

# The Authorities and Customary Practices of the Buayan Sultanates in the Philippines

Candidato L. Kalipa, PhD<sup>1</sup>, Husna T. Lumapenet, EdD

<sup>1</sup>Dean, Graduate School, Shariff Kabunsuan College, Inc., Bagua II, Cotabato City, Philippines

<sup>2</sup>Assistant Professor, Cotabato Foundation College of Science and Technology, Doroluman, Arakan, Cotabato, Philippines

<sup>1</sup>ckalipa@cfst.edu.ph

<sup>2</sup>husnacfst@gmail.com.com

**Abstract**— The Raja Buayan tribe was formally, as KILIMAN or genealogy recorded, organized sometimes in 1300s following the coming of the early batch of sharif preachers in Mindanao and Sulu, hundred years before the arrival of Sharif Mohammad Kabungsuwan at the mouth of the Pulangi (Rio Grande de Mindanao) river. Along with the Hindus, Arab preachers were traders from Asian region like the Malays, Chinese, and others. The interplay of this various practices from intermarriage to governance, led to the birth of the RAJA BUAYAN, a kind of government to which the people render their allegiance and loyalty involving all their transaction from the religion to polity (Sultan Judge Datukaka P. Camsa, 2009). With this context, this study explored and gave in-depth information and knowledge on the customary practice of practices and authorities of the Sultans/Rajahs/Datus in conflict resolution towards peace building of Buayan Sultanates of the municipalities of Second Congressional District of Maguindanao (ARMM) and Municipalities of Sultan Kudarat, North Cotabato, and Sarangani Provinces in Region XII. This study used phenomenological methods of research, a total of 82 (9 Sultans/Rajahs/Datus and 73 Followers) subjects and respondents were involved. Result indicated that majority of the ruler were at the age bracket of 60-69 while the followers are quite younger from 40-49 years old, with one wife and composed of 5 to 9 family members. On their educational attainment, most of the ruler finished master's degree while the followers were elementary graduate. However, in Arabic schooling, all the rulers were not able to attend while the followers reached graduate level; rulers were earning 80,000 and above per month from the government while followers earn only less than 20,000. On land ownership, rulers possessed 45 hectares or more while the followers owned 5 to 14 hectares only. Furthermore, Sultans, Rajahs, and Datus are influential traditional leader and authority influencing their constituents. Meanwhile, on the marriage aspect, parental arrangement is no longer practice on divorce customary practice and law is still practice through the use of "atulan". On the geographical conflict, majority implemented prescribed laws and Shari'ah laws on social relationships, blood-money was considered as the most effective technique in resolving rido (clan/family conflict). On the extent of Sultanate authorities in peace building development, it was found to be moderately recognized by the Sultans, Rajahs, and Datus. Moreover, the issues and problems of the Sultanate leadership are on geographical boundaries and their ultimate need is to have unity. Thus, the Sultans, Rajahs, and Datus should be recognized as a regular officer of the state. They should be treated and respected in a manner that makes them know and feel that they are part of the government. They should be assured of their position and should then be held responsible for peace and order in the datuship.

**Keywords**— Customary Practices, Authorities, Conflict Resolution, Peace Building, Sultans, Rajahs, Datus of Buayan Sultanates, Southern Philippines

## I. INTRODUCTION

According to President Rodrigo Roa Duterte, in 1521 when Magellan landed in Leyte, he planted the Cross for Christianity and claimed ownership of the island in honored to King Philip of Spain in the Kingdom of Christianity. But, prior to his coming Seventy (70) years ago, the native inhabitants were Muslims harmoniously living in Mindanao, Sulu and some of the islands of what is now Philippines. Our brother Muslims resisted because they don't want to be subjected to a Christian King and called them "Filipino" until it goes to the hand of the Imperialist American regime in 1900 (Bangsamoro United Artist's Post in Face Book, 2018).

In fact, the native Muslims have already a system of government called sultanate. The sultanate was headed by a sultan or a raja in the case of the ruler in the upper valley (*sa laya*) and sultan for the ruler of the lower valley (*sa ilud*). Their seats of government are located in Buayan (Dulawan now Datu Piang) for the former and Kutawato (now Cotabato City) for the later. These two kingdoms are tribally called Magindanawn who inhabited mainland in Mindanao.

The problem in Mindanao and Sulu started centuries ago to present when Filipino government has weakened the power of these rulers in the sultanate. However, they able to organize themselves into Mindanao Independent Movement (MIM), Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF); they resisted against the Filipino government.

Hence, it is a perennial problems of the Philippine government to unite the Filipino people in the consideration of their differences in terms of culture, customs, practices, traditions including history and government of their land, refers to the Moro of Mindanao and Sulu. According to Gowing (1978), a unity-in-diversity is the accepted concept, a unity which recognizes and accommodates social, religious and cultural diversity. Muslim and Christian Filipinos are in one sense the same people, but in another and more profound sense they are not the same people. Muslims value the differences-and they rightly expect those differences to be understood and respected by non-Muslims with whom they

share citizenship in a nation which guarantees religious and cultural plurality. The Moros are different from other Filipino groups.

"Conflict in portions of Mindanao is the outcome of a historical injustice that the country must right," President Rodrigo R. Duterte (2016) said in his speech. Because of that strong pronouncement, the Filipino people must know and review the Moro history.

