



THE EFFECTS OF CHRISTIAN COLONIZERS TOWARDS MUSLIM COMMUNITIES IN THE PHILIPPINE ISLANDS: STUDY ANALYSIS

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ABSTRACT:

This paper examines the Effects of Christian colonizers Towards Muslim Communities in the Philippine Islands; it will clarify the first inhabitants and Native Peoples of the Philippine Islands before the coming of Christian colonizers. The tendency of giving priority to discuss the impacts of colonization Towards Muslim Communities in the Philippines as a study analysis is to clarify and trace the Hidden History of the Muslim Filipinos. To address this limitation, an analytical study is conceived to foreground the impacts of colonization towards Muslim Filipino and to show the colonial's method of Liquidating Islamic Religion in the Philippines by Christian colonizers. The objectives of this study are to identify and trace the first settlers who came first to the Visayas and Luzon and to show the first Rajahs or Kings in the Philippine Islands before the coming of Spaniard and American colonials, and to show the real history of the Philippine Islands. Discourse Analysis will use in this study in order to identify the impacts of colonization, contextualizing and examining, synthesizing and understanding/confirming/clarifying the reality of the Impacts of colonization Towards Muslim Filipino communities. The study single out first; that the Impacts of colonization towards Muslim Communities in the Philippines are no contradictory between the Muslim Filipinos about its impacts. At the end, the study gives the clear framework of the impacts of the colonization towards Muslim Filipino communities all over the Philippines.

KEY WORDS: *Philippines, First Settlers in the Philippines, conspiracy to liquidate Islam, Effect of colonization.*

1. INTRODUCTION:

The study of the impacts of colonization in the Philippine Islands is one of the important histories in Asian countries. It was written in the history that the Philippines were Islamic Kingdom before the coming of colonial from Spain, Japan and America (Alonto 1972 & Marohomsalic 2001). The Islām is the first religion to come to the Philippine Islands and has very strong impacts to the Muslim Filipinos such religious, economic and socio-political affairs, very few studies have been conducted on individuals who have contributed to the history of the impacts of the colonization in the Philippines (Alonto 1972; Angeles 1986 & Belinda 1993). The tendency of giving priority to discuss about the impacts of colonization in the Philippine Islands is to know the secret ideas, ways and effects of colonizers, and to know the first settlers those who came first to the Philippine Islands before

the coming of colonial from Spain, and America (Alonto 1972; Belinda 1993 & Marohomsalic 2001). The next topic will discuss about the reality of the Philippine Islands.

2. CONCEPTUAL BACKGROUND:

2.1 PHILIPPINES:

The Philippines is a new nation. It was carved out of the former colony of Spain which was ceded to the United States of America by the Treaty of Paris in December 10, 1898 (Alonto 1972 & Belinda 1993). It is composed of cluster of over 7,000 islands located north of Indonesia and southeast of the mainland of Asia. It is located a little north of the equator, bounded on the north by the north China Sea; on the east by the western limits of the Pacific Ocean; on the south by the Celebes Sea and on the west by the south China Sea. The islands are clustered together and surrounded completely by water. In some cases, the distance between the islands is considerable. Lying squarely on the tropical region, it has a tropical climate and is natural resources. Its island seas are very rich in marine resources. Presently, the so-called Philippine people total current population 2016: 102,469,665, more or less, living in all the habitable islands in the Archipelago. They are divided into 87 linguistic groups but the main ethnic groupings are the following: the Tagalog, which are found mostly in the central portion of the island of Luzon; the Ilocanos, found in the northern part of Luzon; the Bicolanos, also found in central Luzon; the Visayans which in turn, is divided into three main subgroups known as the Cebuanos, the Ilonggos, and the Samarens all found in the islands lying in central Philippines; the Maranaos, the Maguindanaos, the Tausogs, the Samals, the Iranons, the Yakans, and several other groups found in southern part of the Philippines, particularly in the islands of Mindanao, Basilan, Palawan and the Sulu archipelago.

before the coming of the colonial from Spain and America, the Philippine Islands is Islamic country, but after the Philippines was colonized by Spain and America, the inhabitants people was divided in to two main religious groups such as the following: Christians and Muslims. The Christians compose of overwhelming majority of the population, being almost 85 per cent thereof, while the Muslims compose about 15 per cent (Alonto 1972). So after I mentioned the reality of the Philippine Islands, I will discuss the first settlers who came to the Philippine Islands before Christian colonial.

