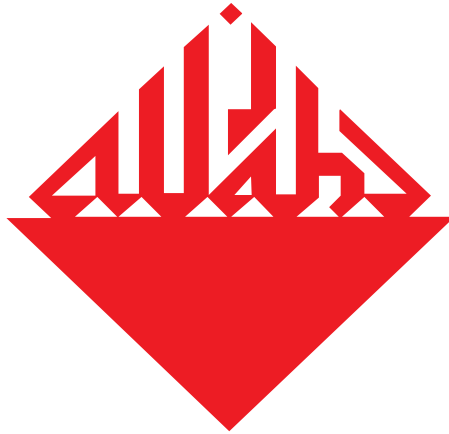


STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 29, Number 3, 2022



TOK TAKIA'S LEGACY IN AYUTTHAYA, THAILAND:
TRACING QADRIYYAH CIRCULATIONS
THROUGH THE BAY OF BENGAL

Christopher Mark Joll & Srawut Aree

POLITICAL CONSCIOUSNESS OF MUHAMMADIYAH:
HISTORICAL TRAJECTORIES AND FUTURE

Ridho Al-Hamdi

FOSTERING A KNOWLEDGE CULTURE FOR PEACE,
DEVELOPMENT, AND INTEGRATION:
MUSLIM EDUCATION IN THE PHILIPPINES

Alizaman D. Gamon & Mariam Saidona Tagoranao

STUDIA ISLAMIKA

STUDIA ISLAMIKA

Indonesian Journal for Islamic Studies

Vol. 29, no. 3, 2022

EDITOR-IN-CHIEF

Saiful Mujani

MANAGING EDITOR

Oman Fathurahman

EDITORS

Jambari

Didin Syafruddin

Jajat Burhanudin

Fuad Jabali

Ali Munbanif

Saiful Umam

Dadi Darmadi

Jajang Jahroni

Din Wabid

Euis Nurlaelawati

INTERNATIONAL EDITORIAL BOARD

M. Quraish Shihab (Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA)

Martin van Bruinessen (Utrecht University, NETHERLANDS)

John R. Bowen (Washington University, USA)

Virginia M. Hooker (Australian National University, AUSTRALIA)

Edwin P. Wieringa (Universität zu Köln, GERMANY)

Robert W. Hefner (Boston University, USA)

Rémy Madinier (Centre national de la recherche scientifique (CNRS), FRANCE)

R. Michael Feener (National University of Singapore, SINGAPORE)

Michael F. Laffan (Princeton University, USA)

Minako Sakai (The University of New South Wales, AUSTRALIA)

Annabel Teh Gallop (The British Library, UK)

Syafaaturun Almirzanah (Sunan Kalijaga State Islamic University of Yogyakarta, INDONESIA)

ASSISTANT TO THE EDITORS

Testriono

Muhammad Nida' Fadlan

Rangga Eka Saputra

Abdullah Maulani

ENGLISH LANGUAGE ADVISOR

Benjamin J. Freeman

Daniel Peterson

Batool Moussa

ARABIC LANGUAGE ADVISOR

Tb. Ade Asnawi

Yuli Yasin

COVER DESIGNER

S. Prinka

STUDIA ISLAMIKA (ISSN 0215-0492; E-ISSN: 2355-6145) is an international journal published by the Center for the Study of Islam and Society (PPIM) Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA. It specializes in Indonesian Islamic studies in particular, and Southeast Asian Islamic studies in general, and is intended to communicate original researches and current issues on the subject. This journal warmly welcomes contributions from scholars of related disciplines. All submitted papers are subject to double-blind review process.

STUDIA ISLAMIKA has been accredited by The Ministry of Research, Technology, and Higher Education, Republic of Indonesia as an academic journal (Decree No. 32a/E/KPT/2017).

STUDIA ISLAMIKA has become a CrossRef Member since year 2014. Therefore, all articles published by STUDIA ISLAMIKA will have unique Digital Object Identifier (DOI) number.

STUDIA ISLAMIKA is indexed in Scopus since 30 May 2015.

Editorial Office:

STUDIA ISLAMIKA, Gedung Pusat Pengkajian
Islam dan Masyarakat (PPIM) UIN Jakarta,
Jl. Kertamukti No. 5, Pisangan Barat, Cirendeu,
Ciputat 15419, Jakarta, Indonesia.
Phone: (62-21) 7423543, 7499272, Fax: (62-21) 7408633;
E-mail: studia.islamika@uinjkt.ac.id
Website: <http://journal.uinjkt.ac.id/index.php/studia-islamika>

Annual subscription rates from outside Indonesia, institution:
US\$ 75,00 and the cost of a single copy is US\$ 25,00;
individual: US\$ 50,00 and the cost of a single copy is US\$
20,00. Rates do not include international postage and
handling.

Please make all payment through bank transfer to: **PPIM,
Bank Mandiri KCP Tangerang Graha Karnos, Indonesia,**
account No. **101-00-0514550-1 (USD),**
Swift Code: bmriddja

Harga berlangganan di Indonesia untuk satu tahun, lembaga:
Rp. 150.000,-, harga satu edisi Rp. 50.000,-; individu:
Rp. 100.000,-, harga satu edisi Rp. 40.000,-. Harga belum
termasuk ongkos kirim.



Pembayaran melalui **PPIM, Bank Mandiri KCP Tangerang
Graha Karnos, No. Rek: 128-00-0105080-3**

Table of Contents

Articles

- 425 *Christopher Mark Joll & Srawut Aree*
Tok Takia's Legacy in Ayutthaya, Thailand:
Tracing Qadriyyah Circulations
through the Bay of Bengal
- 451 *Ridho Al-Hamdi*
Political Consciousness of Muhammadiyah:
Historical Trajectories and Future
- 485 *Alizaman D. Gamon & Mariam Saidona Tagoranao*
Fostering a Knowledge Culture for Peace,
Development, and Integration:
Muslim Education in the Philippines
- 519 *Fariz Alnizar, Fadlil Munawwar Manshur, Amir Ma'ruf*
Following the Global Rejection:
The Motives of Majelis Ulama Indonesia's
Fatwas on Ahmadiyah
- 547 *Siti Syamsiyatun*
Redefining Manhood and Womanhood:
Insights from the Oldest Indonesian Muslim
Women Organization, 'Aisyiyah

575 *Dian Yasmina Fajri & Susanto Zubdi*
Lebaran Kranggan:
Al-Tārikh al-maḥallī li taqālīd
mujtama‘ Buhun fi Jāwah al-Gharbīyah

Book Review

619 *Idris Masudi*
Kosmopolitanisme Hukum Islam:
Peredaran Kitab *Minhāj al-ṭālibīn* di Nusantara

Document

635 *Oman Fathurahman*
Flagship of Scholarship on Indonesian Islam:
In Memoriam Azyumardi Azra (1955-2022)

Alizaman D. Gamon & Mariam Saidona Tagoranao

Fostering a Knowledge Culture for Peace, Development, and Integration: Muslim Education in the Philippines

Abstract: *The study delves into discussions addressing the development of knowledge culture and its implications for peace and sustainable development within the Philippines. The research also looks at government policies and procedures for advancing cultural and civilizational relationships. The research seeks to explore routes for integrating knowledge initiatives that would put Muslim education in a new favourable light in the eyes of humanity by utilizing original materials such as government data, unpublished publications, and interviews. The paper recommends that the tawhidic approach be acknowledged and used to build bridges and channels of academic, scientific, and technical collaboration with other systems and educational institutions at both the local and national levels. In conclusion, the study develops the concept of knowledge integration in serving the interests of the country and beyond.*

Keywords: Muslim Education, The Philippines, Peace, Sustainable Development, Integration of Knowledge.

Abstrak: Artikel ini mengungkap diskusi-diskusi yang membahas pengembangan budaya pengetahuan dan dampaknya terhadap perdamaian dan pembangunan berkelanjutan di Filipina. Kajian ini juga melihat kebijakan dan mekanisme pemerintah dalam memajukan hubungan budaya dan peradaban. Riset ini bertujuan untuk mengidentifikasi upaya untuk mengintegrasikan proyek-proyek keilmuan yang akan membawa pendidikan Islam menuju arah baru yang positif dalam konteks kemanusiaan dengan merujuk pada sumber-sumber primer seperti arsip pemerintahan, karya yang belum diterbitkan, dan wawancara. Artikel ini merekomendasikan agar pendekatan tauhid dapat diakui dan digunakan untuk membangun jembatan dan saluran yang menghubungkan antara persoalan akademik, ilmiah, dan teknis dengan system-sistem lainnya dan lembaga pendidikan baik dalam tingkat local maupun nasional. Sebagai kesimpulannya, kajian ini merupakan pengembangan konsep integrasi pengetahuan dalam rangka melayani kepentingan negara dan lainnya.

Kata kunci: Pendidikan Islam, Filipina, Perdamaian, Pembangunan Berkelanjutan, Integrasi Pengetahuan.

ملخص: تتعمق هذه الدراسة في المناقشات التي تتناول تطوير ثقافة المعرفة وآثارها على السلام والتنمية المستدامة في الفلبين. ويدرس هذا البحث أيضاً السياسات والإجراءات الحكومية لتعزيز العلاقات الثقافية والحضارية. يسعى البحث إلى استكشاف طرق لدمج المبادرات المعرفية التي من شأنها أن تضع التعليم الإسلامي في ضوء إيجابي جديد في أعين الإنسانية من خلال استخدام المواد الأصلية مثل البيانات الحكومية والمنشورات التي لم تنشر بعد والمقابلات. توصي الرسالة بالاعتراف بالنهج التوحيدي واستخدامه لبناء جسور وقنوات للتعاون الأكاديمي والعلمي والفني مع الأنظمة والمؤسسات التعليمية الأخرى على المستويين المحلي والوطني. وختتمت الدراسة بتطوير مفهوم تكامل المعرفة لخدمة مصالح الوطن وخارجه.

