

Presentation Summary

Title: *Worldview, Aspirations, Folkways, and Perceptions of Folk Muslims: Promising Pathways for the Adventist Mission*
Jiamah Adil

A large majority of the adherents of Islam may still be considered as folk Muslims. It is pertinent that mission approaches deal not only with book Islam but more so with street Islam. Taking into account a people's worldview, aspirations, folkways, and perceptions may open up far-reaching pathways for the Adventist mission. This study was conducted in a Muslim community in the Philippines through the ethnographic research approach. By living and conversing with one of the ethno-linguistic groups that have embraced Islam, meaningful data were obtained that would inform mission efforts to folk Muslims in different parts of the world.

From the interviews, focus group discussions, and the researcher's participations in the people's daily activities, it is seen that the basic Islamic principle of submission to the will of Allah is a strong influence on the folk Muslim worldview. But they also consider human factors and unknown fate as determinants of life events. A pervading theme in their aspirations is the need for respect and empowerment based on their distinctive religio-cultural identity. While strongly claiming to be Muslims, they are influenced by the indigenous beliefs of their ancestors that perpetuate their superstitious folkways. They are ambivalent about some of their practices if they Islamic or un-Islamic. However, they are objective in their evaluations of what is a true Muslim, and fair in their perceptions about Christians.

The *Incarnational Model* in missions patterned after the example of Jesus Christ may be relevant as it leads the missionary to live among the Muslims, engage them in meaningful conversations, and participate in their ordinary lives. Such approach opens up gospel avenues through the people's worldview, aspirations, folkways, and perceptions; and it also offers wonderful opportunities for Muslims to know about the authentic Adventist faith and lifestyle.

Abstract

An ethnography conducted in a Muslim community reveals that the incarnational example of Jesus Christ may be relevant in Muslim ministry as the missionary participates in people's lives and engages them in meaningful conversations. Such approach opens up gospel avenues and wonderful opportunities for Muslims to know about the authentic Adventist faith and lifestyle.

References

- Abrams, Oliver Jackson. "A Study of the Doctrines of Islam as Practiced by the Maguindanaons." Thesis, Philippine Harvardian College, Cotabato City, 1973.
- Abrea, Teresita L. "Potentials of Maguindanaon Folktales as Instructional Materials for College." Dissertation, Notre Dame University, Cotabato City, 1998.
- Azumah, John. *My Neighbor's Faith: Islam Explained to Christians*. Grand Rapids, Michigan: Zondervan, 2008.
- Bauer, Bruce. "Adventist Encounter with Folk Religions." *Asia Adventist Seminary Studies*, Vol. 3 (2000): 69-77.
- Chapman, Colin. *Cross and Crescent: Responding to the Challenges of Islam*. Nottingham, England: Inter-Varsity Press, 2007.
- Cooper, Anne, compiler. *Ishmael My Brother: A Biblical Course on Islam*. Oxford, England: Send the Light/Monarch Books, 1985.
- Dris, Jose Arnaldo. "Maguindanao" (CCP Encyclopedia of Arts, n.d.)
http://litera1no4.tripod.com/maguindanao_frame.html (accessed on 13 August 2016).
- Dybdahl, Jon L., Editor. *Adventist Mission in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World*. Hagerstown, Maryland: Review and Herald Publishing Association, 1999.
- Esposito, John L. & Dalia Mogahed. *Who Speaks for Islam? What a Billion Muslims Really Think*. New York, New York: Gallup Press, 2007.
- Feyerabend, Henry. *Revelation Verse By Verse*. Ontario, Canada: Destiny/Arts International, 1989.
- Hadaway, Robin Dale. "Contextualization and Folk Islam: A Case Study in Sudan." Dissertation, University of South Africa, 2010.