3. METHODOLOGY:

The design of this article is interpretive and qualitative investigation of a single case, Christian Theologians Views on the Doctrine of Trinity in the Islamic Philosophical Criticism. A critical sampling is use because it is in need to criticize the trinity. The interpretive and criticizing the trinity falls within the theoretical tradition of discourse and language. In interpreting the trinity, a framework was conceptualized, integrating three interrelated discursive concepts: text, context and inter textually.

4. RESULT AND DISCUSSIONS:

4. THE FIRST SETTLERS CAME TO THE PHILIPPINE ISLANDS:

It was written in the history that the Philippine islands was colonized by Muslim settlers, and it was Islamic Kingdom for more than three hundred seventy one years before the coming of Spaniards headed by Ferdinand Magellan to the Philippines in 1521 (Alonto 1975 & Alonto 1973). The archipelago whose islands stretch from Luzon (northern part) and Mindanao (southern part) was already inhabited by Muslim settlers who identified themselves as members of the barangays, banuas, and kampongs (Alonto 1975 & Alonto 1973). Each of these consisted of about hundred families and headed by a king or datu (chieftain), or rajah (Alonto 1975). There were a few cases of big settlements which became a confederation of barangays in the Island of Panay (Central Philippines), the Maja-as confederation ruled by Datu Sumakwel (Cesar 1987 & Peter 1968). When the other group

of Spaniards arrived at Luzon in the central of the Philippines in 1565 under the leadership of Legaspi, the Sultanate of Sulu, Maguindanao and Buayan represented centralized principalities, each claiming loyalty from numerous barangays to several islands in Mindanao, the Philippines (Alonto 1972 & Alonto 1975). Aside from that, there were confederations of kampongs which had Sultāns as their rulers in the Lake Lanao region. The Muslim socio-political organizations were called sultanates, datus, and barangays (Alonto 1975 Marohomsalic 2001). There were four recognized tribes in the Mindanao: Maranao, Maguindanao, Tausug, and Samal (The Bishop-Ulama Forum 1986). Each of these tribes was divided into sultanates, and each sultanate had a sultān as ruler, Maranao had four sultanates; (which called pata pangampunganao).

sultanates; and Tausug and Samal were under a single sultanate, that of Sulu (Alonto 1972, Peter 1988 & Peter 1968). The Islamic education and theology has planted to the Philippine Islands before the coming of Ferdinand Magellan and Christianized indigenous people of the Philippine Islands. Nowadays, the Islamic education in the Philippines replaced by Christian education or western education since the coming of Ferdinand Magellan and forced the Filipino people in the Philippines to leave their Islamic belief and education by killing them (Alonto 1972; Alonto 1975 & Marohomsalic 2001). So it is very clear that the first native inhabitants the Philippine Islands were Muslims and I believed that first settlers who came to the Philippine Islands were Muslims but their belief was mixed with un-Islamic belief. So the impacts of the first settlers who came to the Philippine Islands is peace, they Islamized Philippines before the coming of the Spain and American Christian colonizers.