الكلمات المفتاحية: التعليم الإسلامي، الفلبين، السلام، التنمية المستدامة، تكامل المعرفة.

Over the past decades, the system of Muslim education in the Philippines has been subjected to criticism due to its shortcoming in adopting an integrated approach to teaching and learning. While others look down on its traditional method as some bygone relic of the past, however, scholars from different disciplines were intellectually fascinated by studying Islamic methods of transmitting Islamic knowledge, values, and norms to its young and potential members. Aware of its importance in protecting the integrity of Islamic teachings and tradition, the 'enlightened' Muslim leaders and scholars insisted on using the instrumentality of education as the central nerve of their existence not only for the preservation of their identity but also to attract others into their belief system (Milligan 2002, 2005). Nonetheless, given the prevalence of secularism in the Philippines, the national agenda for national unity via education has systematically moulded the Muslim mind to acknowledge consciously or unconsciously the Western standards for educational reform. The indelible influence of secular thoughts has not only brought major changes in the Western knowledge system, but it also impacted the entire social fabric of the Ummah, and the history of Muslim education in the Philippines is not an exception. The influences of secular thoughts via education can be discerned from many of the writings of contemporary Muslims, particularly in the field of education. This is quite obvious in their overwhelming emphasis on the importance of social constructs and the detachment of society, politics, and law from its religious and ethical roots. The characteristics of an ideal society and the foundation of education as envisaged by Islam have been challenged by Western theories and philosophies. Not to exaggerate the social realities that Muslim communities are currently exposed to, few writers made an intriguing observation on how Muslim leaders have enslaved their bodies and soul to their respective colonial masters. Before the emergence of Islamic revivalism in the Muslim world, the basic structures of Islamic education had been constantly revised and changed following the popular trends and changes coming from the West (A. Gamon and Tagoranao 2019; Tagoranao and Gamon 2019).

We often encounter common observations written by different scholars on the historical accounts that describe the plight of the Muslims in the Philippines; whose people shared religious beliefs and values as a unifying force against alien worldviews, and at the peak of

the conflict in the 1970s and onwards, they struggled on how could the flame of faith, the light of spiritual life and faithfulness to the teaching of Islam can be preserved in an environment which is deeply grounded with secular philosophy of life. The 'enlightened' Muslim leaders, scholars, and intellectuals in the Philippines have shown their unwavering aspirations and concerns towards the transformation of Islamic education as an instrument to save the Muslim communities from the malady of Western education. The ongoing process of globalization and its continuous influence on the Philippine educational system is commonly viewed by Muslim communities as a new form of colonialism. Certainly, the move towards correcting the historical past as advocated by the administration of President Rodrigo Roa Duterte has received positive responses from both Christian and Muslim communities due to its potential role in the promotion of cultural diversity and in bringing to an end the decades of social animosity brought by a flawed system of education crafted by the government for Muslim communities in the Philippines (A. D. Gamon and Tagoranao 2018; A. Gamon and Tagoranao 2017).

Recognizing the Importance of an Integrated Knowledge Culture

Social scientists view culture as an important social force that influences human behaviour and beliefs. It is impossible to understand human society without understanding human culture; for the social behaviour of man, whether it is domestic, economic, political, legal, moral, or religious is dominated by the culture of his group. The given definition underscores the role of man and his intellect as the centre of everything (Abusulayman 2007; Al-Attas 2014b). Such an anthropocentric view of man and his culture of knowledge is embedded in the various programs of the United Nations Development Programs (UNDP). The Sustainable Development Goals (SDGs) approach to education has its strength and flaws. However, it is a legitimate concern to accentuate the principal weakness of absolute reliance on human reason as the only source for developing a culture of knowledge despite its inherent flaws. One clear example that we could provide is the erroneous knowledge of SGDs scholars and experts to grasp the complex nature and needs of man as an individual and citizen of a particular nation. Of course, this requires an all-embracing system of thought and practices. Besides, the 17 goals that are designed

to put an end to poverty, protect the planet, and ensure peace and prosperity for all have been derailed from its 2030 mandates. Given the shortcoming of SDGs in promoting a culture of knowledge that is necessary for meaningful sustainable development, it is, therefore, the moral responsibility of the world community to bring into light the universal message of world religions and traditions amid secular world order, which often undermines the shared human values that are indispensable for global peace and justice (Swain 2018; UNDP 2019; United Nations 2019). While the world community has patterned its culture of knowledge from the perspective of multiculturalism, we often encountered challenges posed by one dominant culture. However, history has affirmed the fact that the exclusivist approach to human rights, gender issues, etc. will eventually lose its glory in due course of time.

In this age of cultural plurality, modern man has gradually recognized the importance of integrated education, economics, and the legal system. Like other religions, Islam with its rich tradition and culture has much to offer to remedy the crisis caused by secular thought and worldview (Ahmad 2011; Al-Attas 2014a). The Muslim scholars, who are supposedly the legitimate social scientists, the true doctors for people, who know the problem of heart, must be united in finding solutions to end the root of the epistemological clash between two opposing cultures-Islam and the West. The Qur'an has underlined the importance of understanding the nature of human creation. The Qur'anic concept of *li ta'ārafū* denotes unity of life and the importance of socio-cultural awareness. The message of the Qur'an highlights the importance of human diversity (Qur'an 49:13). The epitome of the final message of the Prophet Muhammad in his last sermon (*khūṭbat al-wada'*) is to recognize the diverse nature of human creation. Diversity is indeed a blessing for the entire humanity. We cannot imagine if all of us are identical in many ways. Life would be quite boring. However, the society where we belong today is not very much different from the time the Qur'an was revealed to the Prophet Muhammad when racism or ethnocentrism was rampant and prevalent. The Arabs considered themselves to be superior to the non-Arabs. The wealthy considered themselves superior to the poor, and the masters considered themselves superior to their slaves.

The Formation of Islamic Culture of Knowledge in the Philippines

In the Philippines, the normal processes of social life are increasingly disrupted by a growing number of disturbing phenomena from riots to civil war, and the existence of various types of segregation, segmentation, or marginalization in the society. Disintegration brought by a flawed culture of knowledge gradually weakens the established social system which undermined the relevance of consensus and cultural awareness. Also, conflicts among people may threaten the social equilibrium. Social disintegration takes place when government and other major institutions lose legitimacy (Majul 1976, 1978b, 1978a; Martin and Tumines 2008; Mastura 1977, 1984).

Through the formation of post-colonial intellectuals, theoretical assumptions have begotten a certain worldview that posed challenges to the epistemological foundation of unity of life and integration. The post-colonial discourse advocates reductionist meaning to identity, which has been questioned by Muslims in the Philippines for the past few decades due to its apparent contradictions with the aspired culture of knowledge that is directly derived from the wisdom of Islamic principles and teachings (Milligan 2002, 2003; Williams and Chrisman 2015). In our world today, there have been a growing number and intensity of violent ethnic conflicts, particularly in Muslim countries. One obvious reason for such incidents could be the unresponsiveness of the government in satisfying the shared aspirations of cultural minorities. According to the United Nations Development Program (UNDP) in its Human Development Report 2004, there is a global imperative to accommodate peoples' growing demands for their inclusion in society, respecting their ethnicity, religion, and language. The said report emphasizes the primacy and crucial role of effective management of cultural diversity through education.

Shared with the goals and objectives of the Department of Education (DepEd), it is undoubtedly the primary concern of the Islamic culture of knowledge to deliberate and contextualizes the appropriate strategies and methodologies to contain the common core issues underpinning disintegration that is directly or indirectly caused by an unresponsive and ethnocentric education system, which had marginalized the cultural minorities for the past few decades-whose knowledge cultures if properly transformed would be essential in mapping the national

economic recovery programs (Bauzon 1991; A. D. Gamon and Tagoranao 2018; A. Gamon and Tagoranao 2017).

For the past few decades, the Bangsamoro, as one of the minority cultural groups in the Philippines, craves identity items like an educational system that provides not only technical and professional skills but also moral education for their youth. In other words, instead of securing an assimilationist secular educational system, the Philippines as a multicultural society is required to embrace multiculturalism education that provides technically competent and morally upright professionals that may help to preserve the cultural diversity and ensures the political stability and unity of the country. It must be stressed at this juncture that to achieve the mandates of higher institutions of learning in our respective societies, the national education system warrants the acceptance and recognition of the cultural otherness or distinct identity of all cultural groups (big or small, majority or minority). The religion, ancestral territorial roots, language and customs, and traditions of all cultural groups should be studied intensively by adopting the synergy of integration of knowledge (Islamic and Western) to attain the motives of social integration.

Contemporary scholars like Huntington, Francis Fukuyama, and Bernard Lewis are among the others who have convincingly promoted the western perspective of history and civilization. Liberal approaches in writing history have emerged to be dominant, particularly in conceptualizing the framework for interstate, intercultural and inter-civilizational relations (Appiah 1994; Saravanamuttu 2002). Scholars of multiculturalism in the Philippines have forged social coexistence, social harmony, and social interaction from various traditions due to its significance in resolving a social problem, particularly the “Mindanao problem or Moro conflict.” However, the notion of clashes between civilizations or the clash between Islam and Christianity within the context of Philippine history has snatched the essence of social coexistence from the time of Philippine independence until today. While addressing the indelible mark brought by secular humanism in the history of Islam in the Philippines, Muslim intellectuals have been engaged in redefining what Islam means to modern Muslim Filipinos, where to locate it in the society, and how best to serve its interest (Bauzon 1991; A. D. Gamon and Tagoranao 2018; A. Gamon and Tagoranao 2017; Zaide 1990).

