

RANAO WAVES

THE OFFICIAL PUBLICATION OF RANAO COUNCIL, INC.

July - September 2021





about the **Ranao Waves**

The Ranao Waves is the mouthpiece of the Ranao Council, a civic-service oriented organization with the reformation of the Muslim communities, Ranao area in particular as its major thrust. As such, the “Waves” publishes articles about issues and events with far reaching implications on the lives of the Maranaos. Furthermore, the Council does not only look at the waves with wonder and amazement and sometimes with terror as they rush onward to the shores and smash against the rocks and ebb away but takes a bolder step by looking down deep beneath the waves with the hope of finding out what must have caused them. So here too are some attempts at analysing the conditions in which the Maranaos find themselves today.

the Cover



This issue features the banner story “Life is a Wave: The Case of Ranao” which is complemented by its cover photo – an original painting by Bati Omar Khalid depicting the waves of Lake Lanao. These and more you will see in every page of this issue.

EDITOR'S **note**

Al Gharawaini!

This is a story of two bright stars.

It is an absolute pleasure to lead an editorial board committed to making a publication that is both stunning and nostalgic, a publication that will be both online and in print.

This maiden issue of the Ranao Waves, as it now transforms into a digital magazine from its former newspaper tabloid form, is a product of both the past and the present, the young once and the young ones. Through the guidance of our elders in Ranao Council, especially the Committee on Publication and the regulars of the RC Sunday Kumustahan, the Ranao Waves is once again revitalized, more than just being revived.

Seven years since its last publication in 2014 and forty-one years after its first publication in 1980, the Ranao Waves is awaited with much interest and excitement. Hence, the Editorial Board has not only dedicated time on writing the content articles but also worked on establishing a system as articulated in an Editorial Policy. Part of this is the periodic release of the Ranao Waves every three months.

As a publication, we do not advocate for any specific political ideology nor tolerate any wrongful, harmful and denigrating contents. Thus, we exercise utmost diligence in editing or doing what's necessary without compromising the freedom of speech and expression of the contributors and the writers. In this issue, you will read strikingly apt articles that are called for by the current times. The authors have painstakingly elaborated on a perspective that they want the readers to consider as they assert their sole responsibility to that as their own personal opinion, which should be distinguished from that of the publication.



Collaboration was the hallmark of our team and we are inspired by the multitude of voices that were articulated in this publication. From the research abstracts on the IDPs of Marawi and on development of Zakat to the opinion articles on modern day parenting and breaking the corruption chain, we have also greatly considered your reader's experience on appreciating further the beauty of our own culture through the sections on Pananaroon, the Meranaw language and Sarimanok in Flight. Likewise, we thought of giving you a visual overview on the significant dates related to the 2017 Marawi Siege.

Like that of Betelgeuse and Rigel in Orion, this issue features the banner story "Life is a Wave: The Case of Ranao" which is complemented by its cover photo – an original painting by Bati Omar Khalid depicting the waves of Lake Lanao. These and more you will see in every page of this issue.

It is our fervent hope that you take time to go through each content and share with us your comments and critiques to continuously improve our craft at the Ranao Waves.

Enjoy reading!

A handwritten signature in dark ink, appearing to read "EXAN".

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The Development of Zakat and its Implications for Islam in Southeast Asia

An Excerpt from “Zakat and Poverty Alleviation in a Secular State”
Studia Islamika, Indonesian Journal for Islamic Studies, Vol. 25, No. 1, 2018

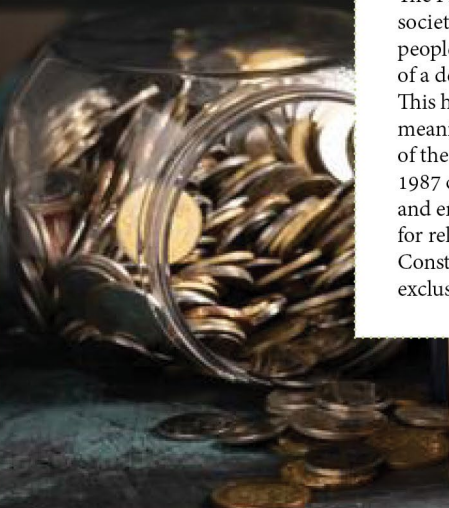
by ALIZAMAN D. GAMON & MARIAM SAIDONA TAGORANAO