The Raja Buayan tribe was formally, as KILIMAN or genealogy recorded, organized sometimes in 1300s following the coming of the early batch of sharif preachers in Mindanao and Sulu, hundred years before the arrival of Sharif Mohammad Kabungsuwan at the mouth of the Pulangi (Rio Grande de Mindanao) river. Along with the Hindus, Arab preachers were traders from Asian region like the Malays, Chinese, and others. The interplay of this various practices from intermarriage to governance, led to the birth of the RAJA BUAYAN, a kind of government to which the people render their allegiance and loyalty involving all their transaction from the religion to polity (Sultan Judge Datukaka P. Camsa, 2009).

The Sultan of Bwayan is known as Raja Bwayan, according to Saleeby (1905). The rajas of Bwayan achieved a level of distinction and power that was unrivaled. According to Jubair (1997), there were three kinds of Moro rulers throughout the pre-Islamic period: datu or leaders, commoners or citizens, and slaves. The term datu had both political and social connotations, and it applied to the current king as well as all members of the governing elite. The right to rule was generally based on direct lineage from the ruling class. A commoner could become a datu in particular circumstances, such as remarkable valor or victory in battle, or a slave could buy his freedom by paying a certain sum. The system was not as rigorous as India's caste system, which prohibited anyone from leaving the caste into which he was born.

As a result of several contacts with the foreign Muslim scholars, specifically in the practice of their sovereignty and power, the Sultanate is practicing a religious injunction. A king or sultan has to use his power and authority to influence his subjects with him to obey Allah (God) likewise his dominion must follow law and order of the Sultanate (*About Islam*, The Tundra Tabloid, 2019).

"Since every man is equal with respect to his nature and rights," Abubakar (2004) wrote in her paper, "the learned talents and skills alone could enable one to have authority and kingship," as the Qur'an says: "And man can have nothing but what he does" (53:39). Therefore, the selection of Sultan or Ruler must be based on qualification both of head and heart. Thus, every community headman is the Sultan. This is a model rule of government of early ages of humankind, which still exists. Hence, human individual of any ancestry they belong have different views on what is true and right or falls and wrong to obey and follow.

A society defines the entire systems of relationships existing among men. Specifically, the largest group of people

who occupy a definite territory, share a unique way of life, and think of themselves as a societal unit (Koller, King and Course, 1969). If a society is to survive, its members must come to a general agreement as to a system of values. Most members must agree that certain forms of conduct are desirable while other forms are undesirable. With such disagreement, the society can agree to formulate rules governing the various aspects of social living.

This study gives perspective and further knowledge about the early history of civilization of the Moro-ruler. Pursuing this research endeavor gives motivation to the researcher to conduct this study so that our Christian brothers from Visayas and Luzon must understand better their Moro brothers in Mindanao resulted in building peace and development in the area and the Philippines as a whole.

This research gave in-depth information and knowledge about the customary-practices and authorities of the Sultans, Rajas and Datus in the resolution of conflict and peace building within the Sultanates of Buayan currently located in some municipalities of Maguindanao in ARMM, Sultan Kudarat, Sarangani and Cotabato provinces in Region XII.

## II. REVIEW OF RELATED LITERATURE

In accordance with the WILL OF SUBHANA-ALLAHU-WATA'ALA, the study and discussion of the customs, practices, traditions, beliefs and authorities of their Highness, the royal descendants of Raja of Buayan, ruler of Mandanawi known as Mindanao before and after the coming of Shariff Muhammad Kabungsuwan in 1475/1515 to propagate Islam and Sultanate.

As mentioned by Felmin (2008), the principle of the Sultanate is based on the creation of ALLAH (SWT). When He created Adam out of four elements which are the clay, air, fire and water; the ALLAH (SWT) appoint a cabinet as a courier to the universe and all that exist in this world are four also, they are the Gibriel (Guiabarael) as his message giver to his servant of ALLAH (the Prophets), the Mechail as the rain shower on earth and nurture of all plants and animals, Israfel as the destructioner of the world (*bangkit*) and also responsible for blowing of the trumpet, and Israfel as the responsible for taking of life (all life exist in this world).

Further, the strongest among the prophets of ALLAH (SWT) in this world is 25, but there are four which are Ibrahim or Abraham (A.S.), Musa or Moses (A.S.), Isah or Jesus Christ (A.S.) and Prophet Mohammad (S.A.W) and every one of this four has its own book which is Taurat, Enjel, Zabur and the Qur'an which is until now is the constitution of the Muslim Ummah even during the time of the prophet Mohammad (S.A.W) and he has appointed the Four Caliphs (Khalifa) named: Abubakar, Omar, Othman and Ali. And finally, the Prophet Mohammad (S.A.W) said, "The

Pillars of the world are four: The Ameer (leader), the Ulama (Scholar), the Rich (capitalist), and the Poor (masses)” (Dar-us-Salam Publications, 1995).

Sultanates of Buayan Darussalam (2006) stated that the only true and valid reference of power and authority of a sultan to possess sovereignty before the Sultanate. Based on it, the customary practices in the selection of sultan are based on the following principles:

**Bansawan** (Lineage as a Royal Blood) – The sultan must be ascended royal blood both maternal and paternal line. His father is a direct lineage of a former or late sultan/raja and likewise in his mother side. Or he is an uncle, nephew, cousin or grandson of a former or late sultan/raja and mother side too. Bansawan is 50% of the 100% total qualification of a sultan.