Contextualizing the Knowledge Culture of Islam and its Relevance to National Unity

Despite a few sincere initiatives of government policymakers to craft a more inclusive culture of knowledge, however, the remnants of social segregation, racism, and ethnocentrism are felt in the Christian-dominated educational establishments. Such observation can be discerned from the contents of the curriculum that is served to Muslim children and the textbooks written by Manila-centred academics with little knowledge of the relevance of Muslim culture and history, and products of Philippine mainstream secular thoughts and philosophy (Milligan 2003). Yet, historical accounts have affirmed the shared aspirations of Muslim communities to realize the objectives of Shariah within the given socio-political milieu. Caught between the opposing cultures of knowledge, it is indeed a big challenge for both Muslim and non-Muslim policymakers to contextualize the relevance of secular and Islamic worldviews to civilizational dialogue and understanding. Concerning theories of Islamization in the Philippines, it affirms that long before the coming of Western colonizers, the people of the Philippines lived in peace and upheld justice despite their differences in culture, language, history, etc. (Majul 1966; Tagoranao and Gamon 2019) Samuel K. Tan, a renowned scholar in the Philippines has deliberately argued on the importance of the knowledge of cultural consciousness due to its relevance to national unity. Tan affirms that there had been a diversified social system before colonialism that maintained a certain dimension of social unity despite geographical and linguistic barriers that separate people in the country (Tan 2000). Despite the prevalent influence of secularism in the Philippines, the set of principles and methods laid by the Qur'an and Sunnah must be given attention due to its relevance to innovation, creativity, and sustainable development (A. Gamon and Tagoranao 2019).

Although the discourse on cultural dialogue in the Philippines is at its sprouting stage, Muslim scholars have always been at the forefront of defending the noble objectives of Shariah and national unity. Some deal with matters of religious doctrine, and some deal with the production of "revivalist" literature, both in the traditional sense of repackaging old texts for new inspiration and seeking new converts to enlarge the Muslim communities. Some produce special studies of examination and analysis, which are generally described

as academic studies. They also include many who are not necessarily connected with institutions of learning but aim at understanding and reconciling religious principles with the functioning of society. Through the collaborative efforts of Muslim scholars and government policymakers, the socio-cultural aspects of Islam have been gradually recognized, particularly in the formulation of the Bangsamoro Organic Law, which requires 17 years of intensive deliberation before it became a part of Philippine law (A. Gamon and Tagoranao 2019; Tagoranao and Gamon 2019). Issues concerning Muslim identity and Islamic institutions were conceptualized within the lens of the Philippine Constitution and Shari'ah to gain its relevance to modern Philippine society. These relatively new ideas and thoughts can be attributed to the sincere intellectual efforts of concerned scholars from the country and other parts of the world. The contributions of IIUM graduates in empowering the local 'ulama and professionals, as in the case of Ibn Siena Integrated School and RC- Al Khwarizmi International College Foundation, Inc. are duly recognized by many (A. D. Gamon and Tagoranao 2018; A. Gamon and Tagoranao 2017).

Similar to other Muslim minorities in the region, the participation of Muslim leaders and scholars in the Philippines in rethinking the real solutions to their demands and aspirations via education has provided them with a new intellectual horizon for 'relevantizing' the higher intents of Islamic law or the *maqāṣid* al-Shariah within the context of a secular state. Given the prevalent influence of secularism, Muslim scholars opted to extract key concepts from Islamic teachings and precepts which are relevant both to national unity and the Philippine Constitution. In the '60s and '70s, prominent Muslim leaders and intellectuals felt the necessity to express their aspirations through extra-legal means. The Muslim Association of the Philippines, the *Agama* Islam Society, the *Ansar* al-Islam, and the Supreme Islamic Council of the Philippines were among many others who spearheaded the initiative. Senator Domocao Alonto, the second Muslim representative to the House of Senate in the Philippines argued that the type of education formulated by government policymakers which were proven as a successful mechanism for social transformation in the Christian areas was a debacle in the Muslim areas and to some extent worsened the issue of "Moro Problem or Conflict." An intensive deliberation on the need to reformulate the best-suited education for the Muslims in

the Philippines was recognized in the Republic Act No. 1387 in 1955, which resulted in the establishment of the Mindanao State University (MSU) at Marawi City. The establishment of the MSU was intended to steer the guiding principle for promoting all-inclusive understanding between Muslims and Christians (Che Man 1990; Majul 1978a; Yegar 2002). Enactments, Executive Orders, and Presidential decrees were promulgated by the Philippine government from the tenure of Marcos in 1965 to 1985 until the administration of Rodrigo Roa Duterte to eliminate, if not reduce, the tensions and breakdown of laws and order in some Muslim areas. Solutions were seriously considered, formulated, and given priority to bridge the chasm that separates the Muslims from other Filipinos. The Philippine Government adopted the policy of attraction, reconciliation, and rehabilitation. The Presidential Task Force for the Reconstruction and Development of Mindanao (PTF-RDM) was created, among other things, to restore peace and order in the Moro region and to implement selective amnesty and rehabilitation. The National Commission on Muslim Filipinos (NCMF) was created to provide economic projects to the Muslim populace and to preserve the Islamic culture and heritage in the Philippines.

Bridging the Socio-Cultural Gap

Comparable with other cultural heritage, it was an in-depth knowledge of the wisdom of Islam as a religion, culture, and civilization that defines the value of diversity, mutual respect, and understanding. At a time when violent ideas and worldviews seek to distort the culture established by Islam, there have been Muslim thinkers and scientists who took pride in protecting their identity by opting to promote intercultural dialogue and the rapprochement of cultures instead of organizing an armed struggle. Anchored within the principle of national unity, which is enshrined in the Philippine Constitution, the government has begun to recognize the cultural aspects of Islam, which conceived new meaning for social coexistence (Muslim 1994). This has resulted in the recognition of Muslim Personal Laws and the reform of the Muslim education system. The gradual recognition of Islamic legal and educational institutions has been possible because of the positive result of interfaith dialogue and civilizational interaction between Islam and Christianity in the Philippines. The collaborative efforts between ‘The ‘Ulama League of the Philippines and the Bishops in the Philippines

have gained confidence among academics and policymakers that peace and understanding between the two faiths can be attained in a secular state. Bridging the socio-cultural gap between Muslim minorities and the Christian majority has been an enormous challenge in the history of the Philippines (Gowing 1979). A holistic approach to Muslim history in the Philippines requires an objective orientation for the recognition of Islamic ideas and advocacies, particularly the responses of Muslim intellectuals towards reductionism, which resulted in decades of tensions between Islamic and secular approaches to social reform. Smock (2002) has correctly pointed out that intellectuals, "... religious leaders and organizations offer credibility as trusted institutions; a respected set of values; moral warrants to oppose injustice, unique leverage for promoting reconciliation among conflicting parties." A conglomeration of ideas that are derived from different traditions needs to be consulted if the desired motives of integration are to be realized systematically. Therefore, re-examining its strengths and flaws and its implications for civilizational studies may facilitate strategic moves for the advancement of the government agenda of social integration, particularly in dealing with the legal, economic and educational reform in the Muslim communities.

The Muslim right to maintain Islamic cultures, such as family, social financial matters, religious beliefs, practices, and moral values, have been gradually recognized in the various policies crafted by the government to integrate the whole fabric of Muslim communities into nation-building. With the government's recognition of the paramount place of Islamic law in the life of Muslim communities in the Philippines, Muslim personal laws and recognition of Muslim values and beliefs have gained legal recognition. The Muslim Personal Laws in the Philippines were codified and became part of the national laws on February 4, 1977, through Presidential Decree No. 1083, which is otherwise known as the Code of Muslim Personal Laws of the Philippines.

Another considerable development that has been urgently addressed for reform was the relevance and importance of Islamic education. Having known that Muslims were falling behind in education, the government issued the Letter of Instruction (LOI) 71-A, which authorized the use of Arabic as a medium of instruction in schools, and LOI-1221, which integrated Islamic madrasahs into the Philippine

educational system. The most recent development that can ensure a quality education for Muslim children from the war zone areas is the Arabic Language and Islamic Values Education (ALIVE) Program (Constitution of the Republic of the Philippines 1986; Macawaris 1987; Rodriguez 1992; The Institute for Peace and Development in Mindanao (IPDM) n.d.).

In the pursuit of economic development, the government made several attempts to facilitate halal policies by setting aside minor issues related to religious aspects. With the desire to take part in the 2.6 trillion worldwide halal product market, the government enacted Republic Act No. 10817, known as the “Philippine Halal Export Development and Promotion Act,” which develops and promotes halal industries as a source of economic growth for the country. In addition to protecting the interest of halal producers and manufacturers, the Act is expected to fulfill its role in developing and incorporating the national trade and commerce into the Muslim global customs and business practices (Tagoranao and Gamon 2019).

In the pursuit of cultural reform, the Commission on National Integration is mandated by the Philippine Constitution to give a sense of belongingness to all cultural minorities, particularly Muslim communities. It guarantees the freedom of both majority and minority from hatred and bigotry, prejudices and intolerance, and any system of thoughts that may favour partial interest detrimental to the vision of achieving one nation. For Muslim communities to secure a more conducive social environment for the advancement of the Islamic faith and its institutions, they utilized the political power and freedom given to Muslim leaders. The Regional Autonomy was recognized and incorporated under the 1987 Constitution of the Philippines. This Constitution provides a different judicial system for the autonomous government. The Organic Act provides that the administration of justice in the Autonomous Region is vested in the Supreme Court, the Court of Appeals, and other courts established by the Constitution, which shall continue to exercise their judicial powers as provided by the Constitution and national laws. As a result of the continued debacle of political reform under the stewardship of the Autonomous Region in Muslim Mindanao (ARMM) for the past few decades, the Bangsamoro Organic Law was signed into law on July 26, 2018 (Muslim 1994). With the current transition given to Bangsamoro Autonomous Region

in Muslim Mindanao (BARMM) until 2022, BARMM, with her moral government advocacy, will put into test to bring constitutional reform in the region.

