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Research Article

Land Ownership in Islamic Perspective as Perceived by the Selected Land Owners of Coconut Plantations in Malabang, Lanao del Sur

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ABSTRACT

Islam is a practical religion where it does not stop at laying down certain principles. As in the case of land ownership, Islam ordained a system which provides people, both individual and social ownership rights are addressed equally. This paper attempts to examine the impact of Islamic principles on the values and practices of some Mëranaw land owners in Malabang, Lanao del Sur. This is also to find out the depth of awareness of the land owners regarding ownership and management from the Islamic perspective. The study aimed to further raise the awareness that Islam is not just a religion which calls for peace, but also aimed to address the needs of humanity with its spiritual, moral, economic and social systems.

The researchers used a qualitative research using the narrative approach. Field-based research was undertaken from focused group discussion, ocular visits to the area and personal interviews with the informants, including land owners, descendants, managers, and tenants. The general finding of the research concludes the land owners were aware that private ownership of land and property is not 'absolute' right rather it is a form of trusteeship given by God. And, there is a significant correlation between religion and values. Thus, the influence of religion on land ownership and management has a great impact on shaping the beliefs and practices of the land owners which resulted peace within the community.

Keywords: Islam, land owner, tenant, religion, values, peace

Introduction

Ownership as being defined literally- is a right that involves the right of freedom as well as exclusive enjoyment, including the right of

using, altering, disposing of or destroying the thing owned which is an absolute ownership

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that determines certain duration.¹ It signifies the right to exploit and utilize the wealth/property and sources provided by Allah (S.W.T.) wherein such right is transferable only through legitimate methods.² Man's worldly desires relate and with reference to which men deal with one another are regarded in law as the subject of Mild (Sub) which is usually translated as ownership.

In the perspective of Islam it is generally acknowledged that Allah (S.W.T.) is the sole Creator-Owner and Lord Sovereign of "all that is in the heavens and on the earth." like land, water, air and sunshine which everything belongs to Him.³ The proper subject matter of Mulk is physical object, but the word as used by the jurists covers a wider range of ideas than those included in merely proprietary rights. So long as this is borne in mind there is no harm in adopting the word "**Ownership**" as the nearest English equivalent of '*Mulk*'. The Arabic term Mulk is literally meant 'kingdom' or "relation of owner with the thing owned".⁴ Ownership is an "*expression of the connection existing between a man and a thing which is under his absolute power and control to the exclusion and disposition by other*" (Jardrish-Shariat). Every human being has a right as inherent to his status to make such use of his physical and mental faculties as he chooses, provided he does not interfere with similar liberty of others. It is by the exercise of these inherent rights and obligations connected with property are mostly acquired, transferred or extinguished.

In Islamic concept land ownership is treated with utmost care, the properties that are capable to be owned are well defined and specified. Likewise, the rights of the owner over such property are stipulated in the Shari'ah law. The Shari'ah which also affords its protection by laying down rules and regulations so that owners and other individuals would be guided and will not abuse the power and authority thereby accorded to them.

The extent to which land rights are protected within the areas in Mindanao is difficult to detail or even generalize because of the

sheer diversity of Mindanao as well as the lack of systematic and reliable data. In investigating the various factors impacting on the development and practice of Islamic land theories, the role of Islamic law in ordering and implementing Islamic and guaranteed land rights is considered under Islamic theory, the role in land management is seen as supervising land ultimately belonging to God. Thus, the owner is mandated to administer the land, efficiently and fairly, in accordance with God's laws and ethical and moral principles. Land rights include not only the right to use land but also to benefit from it, such as usufruct or rent of the property, however, it is also a part of a larger scheme, as Harris notes (1996: 3), 'governing the use of most things and the allocation of some items of social wealth', the latter being 'all those things and services for which there is a greater potential total demand than there is a supply'.⁵ While property rights are mediated within society to maximize wealth. Property rights are not only well established under Islamic law, but are indisputably one of the five foundational principles of the Islam. As such, land rights must be respected and protected as a matter of priority and urgency.

