demographic Studies

Respondents' demography in this research consists of gender, age, educational background, employment, marital status, position, and birth status. The significance of demographic studies lies in its contribution to help the author with better deal for the important details related to the respondents.

i. Gender

In terms of gender, the results showed that majority of the respondents comprised of 52.9 percent of the female while the male respondents were 47.1 percent. This group of respondents showed female were majority of 52.9 persons from total 272 respondents (Table 1). This common situation could also be seen in most Muslim organizations as females are more active and highly interested to voluntarily join the Islamic da'wah activities than the males. Most of the male Filipinos are the family breadwinners and this may prevent them to fully participate in such religious activities compared to females whom mostly consist of housewives or unemployed mothers.

Table 1: Distribution of respondent's gender

Category of Gender	Frequency (F)	Percentage (%)
Male	128	47.1%
Female	144	52.9%
Total	272	100%

Source: Questionnaires (2016)

ii. Age

The information of ages among the respondents in CAR was shown in Table 2. The respondents' ages were categorized under four categories, 18-25 years, 26-30 years, 31-40 years and 41 years and above. The results showed that of the total 272 respondents, the highest number was indicated by the respondents in the age of 18-25 years, which accounted for 192 persons (70.6%), followed by the group between the ages of 26-30 years of 32 persons (11.8%). The smallest number of respondents belonged to the ages of 41 years and above, which accounted for 23 persons (8.5%) followed by the ages between 31-40 years as 25 persons (9.2%). The study showed that those respondents in the group of ages between 18 to 25 years old as the highest number of respondents whom mostly join the Islamic organizations as a member in CAR. The ages of 18-25 years are the significant ages for young labours to be active in various posts such as in workplace position, religious memberships and family affairs.

Table 2: Distribution of respondent's ages

Category of Ages	Frequency (F)	Percentage (%)
18-25	192	70.6%
26-30	32	11.8%
31-40	25	9.2%
41 above	23	8.5%
Total	272	100%

Source: Questionnaires (2016)

iii. Educational Background

The findings related to the educational background were listed in Table 3. The respondents come in various levels of academic qualifications. In majority, 208 persons (76.5%) were in undergraduate levels, followed by 58 persons (21.3%) reached the stage of high school, while 5 persons (1.8%) were in elementary levels and one respondent (0.4%) was in postgraduate level. It means 76.5% of the respondents were highly educated people and most of them have been recognized as important members in such Islamic organizations. Having first degree in academic qualification with related social experiences is often sufficient for a person to be assigned as an eligible Muslim leader in most of Islamic organisations in Cordillera.

Table 3: Distribution of the respondent's educational background

Level of Educational Background	Frequency (F)	Percentage (%)
Elementary	5	1.8%
High School	58	21.3%
Undergraduate	208	76.5%
Postgraduate	1	.4%
Total	272	100%

Source: Questionnaires (2016)

iv. Employment

Based on the answers given by the respondents related to employment as in Table 4, majority of the respondents, a total of 152 persons (55.9%) were students, followed by self-employed workers with total of 60 persons (22.1%), while 48 persons (17.6%) were private-sector workers and 12 persons (4.4%) were government staff. The reason behind the abundance of students' membership in Islamic organisations in CAR is closely dealt with the opportunity and time factor. Students are physically able to have various memberships either in college or within their community in residential areas as they are apparently well equipped with time and knowledge. Students also play as potential contributors to keep an organization actively involved in a way of developing Muslim populations in certain areas.

Table 4: Distribution of respondent's employment

Category of Employment	Frequency (F)	Percentage (%)
Government	12	4.4%
Private	48	17.6%
Self-employed	60	22.1%
Student	152	55.9%
Total	272	100%

Source: Questionnaires (2016)

v. Marital Status

The results in Table 5 shows that the majority of respondents were single of 184 persons (67.6%), 82 persons (30.1%) were married and 6 respondents (2.2%) were widow/ widower. There was a significant difference in total number between married and single respondents. Rationally, a single person is physically able to give full commitment and mentally able to hold responsibility in such organisations as they are not busy with various problems such as earning a living to support their family and arranging family matters.