- Hayase, Shinzo. *Mindanao Ethnohistory Beyond Nations*. Manila, Philippines: Ateneo de Manila Press, 2007.
- Hiebert, Paul G., R. Daniel Shaw, Tite Tienou. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, Michigan: Baker Books, A division of Baker Book House Company, 1999.
- Jasani, Ginda S. "Maguindanaon Folktales as Curriculum Materials in the Elementary Schools." Dissertation, Notre Dame University, Cotabato City, 1998.
- Jimeno, Jaileen F. "Amid the Fighting, the Clan Rules in Maguindanao." *The Maguindanao Chronicles* (August-September 2008) <http://pcij.org/stories/amid-the-fighting-the-clan-rules-in-maguindanao> (accessed on 13 August 2016).
- Love, Richard D. "Church Planting Among Folk Muslims." *International Journal of Frontier Missions*, 11:2 (April 1994): 87-91.
- Luna, Miguel. "Mission and Contextualization." *Asia-Africa Journal of Mission & Ministry*, Vol. 2, Seoul, Korea: Mission and Society Research Institute (2010): 139-151.
- Maxwell, Mervyn C. *God Cares*, Vol. 2. Nampa, Idaho: Pacific Press Publishing Association, 1985.
- McGavran, Donald A. *Understanding Church Growth*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1980.
- McKenna, Thomas. "The Origins of the Muslim Separatist Movement in the Philippines." *Asia Society*, 60: 1-5. <http://asiasociety.org/origins-muslim-separatist-movement-philippines> (accessed on 31 August 2016).
- Musk, Bill A. *The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims at Street Level*. Oxford, England: Monarch Books, 2003.
- Oliveros, Renato. "Moro-Christian Coexistence and Conflict in the Philippines." (2002). http://macdonald.hartsem.edu/articles_oliveros.htm (accessed August 18, 2005).
- Pardue, Frank. "The Philippines' Last Frontier." Dissertation, Columbia, North Carolina: Columbia International University, 2001.
- Parshall, Phil. *Muslim Evangelism: Contemporary Approaches to Contextualization*. Grand Rapids, Michigan: Baker Book House, 2003.
- Parshall Phil. *Bridges to Islam: A Christian Perspective on Folk Islam*. Downer Grove, Illinois: InterVarsity Press, 2006.
- Pew Research Center, www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-world-fastest-growing-religious-group/

PROFILE OF INTERNAL DISPLACEMENT: PHILIPPINES, Compilation of the information available in the Global IDP Database of the Norwegian Refugee Council (as of 23 September, 2005).

Rippin, Andrew. *Muslims: Their Religious Beliefs and Practices*, 4th Edition. New York, New York: Routledge, 2012.

Shenk, Calvin E. *Peaceable Witness Among Muslims*. Ontario, Canada: Herald Press, 1999.

Thomas, Bruce. "The Gospel for Shame Cultures." *Evangelism and Missions Information Service* (1994). <http://www.emisdirect.com/emq/issue-153/750> (accessed April 13, 2012).

Tuazon, Bobby M., Editor. *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. University of the Philippines, Quezon City, Philippines: Center for People Empowerment in Governance, 2008.

White, Ellen G. *Gospel Workers*. Battle Creek, Michigan: Review and Herald Publishing Association, 1892.

White, Ellen G. *The Ministry of Healing*. Mountain View, California: Pacific Press Publishing Association, 1905.

Williams, Mark. "Causality, Power, and Cultural Traits of the Maguindanao." *Philippine Sociological Review* 45 (1-4) (1997): 34-63.

Williams, Mark S. "Appealing to the Concept of the 'Hero' in Presenting the Biblical Jesus to Magindanao Muslims of the Philippines." *Journal of Asian Mission*, 8:1-2 (March-September 2006): 123-140.

Winter, Ralph D. & Steven C. Hawthorne, Editors. *Perspectives on the World Christian Movement: A Reader*, Third Edition. Pasadena, California: William Carey Library, 1999.

Contributor

Jim *Jiamah* Adil comes from a Muslim family background. He is a professor of missions and evangelism at Mountain View College, Philippines. He was a member of the GC Research Team commissioned to conduct the Church Members Survey in the Southern Asia-Pacific Division in 2013 and 2017.

He can be contacted at jimjr_adil@yahoo.co.uk or at his phone: +63917-5912-964.