The municipality of Malabang Lanao del Sur is situated approximately 7° 36'North, 124° 4' East, in the island of Mindanao. With the land area of 198.10 square kilometers or 76.49 square miles which constitute 1.47% of Lanao Del Sur's total area. According to the 2015 census, it has a population of 43,957 people. Malabang Lanao del Sur is composed of 36 barangays.⁶ Malabang comes from the Maranao word "*mala*", which means big, and "*bang*" or "*adhan*" in Arabic, which is a call to prayer⁷. According to history, an Arab missionary named Sharif Kabungsuan arrived at the Sultanate of Tubok around the 14th century to Islamize the people in mainland Mindanao. Upon docking in the shore of Tubok, which is known today as barangay Tambara, the Arab missionary cried out the call to prayer with his loud voice and considered as the first *adhan*, or "*bang*", in Lanao.⁸ The villagers heard this and

called it a "big adhan", or in the local language, "*mala a bang*", referring to the coming of Islam to the island. Islam was spread through mainland Mindanao. Soon thereafter being marked as the historical foundation of religion of Islam by the inhabitants of central and northern Mindanao, so the town was given finally the name Malabang. Malabang is considered one of the oldest settlements in mainland Mindanao.

Though the municipality of Malabang is near to the coastal area of the Lanao del Sur a large part of this place is coconut plantation which is very visible in that place. Warehouses of coconut can be found along the major highways of Malabang wherein majority of the owners of the land are Mëranaws. Thus, this study will examine and investigate whether man's ownership over his property is recognized and to what extent they are permitted to own it.

And either the private landowners or non-private owners are recognized in Islam and to what extend such an ownership is exercisable. This study will also identify how ownership is acquired and the extent of using the land.

Research Methodology

This chapter presents the methodology and research design in the following order: research design, research setting and data gathering procedure.

Research design

The researchers used a qualitative research through narrative approach. Respondents were reached thru focused group discussion, ocular visits to the area and personal interviews with the informants, including land owners, descendants, managers, and tenants.

Research Setting



(Retrieved from [http:// google.com](http://google.com) /2019).

Figure 1. Map of Malabang, Lanao del Sur

Data gathering procedure

The researchers made an ocular visit to the

area and conducted focus group discussion (FGD) with selected tenants and informants.



(Photo taken by: Manong Rey)

Figure 2. Actual visit in Frank's Hacienda, Malabang, Lanao del sur last June 27, 2019



(Photo taken by: Sohailey)

Figure 3. Interview with the tenants, Salam Tanggote and So-od Tanggote in Balo-i, Lanao del Norte

Results and Discussions

"It is He who has made the earth manageable for you, so travel through its tracts and enjoy of

the sustenance which He furnishes but unto Him is the resurrection."

--- Surah Al- Mulk (67): 15

Background of the study

The History of Lanao: Undivided to divided Cities

Lanao del Sur and Lanao del Norte are originally called "*Lanao*" which represents a sole name for the entire area of the two Lanaos. After the division the southern portion referred to as Lanao del Sur and the Northern part as Lanao del Norte. The term Lanao is derived from the Maranao word "*Ranao*" which means body of water, and Maranao are Lake dwellers. They are the original natives of the place who occupy the land around Lake Lanao which is situated at the central part of Lanao del Sur.⁷

During the time of colonization in the Philippines, the entire area of Lanao used to be called "*Dansalan*" as its capital City- which is now known as "*Marawi City*". In the year 1639, the Spaniards were able to explore Dansalan, but even before the colonization of the southern part of Philippines which is Mindanao, it is already known as Dansalan, a citadel of Malay-Arabic culture. So when the colonizers came to Dansalan, they had one goal to conquer the land same as conquering Luzon and Visayas of North Philippines, a mission to introduce Christianity to the inhabitants of the land. But with the strong refusal of the Dansalan people, the mission failed in 1891 when the Spanish tried to re-conquest the Lanao area with the leadership of Governor-general Valeriano Wayler then they failed to complete the re-conquest. Then in 1895 governor General Blanco sent the strong force to take Marawi City and due to the interruption of the American War in 1898, Spain claimed this event as its victory but History revealed in truth that while the Spaniards were able to erect garrison in Dansalan, they failed to conquer its people.⁸