Table 5: Distribution of the respondent's marital status

Category of Marital Status	Frequency (F)	Percentage (%)
Married	82	30.1
Single	184	67.6
Widow/Widower	6	2.2
Total	272	100%

Source: Questionnaires (2016)

vi. Position

In terms of hold position, it shows that majority of the respondents with a total of 225 persons (82.7%) were members of the Islamic organisation, 11 persons (4.0%) were Imam, 8 persons were Vice President and Secretary (2.9%), followed by Treasurer with 7 persons, 6 persons were President and Program Coordinator (2.2%), while the remaining respondent with only one person (0.4%) held a position as a School Principal.

Table 6: Distribution of respondent's position

Category of Position	Frequency (F)	Percentage (%)
President	6	2.2%
Vice President	8	2.9%
Secretary	8	2.9%
Treasurer	7	2.6%
Imam	11	4.0%
Program Coordinator	6	2.2%
School Principal	1	.4%
Member	225	82.7%
Total	272	100%

Source: Questionnaires (2016)

This section discusses the findings of descriptive means values. A Likert scale from 1 to 5 was used in the instruments. In determining the level of the mean value for each variable, the author has categorized the mean scores into 5 levels as shown in table 7.

Table 7: Interpretation of 5 levels of average scores

Average Scores	Interpretation
1.00 to 1.89	Extremely low
1.90 to 2.69	Low
2.70 to 3.49	Moderate
3.5 to 4.29	High
4.3 to 5.00	Extremely High

Source: Department of Planning and Research Educational Policy (2006)

b. The response of Muslim Society towards Islamic Da'wah Activities in Cordillera Administrative Region

The main focuses of this topic are identifying the response of Muslim family, friends, Muslim society, non Muslim society and the Philippine government towards Islamic da'wah activities in CAR. The research findings are as follows:

i. The response of the Muslim Family and Friends towards Islamic Da'wah Activities

Table 8 shows the findings of descriptive mean value and the level of the response of the Muslim family and friends towards Islamic da'wah activities. The overall mean value of the result was 3.51. This means that the level of the response of the Muslim family and friends towards Islamic da'wah activities in CAR was at a high level. The findings in details show item 'My friends give full support to the Islamic da'wah activities' with a mean value of 3.61 which was at a high level. While the item, 'My family takes important roles in Islamic da'wah activities' with a mean value of 3.36 which was at moderate level. The item 'My friends give full support to the Islamic da'wah activities' that get the highest level opposite to the item 'My family takes important roles in Islamic da'wah activities' that have the lowest levels. The difference had caused a total of 98 persons (36%) among the respondents whom converted to Islam and possibly they are not well accepted by their family members after converting to Islam.

Table 8: Mean value, frequency, percentage, and level of the response of the Muslim family and friends towards Islamic da'wah activities

No.	Description	SD	D	NS	A	SA	Mean	Interpretation
H1	My family takes important roles in Islamic da'wah activities	12 4.4%	55 20.2%	68 25.0%	97 35.7%	40 14.7%	3.36	Moderate
H2	My family gives full support to the Islamic da'wah activities	7 2.6%	51 18.8%	54 19.9%	118 43.4%	42 15.4%	3.50	High
H3	My friends take important roles in Islamic da'wah activities	5 1.8%	29 10.7%	87 32.0%	110 40.4%	41 15.1%	3.56	High
H4	My friends give full support to the Islamic da'wah activities\	4 1.5%	26 9.6%	90 33.1%	105 38.6%	47 17.3%	3.61	High
Total Average Mean							3.51	High

Source: Questionnaires (2016)

ii. The response of the Muslim Society towards Islamic Da'wah Activities

Table 9 shows the findings of descriptive mean value and level of the response of the Muslim society towards Islamic da'wah activities. The overall mean value of the result was 3.71. This means that the level of response of the Muslim society towards Islamic da'wah activities in CAR was at a high level. The findings in detail showed the item of 'Muslim society takes important roles in Islamic da'wah activities' with a mean value of 3.88 was at a high level. While the item, 'Muslims society practice different ideologies' with a mean value of 3.44 which was at a moderate level. The findings showed that the majority of respondents adhere to their ancestor ideologies based on the item which was at a moderate level. It is well known, Muslims in the Philippines adhere to a particular mazhab (group) of As-Shafi'i.