The Quran delineates the position of zakat as the third pillar of Islam. Zakat is a vast concept that denotes the act of ‘spending in the way of Allah’, which is meant to purify one’s self and wealth, freeing one from the danger of arrogance due to worldly possessions and, thus, inculcating discipline and humility. Unlike charity or any charitable activities, which are given as an act of kindness and generosity, zakat, on the other hand, is regarded as a mandatory religious obligation on every Muslim believer (Al-Quran, 9:71). The shari’ah specifies regularly giving 2.5 per cent of one’s net wealth every year to fulfill the economic needs of the eight categories of the recipients of zakat: masākin (the destitute), fuqarā’ (the needy or poor), ‘āmil zakāh (the alms collectors), fi sabīlillāh (in the path of God), ghārim (people burdened with debt), ibn al-sabil (the wayfarers), riqāb (people in bondage or slavery), mu’allaf (those who have inclined towards Islam (Al-Quran, 9:60). All financially capable Muslims, whether they constitute a majority or minority Muslim society, are obliged by the shari’ah to pay zakat annually so that the specified role of the socio-economic security of Islam can be fulfilled (Ali 2016). Islam views poverty as a serious social problem. The Prophet used to remind his companions about the trials and affliction that poverty causes in life. The Prophet asked God: “O God! I seek refuge from kufr (disbelief) and poverty” (Al-Sijistānī 1990).

It is indeed humbling to understand that meaningful economic growth, progress, and change hinges on religiosity and personal beliefs. There are few studies that suggest the Islamic identity of the state and the willingness of its populace to give zakat to an organized bayt al-māl reinforces the equity effect of zakat management. The potential role of zakat in curbing all forms of social inequalities could be realized if it is part and parcel of an Islamization process (Marunung 2013). The crystallization of the history of human social-economic development can be appreciated from the intrinsic features of the dīwān that was established by the companions of the Prophet Muhammad (s.a.w). The dīwān was entrusted to look after the operation of baytul māl (the treasury) by closely monitoring the wealth derived from zakat, sadaqah, khums, jizyah, ‘ushr, etc. The continued trends of economic uncertainties brought by the greed of materialism have troubled many Muslim and non-Muslim societies to meet their basic human needs: food, clothing and shelter (Al-Ghazālī 1982).

The growth of a nation by means of upholding the central objectives of the Shar’iah – protection of religion, life, progeny, dignity, property, and the fulfillment of the basic needs of every believer – is regarded by many classical Muslim scholars as fard kifāyah (collective responsibility) (Ali 2016). Concerned with constructing a charitable system, the Quran has repeatedly reminded believers to preserve and develop the institution of zakat and to observe moderation while performing their religious and social obligations.

The Philippines is a secular state and a multi-religious society (Kim 2016). Unlike traditional societies such as Thailand and Korea, religious institutions play a significant role in unifying people, particularly when national harmony and development is challenged by the influence of a despotic ruler. The Philippines adopts the doctrine of the separation of Church and State. This highly politicized concept, since its inception in 1899, has categorically defined the meaning of the secular state in relation to Philippines’ constitutional law, through the drafting of the independence constitution in 1935, the Marcos constitution adopted in 1973, and the 1987 constitution adopted under Corazon Aquino. The Constitution respects free exercise and enjoyment of religious profession and worship and forbids public funds from being used for religious purposes (Philippine Law Journal, Vol. 82, 2007). Needless to say, however, the Constitution exempts from taxation all lands, buildings, and improvements that are directly or exclusively used for religious, charitable, and educational purposes.



Zakat plays an important role for the Muslim ummah, making it a sustainable society based on accountability and its capability to implement social justice. The Muslim Filipinos cannot just rely on limited government funds and international donations, particularly from Middle Eastern countries. It also needs the capacity to mobilize independent local resources as in the case of collecting zakat to balance the distribution of income and wealth. Zakat is a core obligation of the Muslim ummah to develop through a range of charitable institutions, ie presence of Muslim charitable institutions created by religious organizations in different regions reflects the richness of the Islamic culture in the Philippines. Muslims believe that it is a mandate to fulfil zakat in order to achieve the goal of Prophet Muhammad (s.a.w) to prohibit a large number of exploitative and unjust techniques in trade and commerce (Doi and Clarke 1989).

The zakat institution in the Philippines has never been considered by the government an important factor in raising the economic status of the Muslim populace. The government considered zakat as a fully religious institution. Therefore, it is not legally recognized under the Philippines' legal system. There is no law regulating the control, management or development of zakat properties, as we would find in Malaysia and Singapore. Muslims in the Philippines have, however, developed a strong civil society for the promotion of zakat as an important pillar of Islam. The zakat institution was able to curb the suppressive lack of interest for the government to assist the Muslim minority by providing education through madrasah and religious services, as well as other Islamic cultural development programs.