Therefore, on May 24, 1904, the American colonial government proclaimed Dansalan as a regular Municipality. And in 1904, the Dansalan was charted as city by the commonwealth government of the Philippines. Then in 1942, the Japanese troops invaded northern Lanao and established their own garrison in the area. In 1945. Following a three-year occupation by the Japanese forces, troops from the 6th, 101st,

102nd and 108th infantry division of the Philippine commonwealth army and the 10th infantry regiment of the Philippine constabulary and Maranao guerrilla attacked the Japanese garrison in the Battle of Lanao. Eventually, the Japanese were defeated. However, Dansalan was not yet renamed Marawi City until June 16, 1956.⁹

After the failed occupation of the colonizers in Lanao under the American government as represented by the Philippine commonwealth government, then they were able to divide Lanao into two cities.

Under Republic Act No. 2228, a special law created the provinces of Lanao Del Norte and Lanao Del Sur. In this law, it states that Lanao is divided into two provinces giving birth to Lanao Del Norte and Lanao Del Sur. Hence, Lanao del Norte became being a new province inaugurated on July 4, 1959 and making Iligan as its capital City.¹⁰ The Republic Act No. 2228, section 2, states further that the province of Lanao Del Norte shall consist the municipalities of Baloi, Kauswagan, Bacolod, Maigo, Kolambugan, Tubod, Tubod Baroy, Lala, Kapatagan and Caromatan (now SND), Matungao, Pantaragat, Munai, Tangcal and Nunungan.¹¹

Section 3 states that province of Lanao del Sur shall likewise the Municipalities of Malabang, Pualas, tatarikan, Binidayan, Bayang, Ganassi, Butig, Lumbatan, Masiu, Madamba, Madalum, Bacolod-Grande, Tugaya, Balindong, Marantao, Saguiran, Kapai, Wao, Ramain, Bubong, Molundo, Taraka, Lumba a Bayabao, Poona Bayabao and Tamparan, Domalondong and Lumbaka Onayan.

The land ownership in Islamic Perspective

Islam has mandated land as an important component of creation. Aside from that the term land, the economic aspect had given this a special meaning, wherein it does not only mean soil in which it is understood in ordinary speech but it is synonymous with all other natural resources available from air and water, from above the land surface and below which yield income or useful produce. In other words

land means the materials and forces which nature gives freely for man's aid like land, water, air, light and heat.

According to the Holy Qur-an, overall the concept of absolute ownership over everything including earth and heavens belong to Allah S.W.T., but man has been vested only with proprietary rights over the land as Allah's trustee or vicegerent. Hence the institution of individual or private ownership of land has thus been recognized by Islam.

Landownership in Islamic perspective is considered to be purely own by Allah S.W.T. as he is the sole creator of the land, heaven and earth and had the full authority over the land. The human's role is to use this land for their betterment but with using the land the owners should have limits in owning and authorizing the land. If owning the land makes damages to the society and may result in conflict then the authority over it can be judged and the limitation of owning this land could be seen in the Surah and Ayat of the Holy Qur-an:

According to Holy Qur-an the **Surah An-An'am** it was stated that

"And He it is who has made you vicegerents (to inherit the earth), and has raised some of you by degree above others, so that He might try you by means of what He has bestowed upon you. Verily your sustainer is swift in retribution; yet, behold He is indeed much forgiving, a dispenser of grace."

In another Surah of the Holy Qur-an, the **Surah Yunus**

"Then we made you vicegerents in the land after them to see how you would act." (Surah Yunus (10): 14)

"And spend of what whereof He has made you His vicegerents." (Surah Al Hadid (57):7)

According to the above ayat, it categorically illustrates that the absolute ownership of everything belongs to Allah S.W.T. alone and he has subjected it to men. In which case He humbly gave it for men and men for that matter strive to derive from it. Thus, this only proves and state that the role of man is to represent Allah S.W.T. in things that Allah has created on Earth.

Humans are only the representatives of Allah S.W.T. in benefiting things that Allah created. It was clear that the people are there to take good care of the natural things that Allah created and benefit from it. But in owning some of the lands and breaking the limits that Allah S.W.T. provides to the humans may cause harm to the society and as well as ruin the relationship of the people. Henceforth, this is not allowed by the creator as sole owner of the land.