**Arfawan** (Knowledge on Governance) – That the sultan is superior in terms of knowledge on customary-laws, traditions and beliefs and social status of every sector of the community, society and nation.

**Nonawan** (Wealth) – He inherited wealth (land, gold and weaponry) to sustain his subjects’ satisfactions and the aspirations of the community, society and nation.

**Rufawan** (Personality) – The sultan must possess pleasing and strong personality as superior to all and equal to none in terms of personality prowess and quality. He must be physically, mentally, emotionally, socially and spiritually strong.

**Elmawan** (Educated) – He is highly educated both revealed and acquired knowledge (Arabic, English or any secular education) to communicate effectively and efficiently to any foreigners and nations. This is for the Foreign Affairs of his Sultanate as to build friendships and alliances.

**Muslim** (Islam in Faith) – Since the sultanate is based on the above principle which is the religion of Prophet Mohammad (S.W.T) is Islam and he is ascended with Quraish, the noblest among the tribes in Arab countries.

Some of the descendants, clans and families as claimants of these royalties have little knowledge about the golden era of their forefathers of which people till now give them respect, honor, loyalty, obedience and owe them in their community. Meaning, the qualities of the sultan raja or datu are bloodline from parents coupled with their exemplary code of conduct – customs, traditions, beliefs and power in ruling their own sultanate. Though, their power, authority and sovereignty has been weakened by the present government particularly the peoples’ imperialist of Manila since the Treaty of Paris in 1898.

As the descendants of these rulers continuously showed to this republican government that their land Mindanao and Sulu are not part of the conquered nation like Luzon and Visayas islands. In fact, the book of Salah Jubair “A Nation Under Endless Tyranny” (1997) indicated that according to a French author D’ Avitay wrote explicitly that Mindanao is not a part of Philippine island (Histoire de L’asie, 16<sup>th</sup> century). It stated further in his book that, a Jesuit Francisco

Combes, S. J., in *Historia de las islas Mindanao, Solo y Sus Adjacentis* (Madrid, 1657), wrote:

*“The second nation in estimation is Mindanao which includes the Kingdom of Buhayen (sic). For in the olden times, they were all one nation, and today, although various petty rulers govern them, they are one in customs and language. They are nation of some valor with their policy of being subject to kings they have acquired esteem among other nations, whom they have united under one political government for achievements that are too great for their own courage.”*

### ***The Traditional Practices on Geographical Authorities of Rulers of Buayan***

Disputes can be settled based on a certain standard of living of a particular group of people called community, society or nation. In the case of the Moro in Mindanao and Sulu, there was a Laws of the Moros called “Luwaran or Paluwalan” because the Moros of these islands were already civilized and they had a form of government called “Sultanate” of which the Luwaran was the Laws of the Land prior to the arrival of Ferdinand Magellan in March 16, 1521. The Luwaran was translated in English by Najeeb M. Saleeby from the hand of Datu Mastura.

The Arabic books mentioned in the Luwaran are Minhaju-l-Arifa, Taqreebu-l-Intifa, Fathu-l-Qareeb, and Miratu-t-Tullab, according to Saleeby (1905). The major authority cited is the first of them, commonly known as the Minjas. Datu Uto owned an antique copy of the Minhaj, which appeared to be over 200 years old. The Minhaj must have been written in the ninth or eleventh centuries. The Luwaran had to have been compiled before the middle of the eighteenth century.

A judge and vizier aid each Mindanao datu in the administration of justice. "Datu Kali" is the name of the judge. The term comes from the Arabic word "qadi," which means "judge." The Datu Kali is the district's top pandita and is often regarded as the community's most knowledgeable member. The pandita is a scholar who can read and write as well as conduct priestly duties. Wazer is the name of the vizier, who is also a pandita and serves in a semi-judicial and clerical position. The district's chief pandita is naturally recognized as the most knowledgeable interpreter of the law and the most qualified person in the community to serve as a judge. Because the wazer is a pandita, he should be knowledgeable and wise. Some Datus are panditas themselves, and some take affairs into their own hands, delegating none of their powers or responsibilities to a judge or vizier; nevertheless, this is the exception rather than the rule (Saleeby, 1905).

He went on to say that all datus and viziers, as well as anyone acting in the function of a chief or vizier, found the Luwaran extremely useful and convenient. Although only a few people can become kali, everyone who can read can

learn and use the Luwaran. As a result, the Luwaran is widely used, and copies may be found in all locations where the Magindanao dialect is spoken. Copies of it were obtained from the governing datus of Bagumbayan and Saraya, or the upper valley, in order to establish this fact. Furthermore, the Moros do not distinguish between custom and law in practice. Many of their customs are made legislation, and many laws are repealed because they are in conflict with the prevalent customs of the time.

Slavery is thus such an established custom and installation of the land in the Luwaran that it is widely sanctioned and tolerated. And, because an oath on the Qur'an is so strongly binding, and the Moro's fear of perjury is so intense, oaths are commonly taken and always recognized as adequate confirmation, even in the absence of evidence.

Finally, when it came to enforcing the law, the Moros were neither strict nor just. Murder, adultery, and inheritance laws are rarely followed to their full extent. Indeed, the Luwaran's inheritance laws are routinely disregarded, and they are rarely examined at all. Except for the slave class, Mohammedan law does not recognize classes. However, Moro legislation does not apply to all classes equally. The datu class is given special regard, while the children of concubines are given little thought.