Table 9: Mean value, frequency, percentage, and level of response of Muslim society towards Islamic da'wah activities

No.	Description	SD	D	NS	A	SA	Mean	Interpretation
H5	Muslim society takes important roles in Islamic da'wah activities	2 0.7%	18 6.6%	55 20.2%	132 48.5%	65 23.9%	3.88	High
H6	Muslims society in CAR have unity	1 0.4%	17 6.3%	82 30.1%	131 48.2%	41 15.1%	3.71	High
H7	Muslims society	4	22	119	105	22	3.44	Moderate

	practice different ideologies	1.5%	8.1%	43.8%	38.6%	8.1%		
H8	Muslim society give responses about the Islamic da'wah activities.	0%	19%	63%	142%	48%	3.81	High
	Total Average Mean						3.71	High

Source: Questionnaires (2016)

iii. The response of the Non-Muslim Society towards Islamic Da'wah Activities

Table 10 shows the findings of descriptive mean value and level of the response of non Muslim society towards Islamic da'wah. The overall mean value of the result was 3.15. This means that the level of the response of the non Muslim society towards Islamic da'wah was at a moderate level. The findings in details showed the item at the highest level as the item of 'There are improper manners showed by the neighbors within Muslim societies' with a mean value of 3.31, which was at a moderate level. While the two items, 'Non-Muslims boycott Muslims traders' with a mean value of 3.02 and the item 'Non-Muslims boycott Muslims products' with a mean value of 3.01 showed the lowest level of mean value which was at moderate level. The results showed that there was no bias policy caused by the non-Muslims society against Islamic da'wah activities carried out in CAR.

Table 10: Mean value, frequency, percentage, and level of the response of non Muslim society towards Islamic da'wah activities

No.	Description	SD	D	NS	A	SA	Mean	Interpretation
H9	Non-Muslims boycott Muslims programs/activities	11 4.0%	49 18.0%	131 48.2%	61 22.4%	20 7.4%	3.11	Moderate
H10	There are discrimination practices by non-Muslims	8 2.9%	51 18.8%	120 44.1%	75 27.6%	18 6.6%	3.16	Moderate
H11	Non-Muslims are prejudice to the Muslims society	3 1.1%	36 13.2%	153 56.3%	60 22.1%	20 7.4%	3.21	Moderate
H12	Non-Muslims boycott Muslims traders	9 3.3%	5 18.8%	152 55.9%	46 16.9%	14 5.1%	3.02	Moderate
H13	Non-Muslims boycott Muslims products	8 2.9%	54 19.9%	150 55.1%	46 16.9%	14 5.1%	3.01	Moderate
H21	There are improper manners showed by the neighbors within Muslim societies	5 1.8%	32 11.8%	130 47.8%	84 30.9%	21 7.7%	3.31	Moderate
H22	My non-Muslim neighbours like to attend Islamic programs	5 1.8%	38 14.0%	145 53.3%	66 24.3%	18 6.6%	3.20	Moderate
	Total Average Mean						3.15	Moderate

Source: Questionnaires (2016)

iv. The response of Government towards Islamic Da'wah Activities

Table 11 shows the findings of descriptive mean value and level of the response of Philippine government towards Islamic da'wah activities in CAR. The overall mean value of the result was 3.13. This means that the level of the response of the government towards Islamic da'wah activities in CAR was at a moderate level. The findings in details showed the item of 'There is limited allocation funds given by the government for the Islamic da'wah activities' at the highest level, with a mean value of 3.64 which was at a high level. While the items, 'Government imposes high-income taxes on the Muslims traders' with a mean value of 2.85 and the item 'Government imposes high-income taxes on the Muslims organizations' with a mean value of 2.81 shows the lowest level of mean value which was at moderate level. The study found that the majority of respondents agreed that the government has limited funds allocation to be provided for Islamic da'wah activities. Whereas, the Islamic organization has been asked to find financial aid from the Muslim community in and outside the country for the sake of ensuring the survival of Islam in the northern Philippines.