Other settlers came to the Philippine Islands before Ferdinand Magellan come to the Philippines in 1521 and landed in Visayas Island at Cebu (Marohomsalic 2001). If we refer to the history, the historians' books will tell us the true that the first inhabitants and occupied the Philippine Islands were Muslims, so it is worthy to mention here that The Free Encyclopedia Online provides information on the genealogy of early Muslim rulers who settled in Visayas Islands, Philippines. The history says that Sri Lumay is the first who migrated to Visayas Islands from Sumatra, Indonesia, before Magellan come to the Philippine Islands. One of his sons is Sri Alho, who ruled a land known as Sialo which included the present-day towns of Carcar and Santander in the southern region of Cebu. His other sons is Sri Ukob who ruled a kingdom known as Nahalin in the north which included the present-day towns of Consolación, Liloan, Compostela, Danao, Carmen and Bantayan. One of his sons Sri Bantug, who ruled a kingdom known as Singhapala in a region which is now part of Cebu City, who died of disease and was succeeded by his son Sri Hamabar, also known as Rajah Humabon. Sri Bantug had a brother called Sri Parang, the limp, but could not govern his kingdom because of his infirmity. Sri Parang handed his throne to his nephew Humabon as regent and became the King of Cebu Islands. Sri Parang, the limp, also had a young son, Sri Tupas, also known as Rajah Tupas who succeeded Rajah Humabon as king of Cebu, The Free Encyclopedia Online.

It is very clear that the first one who migrated and settled at Visayas Island in the Philippines was Sri Lumay, from Sumatra, Indonesia. Sri Lumay was a Muslim but his belief is mixed with un-Islamic belief, so Ferdinand Magellan came to the Visayas Island in 1521 and tried to Christianize the Inhabitant peoples who residing in that area. But unfortunately, Magellan was killed by Lapu-Lapu when he tried and forced Lapu-Lapu to change his religion from Islamic religion to Christian religion. This is the clear proof that the Cebu Island was Islamic Kingdom ruled by Raja Humabon or King

Humabon, the son of Sri Bantog, and Sri Bantog was the son of Sri Lumay, a Muslim from Sumatra, Indonesia. So if we move to other Island of the Philippines such as Luzon Island, we will trace that the first inhabitants of that Island were Muslims. It is very clear that the Visayas Islands was Islamized by Sri Lumay and his children before Ferdinand Magellan came to that Island and impacts of their Islamic government during their reign was peace even though their belief is mixed with un-Islamic belief. They never attacked any other tribes residing at Visayas Islands. It is worthy to mention, by the middle of the 16th century, the Visayas Islands had principalities ruled by Muslim inhabitants residing in that area. The paramount chief of Bohol was a Muslim Rajah named Sarriparra (Saripada) and one chief in the Bicol Peninsula was a Bornean ancestry. And the one who succeeded Rajah Humabon as a King in Cebu was Sri Tupas. The King of Mactan Island was a nobleman of Bornean ancestry, Sri Lapu-Lapu who killed Magellan (Marohomsalic 2001 & Belinda 1993). This short history about Visayas

Islands tells us that the first rulers in those Islands were a Muslim not Christian. It is very clear that the King of Mactan Island was Sri Lapu-Lapu. He Islamized that Island and never attacked any other tribes those who living at Mactan Island but when Ferdinand Magellan came to Visayas Islands and converted many Muslims to Christian religion by forced specifically Rajah Homabon and his wife; he asked all of his followers to help him in order to attack Lapu-Lapu at Mactan Island until Ferdinand Magellan was killed by Lapu-Lapu Marohomsalic 2001). So the impacts of first settlers at Visayas Islands is peace which is Islamic religion and the island already Islamized by the first settlers before the coming of Christian colonizers headed by Ferdinand Magellan from Spain and followed by American colonizers.