Nonetheless, the Luwaran is the recognized law of the land, and adhering to it is a virtue. The Luwaran, or Magindanao Code of Laws, is based on the Minhaj and has been translated from Arabic into Java (Malay) dialect and subsequently into Mindanao, or the Land of Peace. Article I to Article LXXXV make up the Luwaran.

### **The Treaties between Rulers of Buayan and Foreign Power**

The Moro rulers in Mindanao had defended their land, sovereign, authority and power from the foreign oppressors. However, there were instances that their resistance against their enemies were need to be settled peacefully. These were either negotiated orally and in documentation treaties. The researcher had selected only treaties involving Buayan treaties of which he observed that religion and customary practices were strictly preserved.

This utilized the compilation documentations found in the hand of CHED-ARMM Commissioner Dr. Amor B. Pandaliday, a commissioner in-charge in Maguindanao province, who have this very precious history and compilations of Treaties of the Moro rulers and the Foreigners. This manuscript about to be published entitled "The Moro Treaties with Foreign Powers" by the commissioner with a code name Nu'ain bin Abdulhaqq (May, 2012 Gregorian, Rajab, 1433 Hijra Calendar). As stated in this manuscript:

Abdulhaqq (2012) as cited by Mastura (1983) about the statement of Zaide (1949) as he emphasized, "For all their vaunted strength, the conquistadores of Spain met their match in Islam's warriors of Mindanao and Sulu because

after 300 years of fighting the Moros preserved their independence, religion and culture."

Mastura (1983) elaborates further during the presentation of his paper about "Legal Status of the Sulu Sultanate and the Mindanao Principalities," in Kuala Lumpur, Malaysia during the 3<sup>rd</sup> UNESCO Workshop on Malay Sultanates and Malay Culture. He presented a listing of at least 18 treaties signed between the Sultanates of Magindanao-Buayan and Spain and another one with the Great Britain between the years 1605 to 1888. These Treaties were mostly offensive-defensive alliance, political, commercial and military for these related to peaceful co-existence, commerce, armistice, and settlement of territorial disputes and delimitations of boundaries between Magindanao and Filipinas, as well as commercial activities with Great Britain.

In this study, only treaties between Buayan rulers and foreign enemies are included to emphasize specifically Buayan agreement and resolution with their enemies.

*In 1605, the first Treaty of Buayan thru "Raja Sirongan, Kapitan Laot Buisan and Rajah Muda Jukulano agreement, negotiated by Melchor Hurtado for cessation of hostilities between the Magindanao-Buayan Principalities and Spain."*

This first treaty listed by Mastura as cited by Abdulhaqq was affirmed by the American military author William E.W. McKinley who wrote in 1903 that, "In 1605 Silongan asked for peace, which was made and Moro captives were liberated":

Dato Silonga, accompanied by 3000 Buhayen Moros, assaulted the coast communities of Cebu, Negros, and Panay in July, inflicting many atrocities. A huge force tried a repeat in 1600, but was repelled in southern Panay.

A second voyage commanded by Gallinato failed in February 1602 due to a lack of supplies. In the same year, an invasion of Mindanao Moros led by the Dato of Buhayen into Batangas Province, only to be defeated at Balayan. The Moros, on the other hand, kidnapped a Spanish ship in route from Cebu to Manila, and came close to capturing the governor-general on his way back to Manila. The Moros were ambushed by an expedition led by Travelo while dividing their booty at Marapon, and were routed with a loss of 200 killed and 50 prisoners.

The governor-general began building a fort in Panay in 1603. Silonga requested peace in 1605, which was granted and Moro captives were released.

A Moro expedition was prepared at Jolo in 1616, which broke the peace. This fleet was caught off guard around Point Potol and again between Cebu and Negros, with the remainder being sunk off the coast of Cavite. However, the invasion was effective in destroying Pantao, the Camarines, and the Cavite shipyards, as well as extracting a substantial ransom for Spanish prisoners. In 1625, a Moro attack from one of the islands off the coast of Borneo devastated Catbalogan, Samar.

In support of the above narrative by 1Lt. McKenley which he specially wrote for his superior, M/General George W. Davis, the renowned Muslim scholar Dr. Cesa Adib Majul who wrote that:

On September 8, 1605, the Spanish ambassadors and the Rajah of Buayan signed an agreement in which the Spaniards agreed to acknowledge Rajah Sirungan as the paramount chief of Maguindanao in exchange for his allegiance to Spain. Sirungan was to stop all incursions into Spanish territories return all captives, give up all church ornaments taken and allow the preaching of Christianity in his dominions. The pact however needed to be ratified by the Spanish authorities in Manila. This agreement as can be clearly seen, represented a shrewd move on the parts of the Spaniards for in so dealing with the Rajah of Buayan as the paramount chief of Maguindanao and they were creating dissensions between him as his rival Buisan the Kapitan Laut of the Mindanao fleet, over the control of the entire Pulangi (Majul, 1999).