As people equate themselves to the position exclusively reserved to Allah S.W.T. these were proven in one of the verses of Holy Qur-an:

"They said: O Shuayb! Does your way of prayer command thee that we should forsake that which our forefathers (used to) worship or that we (should leave off) doing what we will with our own property." (Surah Hud (11):87)

Thus, claiming absolute authority and ownership as well as rights with one's property as akin to claiming equality of status with the creator. And that is completely shunned in Islam.

The implication of ownership in Islam is that the right of man over things is limited and temporary that everything is subservient to the God's law and will. In which man is entrusted the role of being a vicegerent. Thus, he has to deliver and fulfill that trust with utmost care and in the manner outlined in Shari'ah law. Therefore, unequal distribution of wealth as well as accumulation of it by the small segment of the Muslim ummah is entirely prohibited.

Landowners of coconut plantations in malabang, lanao del sur Maranao Plantation Incorporated (MPI)

Maranao Plantation Incorporated is owned by one of the prominent families in Lanao which is the Dimaporo family. Dimaporo Company Group or better known as Maranao plantation Incorporated that accordingly around the 1950's or 1960's, the land were owned by the Lluch family headed by Governor Lluch, the first governor of Lanao. He first owned the land before it was bought by the Dimaporo family under legal basis.

In the statement of Arafat D. Macalindao the manager of Maranao Planter Incorporated (MPI) says:

*"Si e ko mga line of 60's, ah line of 50's yata, na aya oto kapapantagan a gobernador si-e sa ranao... undivided na si Andrada, na si Lluch, sekaniyan e kapapantagan a gobernador. So gianan a Dimaporo land na actually na rek iyan anan. So kiyada iyan sa gobernador, somiyambi ah Dimaporo...ini odok iyan ki Sulutan sa Masiu, "ah so lupa aken na pamasa'a nga bdun". Ka syempre di iran kapgona'an ka kalasan oto, so piyamasa e Ali Dimaporo so land title."*¹²

Salvador T. Lluch was the first governor of the undivided Lanao followed by the second governor Honorable Mohammad Ali Dimaporo from January 1960 to September 1965 when governor Dimaporo ran and won the congressional seat of the province. By operation of law of succession, the honorable Vice Governor Arsebio Quibranza became the third provincial Chief executive. And by the mandate of his people, governor Quibranza was elected Governor in 1967 and almost unanimously was re-elected in 1971 and again in 1980.¹³

According to Manager Macalindao, the said plantation has a total of 1,012 hectares which legally bought by the former Lanao governor, Mohammad Ali Dimaporo.

'Dati anan na rek anan e Governor Lluch, dati a governor. Undivided pen anan, dapen a Lanao del Sur, dapen a Lanao del Norte na sekanian e governor. Dati anan na Calbog kenaba maranao. So iptawagon na Calbog farm, so kiyakowa'awn e Dimaporo na mimbalo a Maranao Plantation Incorporated. Aya kawlad anan na 1,012 hectares, ah si-e sa brgy. Calbog, Malabang, Lanao del Sur. Pero madakel a barrio niyan, si-e sa Balabagan non, na'na brgy. Lumbac, Balabagan, Lanao del Sur. Brgy. Calbog na under sa kwan Malabang. Kagiya mababagi ah, bale dowa ah barangay.

The relations of landowner and the tenants

The Maranao Planters Incorporated (MPI) produces products such as plantation of Casava but the number one product of this corporation is coconut which composes 80% of the

whole production. The tenants of the MPI composes of different ethnic groups, some of this came from the about 30% of Christian community then the 70% came from different moro ethnic group in such as the Iranun, Maguindanao and Maranao they came from Iligan, Malabang and Balabagan. Majority of the tenant who works in plantation are the maranao's. The Tenants were divided into the working area. Since the MPI is a vast area they were divided into 3, in which in area 1 compose of 60 workers, while in area 2 compose the 50 tenants and lastly in area 3 which had 60 tenants. They were divided which also had different team to finish the work. In the field work in every area there are at least 3 to 5 teams.