It is worthy to mention that The Free Encyclopedia Online provides information on the genealogy of early and first Muslim rulers who settled in Manila, Luzon, Philippines. The record shows the rulers in this order. The first Muslim ruler was Lakan Timamanokan who ruled in 1150. His reign lasted for fifty years, and his successor was Rajah Alon, his grandson, also known as the King of Tondo. The reign of Rajah Alon started in 1200. The next name that appears in the list is Rajah Gambang who ruled from 1390-1420. He inherited the title of King of Tondo because he was the grandson of Rajah Alon. Rajah Gambang was the father of Dayang Kaylangitan. His long reign was shared with Rajah Lontok who ruled from 1430-1450. Rajah Lontok was also the King of Tondo and Brunei, the consort of Dayang Kaylangitan,¹ the eldest daughter of Rajah Gambang. After her husband's reign in 1450, she became the Queen of Tondo. Dayang Kaylangitan was succeeded by her son Rajah Sulaiman the first, King of Tondo and Namayan, 1515-1558. The successor of Rajah Sulaiman was his sons, Rajah '1 Offsprings of Rajah Lontok and Dayang Kaylangitan are the following: Dayang Panginoon, Dayang Lahat, Rajah Sulaiman 1, and Gat Kahiya, The Free Encyclopedia Online.'

Sulaiman II or Rajah Matanda, the chieftain of Tondo and Namayan who ruled from 1558-1571 and also Rajah Lakan Dula King of Tondo who became the King of Tondo. Rajah Sulaiman II ceded his authority to his nephew, Rajah Sulaiman, the King of Maynila, who ruled from 1571-1575. His successor was Datu Magat Salamat who ruled from 1575-1589. Datu Magat Salamat was one of the four sons of Lakan Dula, the chieftain of Tondo and Maynila. From then on, the successors of the mighty Royal House of the Kingdom of Tondo came from Lakan Dula's descendants, marking the ten (10) Rajah Nate all over the Philippines, until the downfall of the Islamic kingdom The Free Encyclopedia Online. Based on this short history, it is very clear the genealogy of Ruler in Manila, and it is confirm and clearly that the first settlers who Rule in Manila were Muslims and established Islamic Kingdom before the coming of colonizers from Spain and America with the help of their alliance around the World. Moreover, in Luzon, we traced that Muslim nobleman of Bornean ancestry had already established rule over the the Tagalog inhabitants of Mindoro and the surrounding islands, the districts around Balayan Bay in Batangas, and the Manila region as well as Pampanga on the northern shores of Manila Bay. Settlements in Pangasinan, present Urdaneta in particular, were under Muslim rule too (Marohomsalic 2001). This is ample proofs and evidences that the rulers in Luzon Islands were a Muslim Filipinos before the coming of Ferdinand Magellan to the Philippine Islands in 1521. So the impacts of the first Muslim settlers who residing in Luzon Islands was Islamic peace whereas they Islamized and established Islamic Kingdom in Luzon Islands and this is undeniable because the history telling us about the first settlers and their impacts all over the Philippine Islands. So it is very obvious that the first Muslim settlers in the Philippine Islands never conveyed their message by fighting across the history in the Philippines but when the Christian colonizers headed by Ferdinand Magellan conveyed their message by force, killing the Muslim inhabitants and burning their houses, and Islamic institutions such Mosques and others.

5. THE CONSPIRACY TO LIQUIDATE ISLAM IN THE PHILIPPINES:

The purpose of the Christian Spaniards coming to the Philippine Islands was to liquidate and convert the Muslim Filipinos from Islamic religion to Christian Catholicism religion and to spread the imperial domains of the Spanish crown around the world. The first colonizer came to the Philippine Islands is Spaniards headed by Ferdinand Magellan and landed one of the islands at Cebu in 1521 (Angeles 1986; Belinda 1993 & Marohomsalic 2001). It is very clear that the Spanish Chroniclers had pointed-out in several times that had the Spaniards did not come as

same with the arrival of Legaspi and Ordaneta, the entire Luzon and the Visayas already covered by Islamic religion (Alonto 1972 Maromsalic 2001).