In addition to Islamic legal and educational reform, the Philippine Government has introduced the following programs for the general welfare of the Muslim communities in the country: 1) The Arabic language has been made one of the major languages to be used in predominantly Muslim areas as provided in the 1971 Constitution of the Philippines; 2) A Presidential Decree was issued directing the use of Arabic as one of the subjects to be taught in appropriate elementary and high schools in Southern Philippines; 3) Scholarship has been granted to deserving *mujāhid* returnees and their families to pursue their studies in higher institutions; 4) the establishment of the Amanah Bank; 5) the creation of the Maharlika Village in Manila, and 5) the building of the Quiapo Mosque in the Philippines' capital city. It is viewed that the Philippines as a democratic society could end the problem of integration only via shared national culture. There is no doubt that Muslim intellectuals are consciously aware of government policies and frameworks and their implications for the Muslim minorities in the Philippines (Tagoranao and Gamon 2019).

The Problem of Exclusivist Approach to Cultural Reform

The overwhelming reference of many policymakers to the socio-political norms of the governing elites and their exclusivist patron-client relationship has indeed challenged many aspects of Muslim culture and tradition, particularly the legal and educational institutions. The elites' influence on 'what is to be' in the national system is evident in the various laws promulgated since the inception of the Republic. Ponciano Bennagen, a renowned anthropologist and constitutional commissioner from the Philippines, has rightly pointed out that this approach would accentuate further the disagreements between people of different cultures and religions. The ideology behind the concept of 'assimilation', 'absorption', or 'integration' exhibits the superiority of the dominant group over the minorities. Communities that remain un-assimilated with the national system will inevitably encounter socio-cultural isolation (Federspiel 2003). Both Muslim and non-Muslim communities have certainly learned how the concept of the nation-state, which is founded on the principle of national unity was disrupted

by the flawed concept of integration, of which the declaration of Martial law in the '70s and the all-out war in Mindanao in the '90s is not just a selfish interest of the state but to serve the political and economic interest of the elites. The intolerant policies of the administration of President Joseph Ejercito Estrada, particularly Muslim communities who aspired for self-rule, had undermined the relevance of cultural conversation or dialogue in the country. It advanced the elitists' concept of nationalism and magnified the impact of social hierarchy between "us" and "them." This has resulted in the further marginalization of cultural minorities in various ways (Bauzon 1991). It was a disgrace to the administration of Estrada for derailing the peace process in Mindanao. The principles of '*the Filipino way of life, our culture, the Filipino personality, the Filipino language, the philosophy of the Filipino's lives, and be a true Filipino.*' that imprinted positive dimensions of social coexistence in the Philippine history were also disrupted during the time of President Estrada. However, most people of the Republic showed optimism with the proclamation of Congress of the Philippines to Rodrigo Roa Duterte as the president-elect of the Philippines on May 30, 2016. The shared optimism of the Filipino people concerning national unity has gained special attention in the administration of President Duterte. The embodiment of a true 'national life' as experienced by the people of great civilizations is gradually contained in the crafted state policies.

Humanizing Culture of Knowledge and its Implication for a Sustainable Peace

The succeeding governments in the Philippines have crafted policies as a clear gesture of their commitment to meeting the set objectives of education. Studies on the existing national policies and curricula have indicated the need to address the flaws and shortcomings of traditional curricula in containing the core values of education, which include the promotion of the protection of the individual, societal and civilizational rights. With the heightened crises in the South, particularly the aftermath of the Marawi City siege in 2017, the Muslim education system must be reviewed by policymakers and scholars to build an alternative paradigm that may contribute to humanizing education in the Philippines. Inspired by the global community's aspiration in fulfilling the mandate of education, collaborative efforts have been initiated by Muslim and non-Muslim communities to rejuvenate the

fundamental concept of human existence via developing a culture of knowledge in the age of cultural diversity (Manuel B. 2011). There is no doubt that the application of education to various dimensions of life is not exclusive to a particular education system. Similar to other knowledge traditions and practices, Muslim education in the Philippines is anticipated to provide humanistic education which is relevant to the quest for solutions to the contemporary challenges of human life, culture, society, and civilization. The project of nation-building requires a new culture of Knowledge that could facilitate the conversation of cultures and not divide people in this age of multiculturalism (T. S. David 2007). Such a culture of knowledge instills a grand narrative of nationhood that recognizes tolerance and respect for every race, ethnicity, and religion. However, the process of realizing the imagined characteristics of a unified Filipino community is hindered by the state's adherence to the concept of separation of Church and State. Religion and religious institutions are regarded by Muslim communities as the bases of their culture and tradition. Therefore, there is an urgency to reinvent an educational system for the entire nation and its people (R. S. David 2004). While the Philippines has shown its strong advocacy towards multiculturalism, it is expected that policymakers, intelligentsia, scholars, thinkers, professionals, and intellectuals should be aware of and should be the most disturbed by the prolonged unresolved crisis caused by the flawed education system. Under the supervision of DepEd BARMM, Muslim education should be under an obligation to provide the youth with a new intellectual window that is necessary to grasp the essence of life and sustainable development, which, for the past decades, had been obstructed by reductionist worldview. Such a condition would only be possible with the profound internalization of the knowledge of the indispensability of the *Tawhidic* worldview as the core foundation for the development of cultural knowledge that has been aspired by Muslim communities since Philippine independence (A. D. Gamon and Tagoranao 2018).

Given the secularist education system in the country, Muslim policymakers have encountered layers of constitutional issues for the deliberation and advancement of knowledge with religious characters. Muslim communities regarded *tawhidic* approach to development studies as sustainable if it is profoundly understood and implemented in accordance with Islamic parameters. Equally important is the

perennial truth which is reflected in the system of knowledge of other traditions. It is worth mentioning at this juncture that during the golden age of Islam, the formulation of knowledge is meant to develop an integral or holistic personality and the realization of the concept of *rahmatan li al-‘ālamīn* to bring mercy for the entire humanity, nature, and environment (Qur’an 21, 107).

Islamic Worldview as the Foundation of Knowledge Culture

Reflecting on the current problems of Muslim education in minority Muslim societies like the Philippines, the present writers are convinced that there is an urgency for the Muslim communities to be well informed on the importance of the Islamic worldview that would facilitate a good understanding of the root of the crises that the ummah is currently facing, particularly in the area of knowledge, identity, etc. Most Muslim scholars viewed the cumulative consequence of the loss of *tawhidic* epistemology had resulted in the gradual weakening of Islamic culture of knowledge, society, and civilization (O. Bakar 2020) nourished and sustained by the Quranic tawhidic epistemology. The article presents an established concept and theory of crisis for the purpose of arguing that the ummah is facing a knowledge- and identity-crisis. It traces the roots of this crisis to the substantial loss of the tawhidic epistemology that has helped sustain this identity for the greater part of Islamic history before the modern era. It argues further that Muslim modern education in the colonial era based on secular epistemologies quickened the decline of tawhidic epistemology to the point of making it helpless to respond effectively to the challenges posed by those modern epistemologies. The author argues that an unresolved intellectual conflict between the surviving elements of tawhidic epistemology and modern epistemologies has resulted in an epistemological crisis of great consequences to Muslim life and thought. To help overcome this epistemological crisis, he argues for the renewal (*tajdid*). Since then, the model for reform of Muslim education in the Philippines has been crafted under the national philosophy of education. While the state recognizes the right of Muslim communities to choose, assert and enrich the culture of knowledge under the pretext of multiculturalism, it is, therefore, at the right time to facilitate ways to understand the unresolved crisis between secular and the knowledge system of Islam (A. Gamon and Tagoranao 2019). The purpose of such

cultural dialogue is to understand and find solutions to the decades of conflict between the surviving elements of *tawhidic* epistemology and modern epistemologies that gradually derailed the ultimate purpose of Muslim life and thought in the Philippines (O. Bakar 2020) nourished and sustained by the Quranic tawhidic epistemology. The article presents an established concept and theory of crisis for the purpose of arguing that the ummah is facing a knowledge- and identity-crisis. It traces the roots of this crisis to the substantial loss of the tawhidic epistemology that has helped sustain this identity for the greater part of Islamic history before the modern era. It argues further that Muslim modern education in the colonial era based on secular epistemologies quickened the decline of tawhidic epistemology to the point of making it helpless to respond effectively to the challenges posed by those modern epistemologies. The author argues that an unresolved intellectual conflict between the surviving elements of tawhidic epistemology and modern epistemologies has resulted in an epistemological crisis of great consequences to Muslim life and thought. To help overcome this epistemological crisis, he argues for the renewal (*tajdid*). In addition, pursuing a new culture of knowledge within the context of a secular environment requires profound justification for its existence. In the pursuit of rethinking ways to introduce the merit of the Islamic knowledge system in the Philippines, Muslim policymakers and scholars should explore ways to provide an intellectual window for their counterparts to understand and recognize the need for the reform (*iṣlāḥ*), renewal (*tajdid*) and reconstruction (*i'ādat al-binā*) of contemporary knowledge and society following the worldview of Islamic monotheism (*tawḥīd*) and its universal teachings (Mohd. K. Hassan 2011).

Various proposals and strategies have been introduced as a mechanism to address the unresolved clash of Islamic and Western systems of knowledge while anticipating the multicultural education system to fulfill its role in social integration. In short, the purpose of developing a new culture of knowledge and society from the perspective of Islam is to establish an integrated life and value that guarantees success, happiness, and security for every citizen, which can only be attained if there is a balance between religion and worldly matters. Through a meaningful synergy of cultures of knowledge, it is anticipated that Muslims and non-Muslims alike will be spiritually and intellectually

empowered to grasp the essence of their relationship with the Creator-Master-Sustainer, with fellow countrymen, with their neighbours, fellow citizens, foreigners, with the natural environment and with their inner selves (Mohd. K. Hassan 2011).