Mastura (1983) and a Filipino historian Reynaldo C. Elito (1971), in separate researches agreed that the treaty was concluded in 1605. Probably, basing his opinion on the earlier writing of Dela Costa, Iletto also noted that the treaty was never ratified by Spain for unknown reasons. This treaty was negotiated by the Spanish colonial government under Governor-General Rodrigo de Vivero and Rajah Sirongan (or Silongan), Kapitan Laut Buisan and Rajamuda Jukulano for a cessation of hostilities between and the Magindanaw-Buayan confederacy which paved the way for peace to Visayas for a period of two years.

Filipino historian F. Delor Angeles (1964) also narrated that: "With the death of Governor Acuna, the Chiefs of Bwayan and Magindanao again resumed their raids. The royal audiencia failed to ratify an agreement negotiated by Father Hurtado to establish a Spanish foothold in Maguindanao. The Muslims began to think that their enemies had lost the will to fight."

Further, a Muslim Lawyer Nasser A. Marohomsalic (2001) in his book *Aristocrats of the Malay Race* wrote of this treaty by saying: "Rajah Silongan made peace with Spain in 1605 and, as a result, the Spaniards released their Moro captives. The Spaniards gifted Buisan with a 'swivel gun' to get his adhesion to a peace treaty that year."

The second Treaty of which the sultan of Maguindanao of the lower valley was made into agreement between Spaniard was resulted to a cloudy era of Buayan paramount ruler of Mindanao.

*"In 1638, the Treaty of Sultan Dipatuan Qudarat truce with Governor and Captain General Sebastian Hurtado de Curcuera for recognition of the political integrity of the Maguindanao Sultanate and its territorial domains."*

In March 21, 1637 Almonte pulled out from the citadel around 120 Spaniards and 600 Indio Troops and warriors from Siao in the Moluccas to invade Buayan under Datu Maputi. The invaders, this time aided by Manakior, a

rival of Datu Maputi, reached Buayan and razed it to the ground, including the fort of Datu Maputi. In return for his collaboration, the Spaniards promised to recognize Manakior as lord of Buayan provided that Datu Maputi was kept out of it.

Majul (1999) further explained about this treaty: Only parts of his explanation is quoted in as stated:

*"From another point of view, the peace treaty was also convenient to the Spaniards who feared a friendly juncture between Qudarat and Datu Maputi with whom they were still having problems. The peace treaty, however, must have disturbed Datu Maputi as may be inferred from his friendly overtures to Qudarat around September 1639."*

From 16<sup>th</sup> to the early 18<sup>th</sup> centuries, the sultanate of Maguindanao has shown superiority over Buayan Sultanate. However, in the late 18<sup>th</sup> century particularly in 1861, new opportunities for more acquisition by the Spaniards appeared.

Sultan Marajanuddin (Sultan Bangun), the Rajah of Buayan wanted one of his sons to become the Sultan of Maguindanao and was ready to attack Datu Amirul (Interino) and his son Muhammad Makakwa, Maguindanao Sultan to get at it. By this time, the Maguindanao sultan had lost his power over some of his relatives among the Datus of Sibugay and was continually losing lands to members of Buayanruling family. Consequently, in exchange of Spanish protection against the threats of the Buayan datus, the Maguindanao Sultan allowed the Spaniards to occupy the settlement of Cotabato and have a garrison there. In May 1863, by Royal Decree, the Maguindanao Sultan was granted a salary from the Spanish Government. He had become quite poor by this time (Quoted in Majul, 1999).

Antonio Martel de Gayangos also affirmed the annual pension to Datu Amirul during his lifetime and his son Sultan Muhammad Makakwa: "(With the death of Datu Amirul, who received a pension of 1000 pesos and his son Sultan Muamud Bacacao (Muhammad Makakwa), Muhammad Yaladulin (Jalal-Ud-Din) Pablu, should (In our opinion) enjoy the pension of 1000 pesos (Quoted in Saleeby, 1905).

The Second Treaty of Buayan with Rajah Utto Anwaruddin as "Datu sa sapanan" entered into an agreement between the Spaniards as indicated:

*"In 1875, Datu anwarud-Din Uto of Buayan peace pact with Governor Gregorio de la Torre, recognizing the integrity of the Rajah Buayan realm and binding Datu Uto not to make war against datus of the Pulangi delta."*

As quoted in this book, Iletto (2007) clarified that this 1875 Treaty which was negotiated right at Datu Utto's capital was a result of a Spanish to terminate plans for the capture of Bakat and thus establish friendly relations to Datu Utto via treaty device. Earlier, not less than the Spanish governor in Mindanao Clonel Ramon de Careaga led a futile expedition to capture Datu Utto. Careaga briefly occupied

Buayan but not Datu Utto who cleverly evaded capture. Iletto wrote:

*Shortly thereafter, the Spanish colonial government decided that the best course of Action henceforth was to abandon efforts to capture Bakat and to enter into friendly relations to with Datu Utto. In May 1875, the acting governor of Mindanao, Anastacio Marques boarded a gunboat for Buayan, ducking right in utto's old house. Somewhat taken a back, the datu refused to come aboard as Marques suggested. Instead he dispatched two sultans and his chief pandita who, on sincerely seeing that the Spaniards wanted peace, took great pains to welcome their enemies of yesterday.*

As the delegation went ashore unarmed, someone, possibly Utto, cried out "*pagari, pagari, amigos, amigos!*" (friends, friends!) where upon the 500 or so warriors who had threateningly gathered laid down their arms to echo the cry of friendship. Then took place a most successful conference (bichara) attended by all the sultans, dtus and religious dignitaries of the area. Datu Utto was in a particularly happy mood for a daughter had recently been born to him. Sa the party, returning from... both Spaniards and Maguindanaos were very satisfied with the established peace.