Table 11: Mean value, frequency, percentage, and level of the response of the government towards Islamic da'wah activities

No.	Description	SD	D	NS	A	SA	Mean	Interpretation
H14	There are bias policy applied by the government in Islamic da'wah activities	4 1.5%	36 13.2%	160 58.8%	57 21.0%	15 5.5%	3.16	Moderate
H15	Government imposes tight laws on the Muslim societies	6 2.2%	40 14.7%	146 53.7%	59 21.7%	21 7.7%	3.18	Moderate
H16	The government imposes high-income taxes on the Muslims organizations	18 6.6%	58 21.3%	158 58.1%	35 12.9%	3 1.1%	2.81	Moderate
H17	The government imposes high-income taxes on the Muslims traders	13 4.8%	58 21.3%	164 60.3%	32 11.8%	5 1.8%	2.85	Moderate
H18	There are small quota given by the government to the Muslim organizations	7 2.6%	43 15.8%	165 60.7%	41 15.1%	16 5.9%	3.06	Moderate
H19	There are limited allocation funds given by the government for the Islamic da'wah activities	7 2.6%	13 4.8%	100 36.8%	102 37.5%	50 18.4%	3.64	High
H20	The politicians play important roles in Islamic da'wah activities purposes	9 3.3%	30 11.0%	149 54.8%	62 22.8%	22 8.1%	3.21	Moderate
Total Average Mean							3.13	Moderate

Source: Questionnaires (2016)

DISCUSSION

According to some *du'at* in CAR, especially Aishah (2015), a reverted Muslim since year 2008 in United Arab Emirates and holding a position of Head Propagator for Women's Section Discovery Islam Baguio (DIB) and Vice President of Baguio Islamic Cordillera Women's Association (BISWA), she had mentioned that some of the da'wah challenges encountered in CAR included;

a. Government Restriction

One of the main problems in Islamic da'wah activities in CAR is the local government policy which not fully supported with the implementation of da'wah activities. According to Aishah (2015), strict laws had been imposed on the Muslims society in terms of street da'wah activities and permits assurance only can be withdrawn with terms and conditions. As the Muslims carrying out the street da'wah, there would be certain group of police officers intimidating and monitoring the activities. If some of the Muslims society gathers together they will be asked plenty of questions instead of permits investigation. Unlike, another religious sector they are free to preach everywhere without any barrier and too much restriction.

As evidence, the author observed that every Sunday morning in public market located in Baguio City, there is a group of Christian missionaries preached and delivered sermons freely, gathered some contributions for their church and personally selling Christianity books to the community.

According to Rohola (2015), there are bias government policies imposed on Muslims especially those who engaged in business as sidewalk vendors and they are usually blamed by City Government for not following the laws. She added that there is no other way to solve this challenge than educating all Muslims and new converts to the teaching of Islam and be a good example to others. She keeps herself in greeting the people in Islamic way and invites them to the Islamic lectures as a da^ʿwah approach. In addition to that, Aishah (2015) added personally that the government does not give full trust to Muslim activity due to erroneous media portrayal. Lots of wrong info being fed by media and there is a vital role to educate people regarding Islam. She said that public symposium and media guest could be of great in helping to eradicate the ignorance of people about Islam.

In fact, in contrast to the above perception, the Philippine government bears the responsibility to give support and keeps on facilitating society regardless of religion. It is definitely true that the Philippine government already implemented the Arabic Language and Islamic Values Education Program (ALIVE) for elementary school, Islamic Banking Products and Halal Food Products in some province in the country. Filipino Muslims also obtained their rights provided by the government to have an appropriate job, the right of voice expression and so on.

b. Financial Constraint

Aisha (2015) added that to be mobilized in da^ʿwah it is very important to have ample funding. It is one of the greatest da^ʿwah challenges in the northern part of the Philippines. Even though they are supplied with financial support from internal and external funders but the source is still insufficient to mobilize the da^ʿwah system in CAR. The Muslim society is also lack of funding to run any business which could support the Islamic da^ʿwah activities. Special provisions for the management of preaching to non-Muslim communities are very limited. The allocations also do not centralized and it may cause difficulty for the da^ʿwah management. This fact has to be solved because Christians in the northern Philippines are the majority in number, compared with the Muslims that only covers one percent of the total population. The biggest portion of funds mainly goes to the building rental of *masjid* or *musalla*, water bills, electricity, and other necessities.