Responses to the Problem of Contemporary Knowledge

The current crisis of knowledge, politics, economics, and culture still prevails despite progress made towards its resolution. We have witnessed how Muslim universities in the region have developed a culture of knowledge as a means to deliberate the Qur'anic or *tawhidic* paradigm and the *Shari'ah* approach as the ultimate solution to many unresolved issues that pertain to life, culture, and worldview faced by Muslim communities. Islam upholds the view that any culture of knowledge which is established for the welfare of its people and operates for the preservation of universal human values will be entitled to God's mercy. From the inception of Islam, it regards developing the culture of knowledge as an intellectual tool to ascertain that Muslim communities administer their life following the objectives of Islamic law (*maqāṣid al-Shari'ah*) and the universal human values (Al-Raysuni and Roberts 2005; Auda 2008; Kamali 2012). History has vividly shown that Islam possesses a knowledge system that is deemed necessary due to the failure of secular thoughts and philosophy for providing an all-embracing knowledge that is required in today's world. At this juncture, it is indispensable for Muslim scholars in the Philippines to revisit and highlight the importance of the turning point in the history of Islam during the post-colonial period, particularly in the '70s. Such historical account describes how various Muslim organizations like the international organization of Muslim nations known as the Organisation of the Islamic Conference (OIC), the 1973 Arab oil embargo, the 1975 First Islamic World Conference on Science and Technology in Riyadh, the 1977 First World Conference on Islamic Education in Mecca, and the 1979 Iranian Islamic Revolution have immensely contributed towards generating new interest in developing the culture of knowledge and civilization and the revival of the till then neglected or forgotten dimension of *tawhidic* theory of knowledge and practices (O. Bakar 2020).

Reflecting on the problem of contemporary knowledge as experienced by Muslim communities in the Philippines, and the

repercussion of secular thoughts and philosophy as reflected in the national curriculum, it is regarded as the best option for a nation that promotes national unity to popularize grand narratives of a civilization which was once had produced holistic and integrated knowledge system instrumental for all the success during the golden age of Islam (Tagoranao and Gamon 2019). It is beyond the shadow of a doubt that the concept of *rahmatan li al-'ālamīn* (mercy for the entire humanity) was profoundly understood by Muslim leaders and scholars, and its ideas were reflected in the various initiatives for educational reform, and the universal dimension of human rights was re-emphasized at the societal level. Such culture of knowledge promotes and preserves the sanctity of life, the sanctity of human dignity, the sanctity of property, the sanctity of the home, the affirmation of “freedom of belief”, the affirmation of “the freedom of criticism” the freedom of opinion and thinking, and the affirmation of the principle of an individual (Mohd. K. Hassan 2011). Additionally, Muslim youth were given opportunities to establish a good relationship with scholars of their respective societies to ascertain their spiritual, intellectual, and physical empowerment.

The evolution of Islamic legal schools (*madhāhib*) in Islam recounts the value of procreating a knowledge system that produces true scholars of the text and context. The great ideas of true Muslim scholars throughout the history of Islam have been instrumental in filling the intellectual vacuums which were necessary for developing a culture of knowledge in their respective societies. However, because of the present negative perceptions against the traditional Islamic institution of learning, we often observe negative perceptions against Islamic institutions of learning and their role in societal transformation and development, and the case of Muslim education in the Philippines is not an exception (Milligan 2002, 2005; Rodriguez 1992).

Muslim scholars and leaders in the Philippines need to reformulate new culture of knowledge to rejuvenate the traditional education system to play its unique role just like when the Islamic world was at its cultural peak, supplying information and ideas to Europe, via Al-Andalus, Sicily, and the Crusader Kingdoms in the Levant. However, it is sad to think how the weakening of Islamic institutions, the wide practice of tribalism, ethnocentrism, and sectarianism, the obsession over power, wealth, and prestige, the weakness of Islamic central authority, the declining of intellectual activities and knowledge propagation, the

weakening hold on *Tawhid*, on Qur'an and Sunnah, and the moral decadence of the ummah had all contributed to the underlying problems in the contemporary human knowledge (A. Y. Hassan 1996). This can be discerned from the writings of contemporary Muslim scholars, and the remedies they prescribed for addressing the contemporary problem of knowledge are often inappropriate or insufficient. This can be attributed to an erroneous diagnosis or a defective analysis of the underlying causes. One of the obvious reasons for the failure of both the diagnosis and treatment of the problem is the over-emphasis on symptoms rather than the underlying causes (Abusulayman 2007).

The Problem of an Anthropocentric Approach to Knowledge

It cannot be denied that due to the multifaceted influences of the anthropocentric approach, it is unfortunate that Muslim communities in the Philippines have succumbed knowingly or unknowingly to a system of thought and practices that are primarily based on the interests and ideals of man, which resulted in the isolation of Muslim culture from its source and ethical origin. The Islamic institutions and culture that promote knowledge of the Truth-*Al-tawhid*, which is the source of man's belief and culture have recurrently faced challenges posed by modern, nontheistic, rationalist, and ethical conduct that is devoid of the conception of God and religious tradition (Abusulayman 2007; Al-Attas 1996, 2014b). The state's practice of assessing Muslim culture by its standard has contributed to the schism between the modern and traditional Muslim education system in the Philippines.

While the state's education system operates in line with the principle of cultural relativity, Muslim education asserts the relevance of the *tawhidic* paradigm, which is the essence and core of Islamic culture and tradition, which was eventually eroded due to the encroachment of western cultural values and knowledge in the Philippines. The mental framework, the mental attitude, the totality of concepts, the ultimate foundation of all human conduct, and the scientific, philosophical, and technological activities developed by great Muslim scholars are derived from the fountainhead of Islamic tradition, the Qur'an and Sunnah, were devalued at the expense of secular thoughts and practices. The transformative aspects of social sciences and humanities have undoubtedly contributed to the gradual erosion of cultural patterns which is derived from universal human values (A. Y. Hassan 1996).

It is indeed disheartening for every individual who submits himself to the universal principles of truth to have witnessed the perturbing impact of the contemporary education system in both western and non-western societies. The object of truth has no importance to many graduates whose worldview and belief is devoid of the true vision of reality which is derived from the Divine source. Certainly, developing a culture of knowledge aims to reinstate the loss of the unity of knowledge. To understand the knowledge of the Truth, how to relate the truth as claimed and understood by man in the given time and space with the Truth of God is viewed in Islam as fundamental, which the philosophy of Muslim culture and education should be based upon. The purpose of the revelation of God's message to various prophets was to restore the forgotten truth of the past great nations and civilizations. The Qur'an was revealed to correct what had been corrupted and to put into the right perspective what had been devalued due to corrupting the nature of time (Wan Mohd., 2012). Thus, the culture of knowledge in Islam champions sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and culture's contribution to sustainable development (United Nations 2015).

With the apparent advancement of the Islamic culture of knowledge in Malaysia, Indonesia, Singapore, and Brunei, collaborative efforts were established by Muslim organizations to empower Muslim communities with proper knowledge about the disease caused by poor psychological motivation, stemming from a distorted vision of reality and a defective approach. However, when we critically examine the responses of some traditional *'ulamā'* to the challenges posed by secular worldview, particularly the materialistic philosophy of man and nature, it is unfortunate that their approaches were dogmatic and orthodox by their nature. Such an approach to knowledge has unfortunately undermined the rational aspect of Islam. It derails the true philosophy of Islam as a religion and complete way of life (Abu Sulayman 1995; Wan Daud 2012). One obvious repercussion of flawed interpretations of sacred texts and wrong diagnosis and treatment of Muslim problems from a narrow perspective of the revelation and sunnah from a purely lexical point of view have resulted in the Muslim youths of today losing their confidence in Islam as a religion, culture, and civilization.

Worst instead, they even questioned and doubted their belief system and worldview. Besides, the influence of social media has widened the detachment of Muslim communities, particularly the youth, from their primordial nature and ethical roots. Such a condition has placed Islamic culture in a disadvantaged position, whereby western values and imitative foreign approaches are regarded by secular-oriented Muslim societies as the ultimate solution to their problems (Abu Sulayman 1995; El-Affendi 2010).

The Purpose of Developing Islamic Culture of Knowledge

Being complacent with the current crises which beset the ummah is an act of betrayal of trust (*amānah*) that every individual soul has agreed to fulfill at the beginning of our creation as God's vicegerent on the earth. In other words, man as a rational being should utilize his cognitive and intuitive faculties to understand his metaphysical relationship with the Creator, his social relationship with others, and a meaningful relationship with the environment and cosmos (Al-Qur'an, 7:172; 2:30). It is the main objective of developing the culture of Islamic knowledge to deliver the world communities from the shackles of uncertainties and its anthropocentric approach to life and culture. Therefore, there is an urgency to 'relevantize' the entire spectrum of Islamic knowledge by upholding its universal values and practices (Ali 2017; Hashim 2014). A fair survey of Islamization in the Philippines envisages a collective aspiration of Muslim communities that their cultural life would be governed and guided by the wisdom of 'Islamicized' and integrated knowledge, by which societal transformation, economic recovery, and legal reform are based upon.

Given the current issues that hampered the overall development of Muslim education due to legal impediments posed by Philippine secular laws along with its inherent flaws in adopting correct methodologies for its reform, it is indeed a true intellectual challenge for the local 'ulama and scholars to put into the right track the humanistic dimension of Islamization and integration discourse to realize its role in restoring the social and cultural gaps brought by the reductionist perspective of life and culture in the Philippines (A. Gamon and Tagoranao 2017, 2019).