Conspiracy to Liquidate Islam in the Philippines, it was written in the history clearly that the Spaniards who first initiated conspiracies to eradicate Islamic religion in the Philippines. The Christian nature of colonization in the Philippines confirmed the intention of the Spaniards which was to convert Muslim Filipinos to Christian religion and remove all Islamic institutions through killing and destruction (Angeles 1986 & Alonto 1972 & Alonto 1972). It is worthy to mention that one of the colonizers of the Philippines in the year 1600s, Antonio de Morga confessed and recorded that it was very almost impossible to remove the religion of Islām in the Philippines in the same way that the Spaniards met hardships in fighting the Filipino Muslims in Mindanao and Sulu. Antoneo de Morga described that the coming of the Spaniards was intended to quell and stop the Islamic expansion to the North and that such action was premised on divine will. However, the Muslim Filipinos took this as a challenge to their Islamic faith based on the Holy Qurān and sunnah of the Prophet Mohammad peace be upon him (Alonto 1972). It was the belief of the Spaniards who arrived in the Philippine Islands in 1565 that their fight against the Muslims of Southeast Asia was part of the crusader wars which were wage among a different race. It was manifested this continuity through given the name of native Muslim Filipinos inhabited in the Philippines 'Moros' in order to emphasized that the Muslim Filipinos was belonged to the same belief and spiritual community of Spanish Arabs and North Africa (Alonto 1972 & Marohomsalic 2001).

The struggle of the Muslim Filipinos in the Philippine Islands against the Spaniard colonizers can be regarded a part and parcel of over-all resistance of Muslim Filipinos against western imperialism, colonialism, and Christianity in Southeast Asia. As it was the matter that Islam had become a cherished way of life that had to be defended at the cost of one's self, family and property (Alonto 1972). In that when religious motive predominated, elements of Islam became blended with patriotism, home defence, and even loyalty to leaders. So Islamic religion made up of the major ideological force and provided parts of elementary form of nationalism against Western Imperialism, colonialism and Christianity that in the sixteenth century were the invading the Malay lands. Contentiously, the fight of Muslim Filipinos in the Philippine Islands cannot be considered as an isolated phenomenon but must be viewed as an important facet in the general struggle of the Muslim Malays against Western imperialism (Alonto 1972 & Maromsalic 2001).

It becomes clear therefore that the intention of Spaniards' invasion was to change the Islamic faith of Filipino Muslims to Christianity and to stop the expansion of Islamic religion all over the Philippine Islands. For instance, in the islands of Mindanao, the Spaniards faced the ire of Moro Muslims who were ready to fight back and defend Islamic religion to the last drop of their blood (Alonto 1972 & Maromsalic 2001). It is this Christian nature of colonization that made Muslim Filipinos to continue the struggle by our Muslim ancestors in Mindanao Islands. The Maranao scholars re-awakened each other specially the Muslim youth and the entire Muslims in the Philippines in order to pursue their Islamic learning and education (Alonto 1972; Angeles 1986 & Marohomsalic 2001).

It was mentioned that there was a conspiracy to liquidate Islamic religion both in the local and international front and this is well plan by disbelievers in order to destroy Islamic religion and it was carried out through execution and destruction. Based on this problem, our ancestor's response was to call upon Muslim Filipinos and the Muslim Ummah around the world to stop these sadistic activities because it was purposely divisive to national unity and a threat to Islamic religion (Angeles 1986 & Alonto 1976). So our ancestors focused their reaction to disbelievers by learning Islamic and western education, because they think; when Filipino Muslims are reeducated, they will show that Islamic religion is the religion of all humanity around world and they think that through Islamic education we can achieve our Islamic peace (Alonto 1971). During reign of Ferdinand E. Marcos, our ancestors clearly criticized him because of his plan to remove and displace Muslim Filipinos through his resettlement program such declaring martial law and killing Muslim Filipinos at Mindanao Islands (Belinda 1993 & Marohomsalic 2001). By exposing Marcos covert strategy, our ancestor's leadership that is grounded based on Islamic religion gained strength among their Muslim community through helping each other and confronting the

Christian colonization (Macaraya 1988 & Manzoor 2005). Our ancestors took the world as the stage where the “conspiracy” to abolish the Islamic religion in the Philippines was revealed and discussed (Alonto 1972 & Maromsalic 2001).