Iletto confirmed this treaty in his book "Maguindanao 1860-1888 The Career of Datu Utto of Buayan" by writing that "the stipulations of the 1875 treaty were in effect, whereby the independence of Utto's domains were recognized by Spain in return for non-harassment of established Spanish positions and continued trade between "Sa-Ilud and Sa-Raya."

This Treaty was similarly discussed by Pastells using other works such as the letter of Father-Jacinto Juanmmarti, whom Pastells described as "superior of the residence of the Rio Grande and missionary of Cotabato.

The Third Treaty of the Sultanate of Buayan to the Spanish Government was on March 10, 1887 (30 Jamadil Awwal 1304H). The Treaty indicated as:

*"Datu Uto and Rajah Putri of Maguindanao and the Pro-Uto leading datus of Buayan Capitulations, secured by Governor Emilio Terrero for ending the war against Buayan."*

Twelve years after the signing of the Treaty of May 1875, Datu Uto and his wife Rajah Putri, as well as the datu of Buayan wrote a letter dated 30 Jammadil Awwal 1304H (March 10, 1887) addressed to Governor-General Emilio Tererro y Perinat, which ended the war in Buayan realm. Such eight Article Letter was issued at Datu Utto's capital, Bakat, and confirmed on that same date and place by Terrero. According to the letter's introductory position which was obviously written by the translator, Pedro Ortouste, "Sultan of Buayan and Kudarangan, Datu Utto, his wife Rajah Putri and other principals of Buayan and Bakat, offered to submit themselves to "Her Majesty, the Queen Regent, in the name

of His Majesty, the King Don Alfonso XIII." Understandably, it was the sincere offer of perpetual friendship but attached with it a lot of pre-conditions before it could enter into force. As such, all the elements necessary call it a surrender letter were absent.

This Capitulation was entitled "*Capitulaciones las cuales el Sultan de Buahayan y Kudarangan, el Datto Utto, su mujer radja putri y todos los Demas principals de Buhayan y Bacat, han afrecido someterse a S. M. La Reina Regente en nombre de S. M. el Rey D. Alfonso III.*"

Majul (1999) made an elaboration of the context of this Capitulation thus:

The 1886-1887 campaign in Cotabato led by Governor –General Emilio Terrero intended to seek the total submission of Datu Utto. On January 19, 1886, Buayan (Dulawan) was attacked, forcing Datu Utto to retreat. Rajah Putri, the wife of Datu Utto, who, like her Maguindanao relatives had become quite friendly with the Spaniards, signed a capitulation to the Spaniards. But the datu rejected it outright while he continued the fight. Although able to contest the Spaniards at every step, the redoubtable datu was eventually forced to retreat. As he explained years later, he only fought a defensive war and never assumed the offensive. Although there is a great deal of truth in this statement it is not record that during the start of the Spanish offensive, his men attacked Tamontaka and burned the Jesuit Mission there.

In February 4 Bakat, the Datu's capital was captured. Closed to it, the Spaniards then built the Reina Regente Fort. With the loss of his capital and a strategic area, the Datu went deeper into the interior. As the Spaniards advanced, they tried by means of favors and promises of protection. To wean away any minor sultans and datus from datu Utto. A few datus who were not quite happy with the imperious ways of the datu and who bore some personal grievances against him were emboldened by the opportunity before them. Some even aided the Spaniards.

The heavy rains somewhat delayed the campaign which was resumed with some vigor early in 1887. The series of Lintukan cotas were destroyed one by one by the Spaniards. On February 27, Datu Bayao, the Sultan of Kudarangan, uncle of the Datu (sometime earlier also called Rajah Buayan) made peace with the invaders. On March, Datu Tambilawan, the son and heir of Bayao went to the Spanish camp and render submission. Two days later, an uncle of Datu Utto was willing to submit. Upon acceptance by the Spaniards, a letter followed the next day signed by the Datu and his wife, as well as the datu of Bakat indicating their submission to the Spanish sovereignty. Finally, although datu Utto remained unconquered, the Spaniards ended their campaign. This undertaking was severely criticized in Manila for the enormous expense it entailed. But in so far as the campaign ended Datu Utto's effort to create strong confederation on the Pulangi under his rule, it was a success. The fear of Datu Utto noticeably declined along the Pulangi.

Once Datu Utto committed himself to keep the peace with the Spaniards, he did his best to keep it.