It cannot be denied that the sluggish revival of the Islamic culture of knowledge in the Philippines is attributed to the cycle of emptiness and loss of vision of Islamic tradition that eventually repositioned

Muslim communities as a marginalized ethnic group. Despite this, there have been devoted individuals and Muslim organizations who aspire to the implementation of true integrated knowledge with the hope of benefiting from the moral and scientific dimension of the Islamic worldview and its relevance in a secular state. The new trend of Muslim education that resulted from the evolution of integrated Islamic schools in the Philippines has been possible due to the influence of Islamic universities in Malaysia and other parts of the Muslim world (A. Gamon and Tagoranao 2017, 2019). Producing a generation of youth with a clear vision of how the Muslim education system has plummeted within the cloak of Western epistemology and being able to provide practical solutions that would be beneficial for entire humanity has surfaced as the definitive purpose of developing a new culture of knowledge at this age of religious and cultural pluralism. A good example of this is the awareness of the youth on the strengths and weaknesses of the imitative foreign solutions to poverty alleviation as advocated by UNDP. It is indeed perturbing for every Islamicized individual and society to be subjected to models of development that are patterned following the worldviews that glorify materialism and the selfish economic interest of the state that posed challenges to the synergy of spiritual and material development within the given time and space (Ahmad 2011).

The implications of man's detachment from his primordial nature and ethical roots deserve special attention within the entire spectrum of contemporary human knowledge (Mohd. K. Hassan 2011; Nor Wan Daud Wan Mohd 1998). Attributed to the overwhelmed influence of secular thoughts and philosophy, as clearly reflected in the formulation of government policies for administering the affairs of Muslims as cultural minorities, it is rather obvious that a significant number of Filipino intellectuals and scholars, Muslim and non-Muslim alike, are not fully informed about the importance of Islamization and integration of contemporary human knowledge, particularly its potential role in addressing the decades of unresolved issues on religion, culture, and civilization. Additionally, not many educators in the Philippines have sufficient exposure to other worldviews, particularly in the case of Islam, for them to recognize the universal dimension of Islamic methodologies and approaches in developing a culture of knowledge and its relevance for all Filipino communities.

It is worth mentioning that for the past few decades, we have witnessed how devoted Muslim scholars in the Philippines have constantly addressed the moral degeneration brought about by new education systems that are seen as incompatible with the knowledge culture of the Filipino people. Similar concerns have been addressed by active networks of Muslim intellectuals in the Asian region (Azra 2004; Hashim 2010). Thus, reconnecting the mind, intellect, and body to the state of recognition of the Truth is the ultimate goal of Islamic knowledge. Man has been endowed with intellectual faculties by God to read the seen and unseen Truth from the lens of *tawhidic* worldview and epistemology through all means of acquiring knowledge like (*Al-Ma'rifah*) knowing by experiment, (*Al-Fiqh*): a deep understanding of the text, (*Tadabbur*) observation, (*Basiran*) mental perception, (*Tadhakkur*) remembrance and (*Tafakkur*) thought (Ali 2017; Baba 2000; Safi 2014).

It has been the common aspiration of every Muslim community to reinstate the forgotten epistemological foundation of Islamic culture of knowledge and civilization within the given prevalence of secular thoughts and philosophy. It is, therefore, the responsibility of Muslim scholars and intelligentsia to correct what had been corrupted by secular thoughts and philosophy and to put into the right perspective what had been devalued due to corrupting the nature of time (I. A. Bakar 2012). We cannot rely much on the views of postmodernist and evolutionist thinkers who denied the Truth—the existence of God, who advanced a mechanical view of the world nature, who believed that the universe evolved by itself—that all beings and events in the universe are natural, *vis-à-vis* accidents of nature because they will certainly fail to provide satisfactory answers to contemporary problems of knowledge. Also, the reliance of naturalist thinkers that reality can only be intellectually understood from a meticulous study of the governing principles of the natural order through empirical methods have shown flaws in their theories of knowledge. This is reflected in their study of theology that the science of God was replaced by the science of Nature, the laws of God have replaced the laws of Nature, and God's power was replaced by the forces of Nature (Ali 2017).

The Challenges of a Secular Worldview

The outright rejection of revealed religions by secular worldviews, e.g. scriptures as untrue, rejection of God, prophecy, creed, and rituals,

and strong opposition to religious authority and political ideologies, which are viewed as curbing the free-thinking human mind, has further widened the forgotten truth (Bakar, 2012). Although scholars from other intellectual traditions and cultures have shown their strong opposition against Western worldviews, particularly on the intensity of the problem caused to social sciences, humanities, and natural science, no concrete modification has been done to address the crisis of contemporary human knowledge (Abu Sulayman 1995).

Devoid of true knowledge of Reality and Truth, it is unfortunate that the present education system has produced graduates without a soul (Lewis, 2006) who often questioned the unity of God and the unity of knowledge. Because of the conception of cultural relativity, the rejection of the absolute truth, that the truth is relative, that contingency is everything, meaningless and valueless, that there must be a total doubt, that there are multiplicities of truth, ethnicities, diversities, and culture, equal representation for class, gender, and sexual orientation, all these have further elevated crisis of knowledge as experienced by the modern man. Understanding the contemporary problem of knowledge and having proper intellectual responses within the framework of Islamic tradition is fundamental to every Muslim community.

The experience of International Islamic University Malaysia, ISTAC, IIIT, and other Muslim institutions of higher learning in the region have facilitated the development of a holistic framework for developing a culture of knowledge and civilization. The content of such framework includes the following (Abu Sulayman 1995; Al-Attas 2014a): First, the urgency to have a profound knowledge of the problem of contemporary knowledge and its impact on the political, economic, and cultural character of the Muslim majority and minority societies. There is a need to have a clear vision of the core of the crisis, particularly the education system. Second, the need to define and design the appropriate task which is necessary for the integration of the Muslim philosophy of education system with the mainstream education system. Muslim scholars and leaders should work together to instill Islamic visions and make them relevant in their respective societies. Third, in the quest for finding a holistic education, there is a need to train future scholars of the ummah to have a good command of the traditional methodology, and the awareness of its strength and shortcomings to properly address the legal, juristic, theological, and political disagreements among us; to

be aware that reasoning or the role of intellect is not the only source of knowledge. Extreme rationalism is to be viewed as a threat to every sound culture, tradition, and civilization. The harmony between Islamic revealed sciences and human sciences must be emphasized due to its importance in our contemporary society. Fourth, the concept of the unity of God and the unity of knowledge must be understood within the perspective of Islam as a religion, a culture, and a civilization.

Thus, the unity of creation, the knowledge of the cosmic order, and the subservience of the creation to man must have an important place in the articulation of developing a culture of knowledge and civilization. The crises brought by secular worldview-the isolation of man from his primordial nature and ethical roots have divided not only the ummah but the entire humanity. The concept of unity in life, trust (*amānah*), accountability, and the materializing of the Qur'anic concept of “*rahmatan li al-‘ālamīn*” (mercy for the entire mankind) serves as the core foundation of the culture of knowledge in Islam. While the approval of the government is required for the acceptance of the project, the discourses on protecting the unity of humanity should be given special attention due to their relevance to the pursuit of sustainable peace in the country. An exclusivist education system is often doubted for its potential to propel meaningful societal development.

On the other hand, an inclusivist education system that seeks to safeguard integrated knowledge culture is often preferred by the educated masses. The operation of such a system is only possible if the entire project and its plans are deeply embedded within the complementary relation between revelation and reason. Additionally, the humanistic dimension of entrepreneurship via education must be popularized in the new culture of knowledge to sustain the system and economically empower the marginalized Muslim communities in the region. Fifth, to conceptualize the proposed agenda of educational reform within parameters of the text-Qur'an and Sunnah and the scientific knowledge tradition of other civilizations. Sixth, it should be emphasized throughout the processes that mastery of modern and Islamic sciences are indispensable elements of the knowledge system of Islam. And last but not least, all the above strategies will remain as mere intellectual exercises in the absence of a holistic financial institution. Therefore, there is an urgency for the revival of Islamic financial institutions like *zakāh*, *ṣadaqah*, and *waqf* in the majority and minority Muslim societies.

Thus, to ‘relevantize’ the humanistic dimension of the culture of knowledge within the context of a secular state, as in the case of the Philippines, Muslim scholars and leaders must stand united in defending the integrity of the Islamic worldview that brought unsurpassable intellectual and scientific tradition in the history of human civilization. With regards to the concept of integration, whether in the context of the majority or minority Muslim societies, the concept of man, culture, and civilization must be given justice at least in the intellectual domain.

Conclusion

We have shown earlier that despite the government concession for Muslims’ development in the South, the ultimate goal of developing a culture of knowledge from the perspective of *tawhid* and Islamic worldview has never been materialized. However, former President Benigno Aquino III and then President Rodrigo Roa Duterte have shown optimism that the Mindanao conflict will be finally resolved. On October 15, 2012, the Framework Agreement on the Bangsamoro, a preliminary peace agreement between the Government of the Republic of the Philippines (GRP) and Moro National Liberation Front (MILF) was signed in the Malacanang Palace in Manila. Although there are parties who opposed the Framework Agreement, Presidential spokesperson Edwin Lacierda pointed out that the framework contained major improvements over the Organic Act of the Autonomous Region in Muslim Mindanao. This new deal is regarded by many Filipinos, both Muslims and non-Muslims as a replacement for the “failed government experiment in Mindanao,” which is currently taking place to ensure the end of the decades-long civil war in Mindanao (Abubakar 2019).

Given the depth and width of secularism in the Philippine development studies, particularly its implications for national integration, it would be more strategic for the Philippine government, intelligentsia, and policymakers to embrace a justly balanced system that was commonly shared by Filipinos before colonialism. The real challenge is how to reinvent an alternative culture of knowledge within the context of a secular state that would provide prerogatives for policymakers to accommodate the true meaning of integration of soul, intellect, and body via education.