It was written in the History clearly that the movement of the Spanish colonizers in their attempt to Christianize the Muslim Filipino inhabitants in the Philippines by killing and to persecute those who showed resistance to their missionary work in their respective place (Belinda 1993; Alonto 1975 & Anlto 1976). So after the Spanish colonizers and controlled many areas in Central Philippines such in Visayas state, they shifted their attention to the flourishing sultanates and kingdoms in the northern and southern part of the Philippine Islands (Alonto 1972). At that time, Manila was the Islamic Kingdom ruled by Rajah Solayman in the Luzon Island in the North of the Philippines (Belinda 1993 & Marohomsalic 2001). The Spaniards immediately sent an expedition composed of Spanish soldiers, with freshly-conscripted recruited native warriors and galley-rowers under the leadership of the Spanish Captain Juan de Salcedo in order to eradicate Islamic Religion in the Philippine Islands (Marohomsalic 2001). This is strong proof and evidence that Spanish colonization was a bloody one because the people were killed by Spaniard colonizers was uncountable. So it is very clear that the intention the colonizers from several part of the world are to remove the Islamic religion. It is worthy to mention, that if we read the history; the Islamic religion never and ever colonized the Philippine Islands by killing the Filipino Inhabitants in the Philippines. As stated in the Previews page, it is very clear that the Spanish’s mains motivation in the Philippines was to convert Inhabitant Muslim Filipinos to Christianity religion and expand the colonies of Spain. They imposed Christian religion upon the inhabitant Muslim Filipinos and other pagan tribes in the Philippines and they put to the sword those who refused to accept the Christian religion. The colonizers both Spaniards and Americans started to eliminate and destroy the Islamic religion via converting the Muslim Filipinos from Islam to Christian religion and through burning the Islamic institutions in the Philippines starting since when Magellan came to the Philippines in 1921 (Marohomsalic 2001). If we count the Islamic institutions was destroyed by the colonizers and the peoples were killed from the time of Spain and American colonial in the Philippines until now; we cannot count it

6. THE EFFECTS OF COLONIAL POLICIES ON MUSLIM COMMUNITIES:

The colonial-imperial policies of the Spaniards were carried on by the Americans through benevolent assimilation. The unjust policies were divisive to the internal affairs of the people, and Spain’s colonization has left an emotional scar that throbs until now – the attack on Islamic religion. Spain, inspired by territorial subjugation and burdened by the European Christian way of civilization, succeeded even before the close of the sixteenth century to colonize, catholicize and Christianize the people in Luzon, Visayas and Mindanao (Alonto 1996 & Belinda 1993). Some of the effects of colonization towards Filipino Muslims can be categorized as the following:

6.1 First, the loss of Islamic sovereignty, before the advent of Americans at the close of the nineteenth century, several independent Moro Muslim sultanates and principalities existed in southern Philippines and continue to remain unconquered by Spain, particularly in the Islands of Mindanao such as Marawi city now known Islamic city of Marawi (Alonto 1996; Angeles 1993 & Maromsalic 2001). This shows that the cause of Muslim Filipinos’ diaspora in the Philippines was the loss of their sovereignties, sultanates, powers and Islamic education. The same scenario happened during American colonization. The Spaniards and Americans treated the Muslim Filipinos inhumanely (Alonto 1972). They killed innocent Muslim Filipinos including men, women, and children. They persecuted Islamic religion by burning mosques, madāris, houses, and institutions and more significantly, they liquidated Islamic religion by converting them to Christianity by force as mentioned early (Alonto 1985 & Belinda 1993). These incidents led our ancestors to struggle and fulfill his efforts to reform, resolve and re-establish the foundations of Islamic religion through re-establishment of Mosques, madāris, universities such Jāmī’atu al-