Ileto further explained this 1887 capitulation:

*On February 28, 1887, Datus Kalibandong and Andig men of great stature in the Kudarangan Sultanate (northern buayan) presented to Terrero a letter from their sultan, an uncle of Datu Utto, who offered to mediate with his nephew in order to end the destructive war. The proposal was accepted; Spanish protection was extended to Kudarangan. A week later, Tambilawan Rajah Muda of Kudarangan and Utto's cousin, declared his loyalty to Spain in an audience with Terrero, and as proof he offered to restore the supply of foodstuffs to the delta. The following day, Datu Silungan, another uncle of Utto, arrived with a peace mission from his nephew composed of the mantris Boat and Dalandung. The condition of peace imposed by the Spaniards was immediately accepted, and the trio promised to return the next day with the signed treaty.*

On March 10, 1887, Datu Utto sent his Capitulation, signed by himself, Rajah Putri and all the principal sultans and datus of Buayan. They acknowledged themselves as loyal and obedient subjects of the King of Spain. Pledging henceforth not to use any but the Spanish flag. Defensive position which Terrero's forces had not touched were to be destroyed. They bowed to the ruling that all Moros navigating the Pulangi and its tributaries must hold safe-conduct passes signed by the Cotabato governor or the garrison commanders. These inhabitants who committed crimes against persons or property were to be punished accordingly. War was not to be made the datus of the Pulangi (Sa Ilud) who have collaborated with Spain.

On the other hand, the "vanquished" hoped that their religion and customs would be respected. They expressed their gratitude for the concessions granted by the Terrero, they would be allowed to continue in possession of their "ancient properties," their ancestral burial ground would be respected; and they would be allowed to build dwelling places in Bakat.

The Terrero government ratified the above terms, already on the strength of Rajah Putri's signature. The governor-general decision irritated Retana and Montaro y Vidal, leading them to label the Terrero campaign an instance of political showmanship rather than substantial gain. After all, Datu Utto had not been captured and his prestige was still running strong among the people of Sa-Raya.

This Capitulation was also translated by F. Delor Angeles in his paper "The Struggle for Mindanao" in 1983 (Unson, 2013). However, the researcher decided to present only the work of Mastura as, on his English translation of the article of Capitulation of March 10, 1887. This printed material presently in the hand of Dr. Amor B. Pandaliday, the Commissioner of CHED-ARMM as indicated:

According to the Sultan of Buayan and Kudarangan, Datu Utto, His wife Rajah Putri and other principals of Buayan and Bacat, offered to submit themselves to her Majesty, the Queen Regent, in the name of His Majesty the King Don Alfonso XIII.

*Article 1. The foregoing promise to destroy and level to the ground, henceforth, all cottas and defenses that have not already been destroyed by the army, and to oblige those that up to the present time defended the same to evacuate them.*

*Article 2. The undersigned acknowledged themselves the loyal and obedient subject of his majesty the King of Spain, and in the future will only use the Spanish flag.*

*Article 3. On the other hand, the hope that their religion, usage and customs will be respected heretofore.*

*Article 4. The undersigned here make known their gratitude for the concession they have received from the general in chief, in the name of His Majesty the King of Spain, namely to be allowed to continue in possession of their ancestral properties (possessions), and they promised to facilitate transit by paths, roads, and streams throughout the territory of Buayan and Bacat.*

*Article 5. Datu Utto and his wife Rajah Putri, acknowledge their gratitude for the respect shown the graves to their family, and also for the voluntary concession of the general in chief wherein he permits them to erect dwelling in the immediate neighborhood thereof.*

*Article 6. They also submit to the regulation which provides that all Moros that navigate in vinta or other craft on the Rio Grande at its affluent (estuaries) must have a pass or "patents" issued by the governor of Cotabato or the military commander of the forts.*

*Article 7. The Utto and other datus in the territory of Buayan and Bacat solemnly promise to chastise or deliver according to the case, Moros who in any concept whatsoever, are guilty of misdemeanor or crime against person or property.*

*Article 8. And lastly, A part from what is stipulated in the foregoing article, we promise not to carry on war against the datus on the lower part of the river and to return them the (captives) Moros we have taken during the war.*

Signed at Bacat, on the 13<sup>th</sup> moon jammadil Awwal, year of the Hegirah 1304 (March 10, 1887).

Datu Utto, Rajah Putri, Rajamuda, Dalgan, Pagagau, Sangban, Jaman, Salutinik, Ngelete, Gugo sa Buayan, Balauag, Manguindara, Ambulutu, Dunduua, Tauan, Sandigan, Tagading, Mama sa Buayan, Sharif Sultan de Buayan, and Kudarangan Muhammad, Jamaludin, son of Sharif Sultan of Kudarangan, Tambilauan, Jambangan, Ali, Uata Mama Silungan, Mangulamas, Rangaren Dato Lempen and Lumantung (Sutanates of Buayan Darrusalam, 2006).

Confirmed at Bacat 10 March 1887, the General in Chief, Emilio Terrero.

Certified: A true translation from the Arabic, Pedro Ortoste, Interpreter, A true copy: J. S. de Baranda.

Another agreement in Buayan was the Treaty of Sultan of Talayan in 1888. The Treaty was stated as follows:

*In 1888, "Sultan of Talayan act of adhesion, secured by Governor Juan Salcedo for the Politico-Military Government*

of Mindanao, Allowing the Spanish troops to set-up an outpost at Talayan.”

This act of adhesion or unconditional submission of the Sultan of Talayan was discussed by Ileta in his book “Maguindanao 1860-1888: The Career of Datu Utto of Buayan. Ileta explained that:

The most celebrated case of defection in the Spanish sources is that of the sultan of Talayan in mid-1888. Its effect on Utto’s career was disastrous and provides an insight into Spanish methods of effective internal conquest. The Talayan sultan had been the most faithful and trusted of Utto’s allies. His 500 fighting men, noted for their skill and bravery in war resulting from their experience with the Tirurays, Manobos and other hill people who fought them, had always formed an important compliment of Buayan’s forces during skirmishes with the Spaniards. Moreover, Talayan was, in the words of the Cotabato Governor. “A bulwark of Muslim fanaticism,” where the activities panditas and sheriffs were most concentrated (Sutanates of Buayan Darrusalalam, 2006).