According to Arafat D. Macalindao statement,

*Na sa field by team, sa area 3 na 5 teams. By area na tag lima ka team. Ah contractor, aya ma'ana niyan a contractor na'na gioto ah panunuko, tlo' (3) e panunuko, so psoko' ko niyog ah. Na dowa kataw e husker, ago aden a panimo ron pen ko niyog a sasangan sanganan iran, bale igira kwan 6 or 7 so di mangopar ah. Sapolo ago dowa, 12 every team, times 5 nga na 60. Ago aya security aken san na 21, ika 21 so chief security."*¹⁴

*("In the field by team, in area 3 there are 5 teams. By area it composes of 5 team. The contractor which had Panunuko three (3) the panunuko is the one who make a hole in the coconut. Then there are two husker, then there would be the one who collects the coconut there is an assignment if there are 6 or 7 who pangupar. Then twelve (12) every team times 5 that would be 60. Then my security is 21, and the 21 is the chief security.")*¹⁵

The tenants were divided into several teams. When they are in fields to make the work faster, this was also supported through the statement of the former manager of MPI for nine (9) years Mohammad B. Benito that during his stay as the manager of MIP the tenants were also divided.

The MPI as corporation had benefits given to their tenants if by chance that there workers were hospitalized the owner of the land give

them a Phil health care, they also give their tenants the Social Security System (SSS) beneficiary. In terms of the education system, MPI gave them a free education specifically for the tenants' children. This school was known as MPI primary school. According to Mohammad Benito the manager of MPI from 1996-2005 stated that,

*"Oway. Datar bo Philhealth kagiya kwan na so pen so mga wata iran na kominuwa ako mambu sa eskwela'an, Para libre ro-o so langon a wata o mga empleyado. Libre dun ka miag request ako sa DECS sa tlo' (3) kataw a teachers. MPI Primary School so name a school. May SSS pa. Minikuwa ko siran sa SSS, libre sa school, si-e sa Madrasah. Then every 3 months na pag invitin aken ah Health para medical mission ah distribute siran ro-o sa bolong, libre bunot, may nurse mambo rekami, every 3 months den oto."*¹⁶

("Yes, just like the Phil health and their children I got a school for them, in order to educate them, all of the children of the employee. Free because I request in DECS to have (3) teachers. MPI primary School is the name of the school. Then they had SSS. I let them have SSS, free school, and madrasah. Then every 3 months I invite a Health for the medical mission and let them distribute a medicine, free *bunot* there is also nurse for us, it is also every 3 months.")¹⁷

They also give their tenants an exclusive cottage which seems like an apartment, according to the personal interview with Mohammad Benito,

*"Adun a masget ami ro-o ago madrasah pen. Aden mga walay iranon pen ah mga cottage2x, aden a Banc house ro-o susumpat sumapat parang apartment style ah, nipa bdun. Especially bo oto ko mga tenant iyan. Libre oto kiran. Separate so walai o Manager, semento."*¹⁸

(There was a masjid and madrasah we established. There was also houses there like a cottage2x, there was a banc house there which is connected and like an apartment style. These

is especially for the tenants only. That is free for them. The house of the manager is separated and is concrete.")¹⁹

Under the management of Mohammad Benito in Maranao Planters Incorporation (MPI) which composes the land owned by the Dimaporo, he was able to give benefits to their tenants and worked well with them. He never failed to have a meeting with the tenants every Friday after the Juma'at prayer. He asked them one by one regarding their situation and what problems they had. He was able to ensure also the tenants' salaries in MPI and improved it. He was able also to integrate the peace coexistence of the Muslim and Christian communities. This is some of the basic results of landownership wherein it provides income, tolerance and peace communication with other religions.

In terms of the salary of the tenants and some of the workers which composes the (MPI) minimum wage of the employers, start from the manager earn 40,000 pesos while the assistant manager wage 18, 000, and some of the employer earn 15,000. The tenants receive 7,000 or 6,000 each one depending on the work he had finished.²⁰ The said company had a cashier, an accountant and a book keeper who trace the financial flow of the company. They also have bodyguards and security forces who earn about 6, 500 for 4 hours and a 1 sack of rice.

This were for the workers earn in MPI but outside of this were their allowance and their benefits from the educational system including Christmas party and Ramadhan and they never failed to give cash gifts for their Muslim tenants every Ramadhan month while same Cash gifts for their Christian tenants every Christmas.