Filippin al-Islāmia, and Ansār al-Islām Movement as well as other Islamic institutions in the Philippines specifically in Mindanao Islands. Another effect of American colonization was the loss of the Moro Muslims “homeland”. The fact, the whole of Mindanao and Sulu archipelago was “owned” by the Moro Muslim communities as implied by the power of the sultanates (Alonto 1996 & Marohomsalic 2001). It is clear the Muslim Filipinos lost their Islamic sovereignty, their ancestral land, and their Islamic education. The major calamity among Muslim Filipinos was driven out from their respective territories through the Armed Forces of the Philippine Government (Alonto 1996). The government also encouraged the migration of Christian settlers from Luzon, and Visayas to Mindanao thus dividing the land holdings. With the financial and military support of private sectors, settlers continue to stay in Muslims areas claiming that they were the original inhabitants in Mindanao Islands (Alonto 1972). Currently, the Philippine Government seizes the ancestral lands of Moro Muslim Filipinos in every possible way (Alonto 1972). The Philippine Government organized the Ilaga movement in order to kill and control Muslims’ landholdings in Minsupala region by force until our present time (Alomto 1996).

6.2 Second, the loss of Islamic cohesion, the American colonization, representing the Western Christian Imperialism, is the champions of the Machiavellian policy of “divide and rule” (Alonto 1996). This policy was fully adopted and applied on Moro Muslim Filipinos in the Philippine Islands specifically in Mindanao, Sulu and Palawan. Prior to the arrival of Spaniards and American colonizers to the Philippines, Moro Muslim Filipinos enjoyed strong Islamic cohesion and mutual support (Alonto 1972). Side by side, they strengthen their Islamic brotherhood and defended their Islamic religion but following the American’s divide and rule policy, they became scattered, and the result was disunity among their ranks in Minsupala region until our current time (Alonto 1996). To solve this fragmentation, Muslim youths are required to strengthen and re-establish their Islamic cohesion, and re-establish Muslim associations in the Philippines and internal solidarity are important through Islamic guidance based on the Holy Qur’ān and the sunnah of the Prophet Mohammad peace be upon him.

6.3 Third, loss of Islamic awareness, Muslim Filipinos lost their Islamic awareness because of their long fight against two colonizers: the Spaniards and the Americans and this is the most tragic and became apparent at the close of the American rule in the Philippines specifically in Minsupala region (Alonto 1996). The colonizers’ mission and vision in the Philippines succeeded to remove the strength of the Islamic religion from the heart of Moro Muslim inhabitants. To solve this problem, Muslim Filipinos need to re-awaken the new Muslim generations and instill into their minds and hearts the idea that modern Islamic education based on the Holy Qur’ān is the best solution to solve their many problems in this universe.

It was mentioned that the influence of different Christian missions, particularly the Catholic Church on government policies after the American rule, became more powerful until our present time. It is confirmed that this was evident in the political, economic, cultural and western educational fields. Politically, the Philippine Government and the major political parties succeeded in implementing policies that are discriminatory to the Muslim Filipinos in the Philippines (Alonto 1975 & Angeles 1986). Economically, through governmental laws and policies, Muslims lost their ancestral holdings. In the last three decades, since the arrival of Christian settlers to the Muslim communities in the Philippine Islands and specifically in Minsupala region increased tremendously. The once Muslim-dominated areas were saturated by Christian settlers, and the Muslim Filipinos became the “minorities” (Alonto 1975 & Angeles 1986). Their landholdings reduced to areas below subsistence level in most communities in the Philippines. Culturally, through governmental policies and activities of religious missionary societies, Muslim Filipinos become uprooted from their Islamic cultural moorings and habitat. Coupled with the western educational system, prejudices against the Muslim Filipinos continue and the divide led to tension and distrust until our present time (Alonto 1972 & Alonto 1975). Colonial rule destroyed the old Muslim Filipino Sultanate and tried to abolish Muslims’ Islamic beliefs (Alonto 1996; 1984). The Philippine Government seized Muslims’ own landholdings by force, and left nothing with their lives, honor and property (Alonto 1972 & Alonto 1975). Worse were the injustices concerning the destruction of the old Islamic educational systems and their replacement with new system of western education with entirely different moral values and cultural norms (Alonto 1975).