The unresolved government policies with inherent flaws due to biases and prejudices against Muslim minorities need to be addressed

objectively with sincerity on the part of the Philippine government and the Muslim communities. To deal with social integration in its fullness, we need to have a sound knowledge of human nature of which Shariah perspective is an important dimension; knowledge about the cultural minorities and their development; knowledge of the virtues of their communities, and at the same time their inner weaknesses that can easily be exploited and corrupted by some people for evil purposes. It is important to emphasize that Muslims in the Philippines are in perpetual search of development models and thoughts. If they are not provided with comprehensive models and holistic perspectives of life, they will go for a defective role model and false system of thought. In the light of these observations, both Muslim and non-Muslim scholars and policymakers in the Philippines need to embrace a broader understanding of integration that may result in the operation of a justly balanced society in the given time and space.

Bibliography

- Abu Sulayman, 'AbdulHamid. 1995. *Islamization of Knowledge: General Principles and Work Plan*. Herndon, VA.: International Institute of Islamic Thought.
- Abubakar, Ayesah Uy. 2019. *16 Peacebuilding and Sustainable Human Development: The Pursuit of the Bangsamoro Right to Self-Determination*. Switzerland: Springer International Publishing. <http://link.springer.com/10.1007/978-3-319-53387-2> (March 1, 2023).
- Abusulayman, Abdulhamid A. 2007. *Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University Malaysia (IIUM)*. London: International Institute of Islamic Thought (IIIT).
- Ahmad, Baharudin. 2011. *Philosophy in the Age of Religious and Cultural Pluralism*. Kuala Lumpur: International Institute of Islamic Thought and Civilization.
- Al-Attas, Syed Muhammad Naguib. 1996. "A General Theory of the Islamization of the Malay-Indonesian Archipelago." In Kuala Lumpur.
- . 2014a. *Islam and Secularism*. Kuala Lumpur: IBFIM.
- . 2014b. *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. Johor Baru: Universiti Teknologi Malaysia Press.
- Ali, Muhammad Mumtaz. 2017. *Issues in Islamization of Human Knowledge: Civilization Building Discourse of Contemporary Muslim Thinkers*. Kuala Lumpur: IIUM Press.
- Al-Raysuni, Ahmad, and Nancy Roberts. 2005. *Imam Al Shatibi's Theory of the Higher Objectives and Intents of Islamic Law*. London and Washington: International Institute of Islamic Thought. <https://www.jstor.org/stable/j.ctvkjb1w9> (March 1, 2023).
- Appiah, K. Anthony. 1994. "Identity, Authenticity, Survival: Multicultural Societies and Social Reproduction." In *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann. New Jersey: Princeton University Press, 149–64. <https://www.degruyter.com/document/doi/10.1515/9781400821402-009/html?lang=en> (March 1, 2023).
- Auda, Jasser. 2008. *Maqasid Al-Shariah: A Beginner's Guide*. London: International Institute of Islamic Thought (IIIT).
- Azra, Azyumardi. 2004. *The Origins of Islamic Reformism in Southeast Asia: Networks of Middle Eastern 'Ulama' in the Seventeenth and Eighteenth Centuries*. Honolulu: University of Hawai'i Press.
- Baba, Sidek. 2000. "Integrated Knowledge in the Tawhidic Curriculum." *Muslim Education Quarterly* 17(2): 29–35.
- Bakar, I. A. 2012. "Islamic Theological Teachings on Ecology." *International*

- Journal of Business and Social Science* 3(13): 222–26.
- Bakar, Osman. 2020. “The Identity Crisis of the Contemporary Muslim Ummah: The Loss of Tawhidic Epistemology as Its Root Cause.” *ICR Journal* 3(4): 637–53.
- Bauzon, Kenneth España. 1991. *Liberalism and the Quest for Islamic Identity in the Philippines*. Manila: Ateneo de Manila University Press.
- Che Man, W. Kadir. 1990. *Muslim Separatism: The Moros of Southern Philippines and the Malays of Southern Thailand*. Oxford University Press.
- Constitution of the Republic of the Philippines*. 1986. Sec. 18, Art. X.
- David, Randolph S. 2004. *Nation, Self and Citizenship: An Invitation to Philippine Sociology by Randolph David*. Philippines: Anvil Publishing. <https://www.anvilpublishing.com/ebooks/nation-self-and-citizenship-an-invitation-to-philippine-sociology/> (March 1, 2023).
- David, Tandolf S. 2007. “An American Thinker.” *Philippine Daily Inquirer*.
- El-Affendi, Abdelwahab. 2010. *The People on the Edge: Religious Reform and the Burden of the Western Muslim Intellectual*. London: International Institute of Islamic Thought (IIIT).
- Federspiel, Howard M. 2003. “Contemporary Southeast Asian Muslim Intellectuals. In Johan Meuleman.” In *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity*, New York: Routledge Curzon, 327–50.
- Gamon, Alizaman Dumangcag, and Mariam Saidona Tagoranao. 2018. “The Role of Waqf Properties in the Development of the Islamic Institutions in the Philippines: Issues and Challenges.” *Intellectual Discourse* (26): 1191–1212.
- Gamon, Alizaman, and Mariam Tagoranao. 2017. “The Evolution and Development of Waqf Institution in a Secular State: The Philippine Case (Evolusi Dan Pembangunan Institusi Waqf Di Negara Sekular Kes Negara Filipina).” *Journal of Islam in Asia* 14: 345–75.
- . 2019. “Revisiting the Penetration of Islam in the Philippines and Its Implication for the Development of Muslim Institutions (Pengkajian Semula Tentang Penetrasi Islam Di Filipina Dan Kesannya Terhadap Pembangunan Institusi Islam).” *Journal of Islam in Asia* 16: 70–91.
- Gowing, Peter G. 1979. “Of Different Minds: Muslim and Christian Perceptions of the Mindanao Problem.” *Philippine Quarterly of Culture and Society* 5(4): 243–52.
- Hashim, Rosnani. 2010. *Reclaiming the Conversation: Islamic Intellectual Tradition in the Malay Archipelago*. Kuala Lumpur: The Other Press.
- . 2014. “The Reformation of Muslim Education in Malaysia: Ensuring

- Relevance and Overcoming Challenges.” In *International Symposium of Imam-Hatip (Vocational Religious) Schools in Their Centennial Anniversary. Istanbul, Turkey: November.*
- Hassan, Ahmad Y. 1996. “Factors Behind the Decline of Islamic Science After the Sixteenth Century.” In *Islam and the Challenge of Modernity*, Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 351–99.
- Hassan, Mohd. Kamal. 2011. *Voice of Islamic Moderation from the Malay World*. Perak: Emerging Markets Innovative Research.
- Kamali, Mohammad Hashim. 2012. *Maqasid Al-Shari’ah, Ijtihad and Civilisational Renewal*. Kuala Lumpur: International Institute of Islamic Thought (IIIT).
- Macawaris, Ali G. 1987. “Muslim Society, Higher Education, and Development: The Case of the Philippines.” In *Muslim Society, Higher Education, and Development in Southeast Asia*, eds. Sharom Ahmat and Sharon Siddique. Singapore: Institute of Southeast Asian Studies.
- Majul, Cesar Adib. 1966. “Islamic and Arab Cultural Influences in the South of the Philippines.” *Journal of Southeast Asian History* 7(2): 61–73.
- . 1976. “Some of the Social and Cultural Problems of the Muslims in the Philippines.” In *Malaysia*.
- . 1978a. *Muslims in the Philippine*. Manila: Saint Mary’s Publication.
- . 1978b. *The Contemporary Muslim Movement in the Philippines*. Manila: Saint Mary’s Publication.
- Manuel B., Dy Jr. 2011. “Philosophy and Nation Building.” In *Philosophy in the Age of Religious and Cultural Pluralism*, ed. Baharudin Ahmad. Kuala Lumpur: ISTAC-IIUM, 127–40.
- Martin, G.E., and A.S. Tumines. 2008. *Towards Peace in the Southern Philippines: A Summary of the USIP Philippine Facilitation Project, 2003-2007*. Washington DC: United States Institute of Peace.
- Mastura, Michael O. 1977. “The Philippine State and Secularized Muslim Concepts: Prospects and Problems.” *Mindanao Journal* iii: 139–45.
- . 1984. iii *Muslim Filipino Experience*. Quezon City: PDM Press Inc.
- Milligan, Jeffrey Ayala. 2002. *Teaching at the Crossroads of Faith and School: The Teacher as Prophetic Pragmatist*. Lanham, MD: University Press of America.
- . 2005. *Islamic Identity, Postcoloniality, and Educational Policy: Schooling and Ethno-Religious Conflict in the Southern Philippines*. New York: Palgrave Macmillan US. <http://link.springer.com/10.1057/9781403981578> (March 1, 2023).
- Milligan, Jeffrey Ayala. 2003. “Teaching between the Cross and the Crescent Moon: Islamic Identity, Postcoloniality, and Public Education in the Southern