During the interview with Mohammad B. Benito he was able to state,

("Pero igira a Ramadhan na so mga mranao ron na'na igira a before Ramadhan na pumbagen ami siran sa mga cash gifts.

*So mga kristiyan na igira Christmas mambu na pumbagen siran. Daun aden mambo a membro kiran sa SSS, so langon a empleyado.")*²¹

("But every Ramadhan the maranao before ramadhan we give them a cash gifts, while the christians every Christmas we also gave them, then we made them a member of SSS all the employee."²²)

The benefits of the tenants and employer of MPI were all granted by the landowners itself to treat them equally in a just manner.

The act of zakah

The prophet himself said: *"It is taken from the rich among them, (meaning the Muslims) and distributed among their poor"*.

Zakah is a social duty imposed by Allah (swt) and it is part of Islamic worship. It belongs to the Muslim community and must be distributed among them. The landowner, Ali Dimaporo himself had already a role to give zakat in every harvest they got from the coconut plantations that they harvest or even from the things that can be harvested in their land. Accordingly the Zakah is the giving of alms to the poor and needy, as one of the five pillars of Islam (the others are declaration of faith, prayer, fasting in Ramadan and Hajj). It is obligatory upon every adult Muslim of sound mind and means.²³ The landowner who owns more than a thousand of hectares of land never failed to share his wealth to the needy. Every three (3) months, the manager of the MPI assigned by Dimaporo never failed to get the percentage of the Zakah to be given either to their relatives or to the needy Muslims, it was said that after the harvesting, before they will send the money to the landowner, the manager is obliged to deduct the zakah.

In a personal interview with Mohammad Benito,

*"So zakat iran na monthly, before kami pre'mit na pkakowa'an sa zakat. Ah na so Zakat dun ah so pat polo na salad dun. osako ma'manager ako, gira kwan pen na sobra pen. Oway sakn e pkapat ko zakat e Ali Dimaporo"*²⁴

("The zakat is monthly; before we will give the money to the owner, we'll get the percentage of the zakat. The zakah that if 40 pesos then the zakah is 1 peso. When I was the manager I maximize the percentage of the zakat. Yes I was the one who is assigned on the Zakat of Ali Dimaporo")²⁵

Frank's Hacienda

Another story of a landowner whose name was Dimnatang Dimaporo, nephew of Ali Dimaporo, who is also popularly known as 'Frank' was one of the landowners of coconut lands in the said area. The coconut land he owns has a total area of 18 hectares where he bought it during 1980's. Like his uncle, giving Zakah was also his priority and he never failed to give some of his wealth to others. Though his main priority before giving zakat or helping others, he needed to help his relatives first. Like if some of his relatives lost his parents and the only one alive is the son/daughter then he always told his sister, Hejarah to help. He also sends them to school even let them finish their studies in college or high school. He also let them use his land when it comes to giving dowries if his male relatives wanted to marry and let them use the land for the said purpose. Ali Dimaporo strictly maintained during his lifetime of giving zakat as mandated by Islam.

According to Hedjara Dimaporo in a personal interview she was able to state,

*("Family first, b'gan ka giraw, ba labaw ron sa mga ilo ah pakiwata'an niyan, gyanan eh importante ron. Oway, ati gya-e ah mga ngongoda ah da'a lokes iyan, antai di'iron ding gasto? Sekami, na po-on sa lupa ami anan. Halos langon ah pamilya na aya ron miaka gasto. Ago sekanian na di pag'yog od iron makuwa so zakat")*²⁶

("Family first, give them especially those who lost their parents that is a relatives, that's the most important thing. Yes especially the single male of the family that doesn't have parents who is the one whom giving them money to spend. Us the money that came from the our

land. Almost every family had helped them. And he doesn't agree if the zakat is being exempted.")²⁷

According to Hejarah (niece of Ali dimaporo), her uncle Ali had also established Madrasah and Masjid in every land he owned. He also gave them allowance especially in madrasah from the zakat worth 5,000 pesos every month. Every Ramadhan he gave zakat to the Ulama of the Masjid in Binidayan, Lanao del Sur., he also distributes as sadaqah meat (cow) every Ramdhan for every family.