It is worthy to mention that the western education was an instrument of estrangement. It could alienate the present generation of Moro Muslim Filipinos from their rich cultural heritage and from their Islamic tradition (Alonto 1972). If these were not addressed, the future Muslim Filipinos would be ashamed of their own history and traditions and disrespectful to their own culture. The divide and western rule policy had ridiculed the Islamic laws and principles, banished the sense of holiness from Muslims' hearts, and painted Islamic religion in the darkest colors possible so as to make it repulsive. People would look down upon it and in due course, throw it away (Angeles 1986; Alonto 1975 & Alonto 1996). To solve the effects of western Colonial-Imperial policies on Muslim community in the Philippine Islands, it is obligatory to return back to basics teaching of Islām in order to make clear upon the Muslim Filipinos that Islamic ways of life suit them better than those of the Spaniards, Americans and Japans. The educational strategy accepted in the Philippine Government left Muslim students ignorant about the reality of Islamic religion (Alonto 1973 & Angeles 1986). Muslim students were never told the teachings of Islamic religion, socio-economic and Islamic educational system of government or a constitution, the basis for internal and external strategy, a system of education, or a complete way of life (Alonto 1972 & Alonto 1996). It is clear that all of the instruments employed by the colonizers to subjugate Muslim Filipinos in the Philippines and erase Islamic religion, so the western education was the most potent (Alonto 1972 & Alonto 1975). Therefore, it is also through Islamic education that the mistakes of the past can be rectified (Alonto 1971 & Alonto 1973). And above all, it is the causes that our ancestors return back to Islamic teachings based on the Holy Qur'ān and the sunnah of the Prophet Mohammad peace be upon him. To solve the effects of colonialism was in the belief that Muslim Mindanao should return back to the religious teachings of Islamic religion as mentioned previously. The other best way to solve the western colonial effects is to wake-up Muslim generations encourage them to seek Islamic education in various disciplines and practice the teaching of Islamic religion in their daily life (Macaraya 1988). Although there is wisdom in making our past as guide towards the future, the present generation should take the challenge of re-establishment of several Islamic institutions in the Philippine Islands in order to erase the effect of Spaniards and American colonialism (Alonto 1996; Alonto 1975 & Maromsalic 2001).

5. CONCLUSION:

The impacts of the first Muslim settlers in the Philippine Islands was peace and they Islamized all over the Philippine Islands before the coming of Christian colonizers and they never conveyed their religion to other tribes by forced, killing and burning houses and any institutions while the impact of the Christian colonization towards Muslim inhabitants in the Philippine Islands is a multifaceted framework that has its roots in colonialism; it is the historical causes of disintegration and fragmentation between Muslim and Christian Filipinos. The Spaniards and American's intensive missionary and military campaigns through killing the Muslim Filipinos in order to spread the Christian religion, in the early 16th century displaced the sultanate system and raised the flag of Christianity against Islamic religion. Despite fierce resistance against the Spanish and American colonizers, the Muslim Filipinos succumbed to the mighty Spain and American military, except in Mindanao, where Islamic religion triumphed, with some setbacks. The American's benevolent posture to educate the people in the 20th century has eroded the cohesion among the Muslim Filipinos, and the promise of democratic reforms led to collaboration and resulted in military clashes. These centuries of subjugation and persecution provided the historical perspective to use the political advantage in the Philippine Government. The cancerous problem between Muslims and Christian majority will be solved through seeking Islamic and western education as integral in improving the people's lives in Mindanao and all over the Philippines.

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