- Philippines.” *Comparative Education Review* 47(4): 468–92.
- Muslim, Macapado Abaton. 1994. *The Moro Armed Struggle in the Philippines: The Non-Violent Autonomy Alternative*. Marawi City: Office of the President and College of Public Affairs, Mindanao State University.
- Nor Wan Daud Wan Mohd. 1998. *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of the Original Concept of Islamization — Kawah Buku*. Kuala Lumpur: International Institute of Islamic Thought and Civilization.
- Rodriguez, Lolita. 1992. *A Madrasah General Education Program for Muslim Mindanao*. Marawi City: Office of the Vice-Chancellor for Research and Extension, MSU.
- Safi, Louay. 2014. *The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry*. Petaling Jaya: International Institute of Islamic Thought (IIIT).
- Saravanamuttu, Johan. 2002. “Multiculturalism in Crisis: Reflections from Southeast Asia.” *Macalester International* 12(1): 34.
- Smock. 2002. *Interfaith Dialogue the Peace Building*. Washington DC: US Institute of Peace Press.
- Swain, Ranjula Bali. 2018. “A Critical Analysis of the Sustainable Development Goals.” In *Handbook of Sustainability Science and Research*, World Sustainability Series, ed. Walter Leal Filho. Cham: Springer International Publishing, 341–55. http://link.springer.com/10.1007/978-3-319-63007-6_20 (March 1, 2023).
- Tagoranao, Mariam Saidona, and Alizaman D. Gamon. 2019. “Understanding the Religious Rights of the Muslims in the Philippines: A Catalyst for Peace and Justice (Kefahaman Tentang Hak Beragama Orang Islam Di Filipina: Pemangkin Untuk Keamanan Dan Keadilan).” *Journal of Islam in Asia* 16(1): 204–20.
- Tan, Samuel. 2000. “Understanding the Mindanao Conflict: Mindanao at the Crossroad.” In Cotabato City.
- The Institute for Peace and Development in Mindanao (IPDM). “MSU-Iligan Institute of Technology | Institute for Peace and Development in Mindanao (IPDM).” *About Us*. <https://www.msuiit.edu.ph/ipdm/about.php> (March 23, 2021).
- UNDP. 2019. “Sustainable Development Goals.” <https://www.undp.org/content/undp/en/home/sustainable-development-goals/background.html> (March 17, 2021).
- United Nations. 2015. *Transforming Our World: The 2030 Agenda for Sustainable Development*.

- . 2019. “Sustainable Development in the 21st Century (SD21).” <https://sustainabledevelopment.un.org/resources/sd21> (March 17, 2021).
- Wan Daud, Mohd Nor Wan. 2012. *Knowledge Culture and the Concept of Malaysia: Building a Developed and Happy Nation*. Kuala Lumpur: Akademi Kenegaraan BTN, Prime Minister’s Department and CASIS UTM International Campus.
- Williams, Patrick, and Laura Chrisman. 2015. *Colonial Discourse and Post-Colonial Theory: A Reader*. London: Routledge.
- Yegar, Moshe. 2002. *Between Integration and Secession: The Muslim Communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar*. Lanham, Md.: Lexington Books.
- Zaide, Gregorio F. 1990. *History of the Filipino People*. Manila: Garcia Publishing Co.

Alizaman D. Gamon, *International Islamic University Malaysia, Malaysia*. Email: alizamandg@yahoo.com.

Mariam Saidona Tagoranao, *Universiti Sains Islam Malaysia, Malaysia*. Email: mariam@usim.edu.my.

Guidelines

Submission of Articles

S*tudia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal, and specializes in Indonesian Islamic studies in particular and Southeast Asian Islamic studies in general. The aim is to provide readers with a better understanding of Indonesia and Southeast Asia's Muslim history and present developments through the publication of articles, research reports, and book reviews.

The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10.000-15.000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should

be translated into English. *Studia Islamika* accepts only electronic submissions. All manuscripts should be sent in Ms. Word to: <http://journal.uinjkt.ac.id/index.php/studia-islamika>.

All notes must appear in the text as citations. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Hefner 2009a, 45; Geertz 1966, 114). Explanatory footnotes may be included but should not be used for simple citations. All works cited must appear in the reference list at the end of the article. In matter of bibliographical style, *Studia Islamika* follows the American Political Science Association (APSA) manual style, such as below:

1. Hefner, Robert. 2009a. "Introduction: The Political Cultures of Islamic Education in Southeast Asia," in *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, ed. Robert Hefner, Honolulu: University of Hawai'i Press.
2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

Arabic romanization should be written as follows:

Letters: ' , b, t, th, j, h, kh, d, dh, r, z, s, sh, ṣ, ḍ, ṭ, ẓ, ' , gh, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. *Tā marbūṭā*: t. Article: al-. For detail information on Arabic Romanization, please refer the transliteration system of the Library of Congress (LC) Guidelines.

ستوديا إسلاميكا (ISSN 0215-0492; E-ISSN: 2355-6145) مجلة علمية دولية محكمة تصدر عن مركز دراسات الإسلام والمجتمع (PPIM) بجامعة شريف هداية الله الإسلامية الحكومية بجاكرتا، تعنى بدراسة الإسلام في إندونيسيا خاصة وفي جنوب شرقي آسيا عامة. وتستهدف المجلة نشر البحوث العلمية الأصيلة والقضايا المعاصرة حول الموضوع، كما ترحب بإسهامات الباحثين أصحاب التخصصات ذات الصلة. وتخضع جميع الأبحاث المقدمة للمجلة للتحكيم من قبل لجنة مختصة.

تم اعتماد ستوديا إسلاميكا من قبل وزارة البحوث والتكنولوجيا والتعليم العالي بجمهورية إندونيسيا باعتبارها دورية علمية (رقم القرار: 32a/E/KPT/2017).

ستوديا إسلاميكا عضو في CrossRef (الإحالات الثابتة في الأدبيات الأكاديمية) منذ ٢٠١٤، وبالتالي فإن جميع المقالات التي نشرتها مرقمة حسب معرف الوثيقة الرقمية (DOI).

ستوديا إسلاميكا مجلة م فهرسة في سكوبس (Scopus) منذ ٣٠ مايو ٢٠١٥.

عنوان المراسلة:

Editorial Office:
STUDIA ISLAMIKA, Gedung Pusat Pengkajian
Islam dan Masyarakat (PPIM) UIN Jakarta,
Jl. Kertamukti No. 5, Pisangan Barat, Cirendeu,
Ciputat 15419, Jakarta, Indonesia.
Phone: (62-21) 7423543, 7499272, Fax: (62-21) 7408633;
E-mail: studia.islamika@uinjkt.ac.id
Website: <http://journal.uinjkt.ac.id/index.php/studia-islamika>

قيمة الاشتراك السنوي خارج إندونيسيا:
للمؤسسات: ٧٥ دولار أمريكي، ونسخة واحدة قيمتها ٢٥ دولار أمريكي.
للأفراد: ٥٠ دولار أمريكي، ونسخة واحدة قيمتها ٢٠ دولار أمريكي.
والقيمة لا تشمل نفقة الإرسال بالبريد الجوي.

رقم الحساب:

خارج إندونيسيا (دولار أمريكي):
PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
account No. 101-00-0514550-1 (USD).

داخل إندونيسيا (روبية):

PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
No Rek: 128-00-0105080-3 (Rp).

قيمة الاشتراك السنوي داخل إندونيسيا:
لسنة واحدة ١٥٠,٠٠٠ روبية (للمؤسسة) ونسخة واحدة قيمتها ٥٠,٠٠٠ روبية،
روبية، ١٠٠,٠٠٠ روبية (للفرد) ونسخة واحدة قيمتها ٤٠,٠٠٠ روبية.
والقيمة لا تشمل على النفقة للإرسال بالبريد الجوي.



ستوديا إسلاميكا

مجلة إندونيسيا للدراسات الإسلامية
السنة التاسعة والعشرون، العدد ٣، ٢٠٢٢

رئيس التحرير:

سيف المزاني

مدير التحرير:

أومان فتح الرحمن

هيئة التحرير:

جمهاري

ديدين شفرالدين

جاجات برهان الدين

فؤاد جبلي

علي منحرف

سيف الأمم

دادي دارمادي

جاجانج جهارني

دين واحد

ايويس نورليلاواتي

مجلس التحرير الدولي:

محمد قریش شهاب (جامعة شريف هداية الله الإسلامية الحكومية بجكرتا)

مارتين فان برونيسين (جامعة أرتيخة)

جوهن ر. بويوين (جامعة واشنطن، سانتو لويس)

فركنيا م. هوكير (جامعة أستراليا الحكومية كانبرا)

إيدوين ف. ويرنجا (جامعة كولونيا، ألمانيا)

روبيرت و. هيفنير (جامعة بوستون)

ريمي مادنيير (المركز القومي للبحث العلمي بفرنسا)

ر. ميكائيل فينير (جامعة سينغافورا الحكومية)

ميكائيل ف. لفان (جامعة فرينشتون)

ميناکو ساكاي (جامعة نيو ساوث ويلز)

انابيل تيه جالوب (المكتبة البريطانية)

شفاة المرانة (جامعة سونان كاليجاغا الإسلامية الحكومية)

مساعد هيئة التحرير:

تيسرتيونو

محمد نداء فضلان

رنغكا إيكا سافوترا

عبد الله مولاني

مراجعة اللغة الإنجليزية:

بنيمين ج. فريمان

دانيل فتريون

موسى بتول

مراجعة اللغة العربية:

توباغوس أدي أسناوي

يولي ياسين

تصميم الغلاف:

س. برنكا

ستوديا اسراميا

سثوديا اسراميا

السنة التاسعة والعشرون، العدد ٣، ٢٠٢٢

مجلة إنءونيسية للءراساء الإسلامية



FOLLOWING THE GLOBAL REJECTION: THE MOTIVES OF MAJELIS ULAMA INDONESIA'S FATWAS ON AHMADIYAH

Fariz Alnizar, Fadlil Munawwar Manshur, Amir Ma'ruf

REDEFINING MANHOOD AND WOMANHOOD: INSIGHTS FROM THE OLDEST INDONESIAN MUSLIM WOMEN ORGANIZATION, 'AISYIYAH

Siti Syamsiyatun

ليباران كرانجان: التاريخ المحلي لتقاليد
مجتمع بوهون في جاوة الغربية
ديان ياسمينة فجري وسوزانتو زهدي