Finance is very important in smoothing the implementation of da^ʿwah program. Muslims in the northern part of the Philippines are mostly engaged in a small business which only enough for themselves and their families. Christians have a better economic status than Muslims. The economic factor has caused Muslims been looked down and the author himself had seen Muslim children on the streets selling plastic and porters at the market to support their daily lives.

c. Lack of Islamic Media and Reading Materials

Spreading the da^ʿwah within the Muslim community can be achieved through the way of distributing Islamic reading materials. It initiates the public interest regardless of the religious types to the beauty of Islamic teaching. According to Aishah (2015) the supply for Islamic pamphlets and booklets is not enough to accommodate the growing number of Muslim converts in the city. Islamic reading materials for non Muslims are even not enough and the supply is highly demanded especially for street da^ʿwah purposes.

Reading materials such as flyers, pamphlets, Holy Quran (Tagalog translation), Islamic books are mostly received from Southeast which was donated by Arab countries. Normally, these materials are annually contributed according to the budget. The budget of materials printing normally depends on the assistance from Arab countries such as Riyadh, United Arab Emirates and Saudi Arabia (Rohola 2015).

d. Lack of Awareness on the Da^ʿwah Mission

Islamic da^ʿwah challenge stems from the weakness of the Muslim societies. The lack of involvement in Islamic da^ʿwah activities is mainly due to the absence of self-awareness about religious duty. The author noticed that religious groups focused more on the teaching of Muslim children. These factors may stem from a lack of education about the Islamic da^ʿwah awareness in the education system in CAR. Despite, there is a higher Islamic learning institution such as Al-Ma^ʿarif but their main focus is mostly dedicated to the Islamic educational system but less priority is given to the da^ʿwah training program for the non-Muslim society.

e. The Improficiency of *Du^ʿat* in Local Dialect

Du^ʿat needs to master the local languages because each race has a different language. Approaching the *mad^ʿū* do not only through Arabic language or Maranao language are commonly used in southern part of the Philippines. Unfortunately, most of the *du^ʿat* are not local citizen and some of the local Muslim converts are not well trained for the da^ʿwah mission which has the power to control and convey the message of Islam using native language of their own society. Failure of the *du^ʿat* to master the language of *mad^ʿū* would be the great constraints to approach the local community who are mainly of Christian's followers.

If the *du^ʿat* are among the new converts who are not well trained and lack of knowledge about the *manhaj* da^ʿwah and effective *uslub*, the problem will arise which later may lead to the failure of developing Islam in the society. DIB and

Tablighi Jamaah are inadequate to resume religion responsibility adding with the role of Al-Ma'arif Institute which focuses more on the young Muslim students in completing diploma but less on training them to be *du'āt*.

SUMMARY

Islamic da'wah activities in Cordillera experienced too much challenges and tribulations such as restriction of government policy, financial constraint, lack of experts in the field of da'wah, lack of da'wah training programs, etc. All these challenges can be overcome in the presence of Muslims unity in CAR (Qur'an, chapter al-Hujurat (49):10), support and helping each other (Qur'an, chapter al-Taubah (9):71) so that Islamic da'wah activities can be planned and organized in good manner. There is growing of efforts implemented in accordance with the condition of Muslim societies in CAR in a way of spreading the Islamic religion as their direction of life. The efforts cover all sort of life aspects including economic, political, educational, infrastructural and media aspect. Thus, various responses had been given by the Muslim and non-Muslim societies on the Islamic da'wah activities in CAR. The responses had contributed to the progressive thoughts among Muslim preachers in holding the da'wah responsibilities with empowering da'wah approaches which suit to the local environment in a way of capturing the attention of non-Muslims towards the beauty of Islam.

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