According in a personal interview with Arifat Macalindao he was able to state the situation last Ramadhan Month,

("Ah na oway. Ka gianan a masget ami san sie ko Ramadhan giya e den a miya ipos na aya den kiapasad o masget iran. Pa follow iran ka pem bugay siran sa Sadqah pero di ta den kawatan anati pembagen iran sa sadaqah. Ah last year na Binidayan, ro-o iran ipem bigay so sadqah, ro-o iran pagologa. Aya iran pa follow na aya majority a pa follow o kompanya na so procedure o si-e ko Islam.")²⁸

The establishments of masjid and Madrasah were all an act from Zakat which came from Ali Dimaporo out of his wealth. The building of madrasah came from him also for the Ustads whom teach there and also paid by him. The various masjids that he built in Binidayan, his hometown were also part of his zakat. Though he already passed away the masjid were still actively used by the people in the community. He also left a legacy in which in every wealth that he owned, zakat is a must that should be considered and should be done accordingly to Islam. Because of this one could judge that Ali Dimaporo is a man of faith considering that he fulfilled the tenets of Islam.

In a personal interview with Mohammad B. Benito he was able to state the character of late Ali Dimaporo in the management of his land:

("Actually na si Ali Dimaporo na priority niyan, gioto ah zakat, madrasah, actually na mapiya. Ung time eh Daddy nila na miyaka piya-

piya. Pinapakinggan niya so daing ng mga tenant niya. Priority niya tlaga so Islam. Igira pen ah mga puasa, na aden ah mga pack, pamgan sa house to house. Basta puasa na by kilo na karne, paka sombali siran sa sapi na ipum'gay ko mga tenant. Pa-priority en e Dimaporo. Basta wala kang masabi noon.")²⁹

One of the tenants under the name of Salam Tanggote said that,

("Mala sekaniyan e kapdi ko mga wata a ilo, so pobre, go mapiya sa mga trabahante")³⁰

(He is generous to orphans, poor people and good to his tenants)

Summary, Conclusion, and Recommendation

Summary

When the late Governor Lluch, the first governor of Lanao transferred his landownership to late Congressman Ali Dimaporo as he also bought the land, then he started to give Zakat and sadaqah out of the fruits he gained from the property. He also started to establish the MPI in Malabang, Lanao del Sur and he was able to have different ethnic tenants who were employed at MPI. He was able to give his tenants and workers the benefits and privileges based on their rights. They were also able to establish a primary school for the children of his employees. Simultaneously, Masjid and Madrasah were also constructed on the vicinity.

Conclusion

Landownership in Islamic perspective is actually owned by the Almighty Allah S.W.T., as he created the Earth, He also made the people as mere guardians who only take care of the land and may also benefit from it. When the landownership of Lluch was transferred to the Dimaporo family and made profit from this land, the wealth became a source of zakat and helped his family out of the profit being earned from the land, i.e, the coconut plantation itself. When Ali Dimaporo bought it he established masjid so

that his Muslim tenants could use it in praying and a Madrasah school for the children so that they could learn the teachings of Islam. He was able to give sadaqah and Zakat to those who need it especially during Ramadhan and in every 3 months his wealth would be subjected to give Zakat for the poor Muslims. He also gives meat (cow & goat) to the houses in the Muslim community in every Ramadhan. Hence, was able to leave a good legacy from his zakat project from his wealth, is one of the pillars of Islam to give Zakat to the poor and indeed to help them. In conclusion, that is the good legacy of late Governor Ali Dimaporo to be emulated by the Muslims of Lanao. May Allah (S.W.T) bless his soul.

Recommendations

With this humble study, the researchers would like to recommend the following;

1. It is highly recommended that Mëranaw land owners should be educated about the concept of land ownership and the right of trusteeship in Islam;
2. Comparative studies of this practice from other land owners in Lanao areas as well as Mindanao should be conducted;
3. For better understanding of the Mëranaw beliefs and practices, further studies should be conducted also;
4. To further disseminate the Muslim land ownership requires justice and peaceful co-existence with non-Muslim neighbors;

Finally, a careful study should be persistently continued, so that a better understanding on the subject can be well-inculcated on the minds of both Muslims and Christians.

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