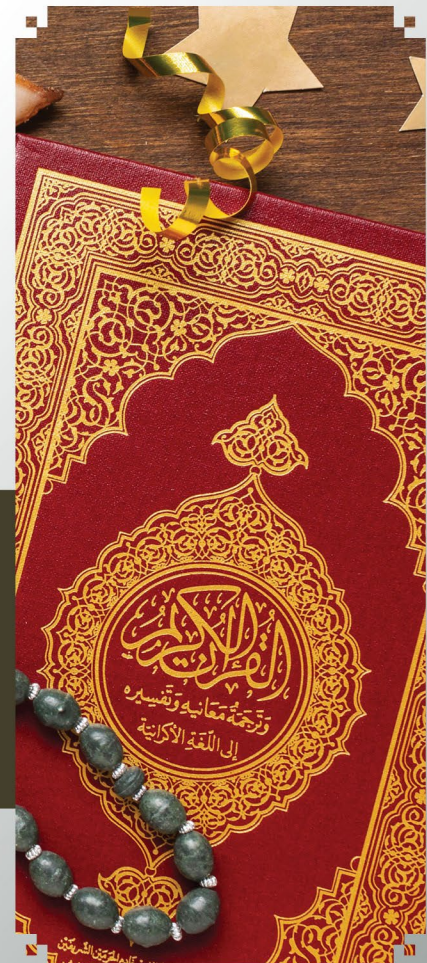
The collection and distribution of zakat (zakat al-itr and zakat almāl) becomes the responsibility of every religious organization in its own respective region. Some individuals who are not affiliated to any of those religious

organizations give their zakat directly to the beneficiaries who are closely related to them. The concept of zakat in some cases is not fully realized because of poor management and administration. There is much to be done by the ulama (religious scholars) to make the people understand the real concept of zakat, particularly the strong concern of Islam in promoting social and economic justice.

As a consequence of the government's neglect of Islamic institutions for the past few decades, the societal roles of zakat and waqf institutions have not been fully appreciated by Filipino historians and economists, particularly following the country's declaration of independence. A social chasm between the Christian majority and Muslim minority was intensified by the secular economic approaches adopted by the government, particularly in dealing with waqf land and Islamic wealth management. Instead of addressing issues relating to the reservation of Muslim land through waqf, the government granted legal rights to 200,000 Christian migrants to settle in traditional Muslim areas, thus exempting those areas from the government's development plan (Majul 1978). Land disputes and discrimination against Muslims contributed to the Mindanao conflict.

The Philippines, as a multi-cultural society, views the "Muslim problem" as a sort of 'cancer' to the government, which needs to be cured before it becomes terminal for the whole nation (Magdalena). To curtail the gap between secularism and Islam, it is necessary for the government to accommodate the codification of Muslim personal laws and the creation of the shari'ah as an instrument for the realization of durable and lasting peace, thereby ensuring the enhancement of the economic, social, cultural and educational position of Muslims in the Philippines. The legacy of a secular colonial legal system remains eminent, however, despite its historical encounter with the cultural and religious traditions of the minorities, particularly the Muslims in the South.

Given the magnitude of the continued divergence of doctrinal differences among Christian policy makers and intellectuals in the Philippines, President Duterte has clearly spelled out his resolute policies toward development and a meaningful co-existence in the Philippines, despite enormous criticism from both within and outside the country. Regional Governor of the Autonomous Region in Muslim Mindanao (ARMM), Mujiv S. Hataman, received direct instruction from President Duterte to explore the potential roles of Islamic institutions toward the rehabilitation of the ARMM region: Maguindanao, Lanao del Sur, Basilan, Sulu and Tawi-Tawi, and particularly Marawi. The ARMM and Universiti Sains Islam Malaysia (USIM) spearheaded a consultation project held in Bangi on August 24, 2017. The Lead Convener of the workshop, Assoc. Prof Dr. Mahazan Abdul Motalib, who is the Director of Research Management Centre (RMC) USIM, has identified six priority areas for the transformation of ARMM: Islamic Micro Credit (Musharakah), Waqf Management, Sustainable Development, Halal Management, Peace and Combating Terrorism and Islamic Education (Baharom).



Undoubtedly, the devaluation of waqf as a social financial institution is a clear gesture of the state's adherence to both secularism and multiculturalism and thus, the inclusion of testamentary waqf justifies the government's recognition of the rights of Muslims to freely exercise their religious beliefs and practices within the mandate of the Constitution. If one contemplates Islam in the Philippines, however, time has certainly changed the many patterns of looking at Islam as a religion and a social system.