In a half desperate to ensure the continued support of Talayan, Utto arranged a marriage between the son of a sultan and a daughter of one of his concubines. The sultan appears to have vacillated and when this came to the notice of Governor Horguin, the later seized the opportunity to apply the familiar colonial tactic of exploiting internal dissensions to secure allies Horguin sought the counsel of Datu Ayunan who was a relative of the sultan of Talakuku, who in turn had ties of “material interests,” with the sultan of Talayan. Through this chain of communications, the Talayan sultan was made to understand that the marriage arranged of Utto was disadvantageous since, since according to some indigenous laws, the daughter of a concubine is never as noble as a son of a legitimate mother (*The Maguindanao Sultanate*, 2003).

Upon hearing of his ally’s secret dealings with the pro-Spanish camp, Utto posted some of his men to Talayan under the guise of presenting dowry. Having the trick their way in, they made off with the lantakas (a symbol of rank of the sultan. For the later, this was the last straw counseled by Horguin and Ayunan, he decided to repudiate the Utto arranged-marriage, thus signifying the final break. As a threat of war a more powerful Utto loomed before the Talayan sultan, the later soon opted for unconditional submission to Spain (*The Maguindanao Sultanate*, 2003).

Governor Hurguin hesitated to accept Talayan’s submission. This was, perhaps due to its long history of hostility to Spain or more likely, uncertainty over the sultan’s real motives in submitting. Was the friendship he professed for Spain merely a clever display designed to obtain Spanish aid against an internal rival. Moving continuously. Horguin handed out a lists of conditions. These were immediately accepted by the sultan. Then, he called for a bichara to be held at Cotabato, but this time, the Talayan leaders demurred. They wanted held at Taviran, with Datu Ayunan as intermediary. At being threatened by Utto. But more

important, they had come to trust Datu Ayunan. In fact, if anyone is to be given credit for Talayan’s transfer of loyalties, it is Ayunan, not the Spaniards (*The Maguindanao Sultanate*, 2003).

The Sultan of Talayan mentioned above could have been Datu Bagutaw, a rival who became an Ally of Datu Utto. During the time of their friendship, the village of Kitapok was established as the common boundary of their respective territories Palafox, 2012).

And finally, the last and Fifth Treaty in Buayan was in 1888 as stated:

“*Rajah Putri and Datu Utu act of conciliation with the Spanish sovereign King Alfonso XIII and respecting the religion of Islam and the customs of the Maguindanao-Buayan royal family secured by the Politico-Military Governor of Mindanao Juan Salcedo.*”

In his prologo to Combes’s *Historia de Mindanao* y Jolo Retana called this act conciliation as *Tratado de Paz* or Treaty of Peace. Majul also wrote regarding this act of conciliation between the Maguindanao-Buayan royal family and Spain:

Once Datu Utto committed himself to keep the peace with the Spaniards, he did his best to keep it. On February 16, 1888, to signify his sincerity he and his wife wrote another letter to the Spanish authorities reaffirming their loyalty to Spain. But this to him did not mean surrendered to Spain but merely an expression of friendship. He meant to be independent; and woe to any of his datus who would accept Spanish visitors to their territories without his permission. In practice, no missionary or Spanish officer could enter the territory he claimed to be his, without his previous authorizations. Contrary to Spanish press reports pointed him in the blackest of colors during his youth and during the campaign against him, his visitors invariably found him courteous, dignified, gentle and utterly reasonable. By dedicating his energies to cattle-raising, farming, and collecting a few more slaves, he ended a wealthy man (Baraguir, 2004).

This fact expressed by Majul (1999) unequivocally contradicts the claim of R. Joel delos Santos, Jr. (1976) that Datu Utto “surrendered” to the Spaniards. Paraphrasing Majul, Santos wrote:

*A last attempt to recover the ancient glory of the Maguindanaos was made by Datu Utto in whom the Spaniards saw the makings of a “second Kudarat.” This desire, however, was short lived because of successful military campaign against him in 1886-1887 led by Governor General Emilio Terrero. As a result, Datu Utto surrendered to the Spaniards and ended his life as a wealthy man – dedicating his energies to cattle-raising, farming and collecting slaves.*

Santos’s first sentence was a reiteration of Majul’s view wherein he wrote that: Spanish officials feared what in effect Datu Utto stood for; they saw in him, as they



themselves said, the makings of “a second Qudarat.” Likewise, Tan (1977) also wrote that Spanish authorities referred to Datu Ali as the “second Corralat (Kudarat) of Cotabato.”

Majul described how powerful Datu Utto was during his lifetime as Rajah of Buayan and further concluded that this redoubtable datu who became sultan in 1865 remained unconquered by the Spaniards.

Majul wrote: *under the leadership of Sultan Anwarud-Din Utto, Buayan contested and resisted Spanish attempts to over run the whole valley.* This redoubtable warrior became sultan around 1865, and by 1875 he was considered the greatest chief of the Pulangi River. His power extended from Buluan down to Tamontaka, a former territory of Maguindanao sultan. He married a daughter of the Maguindanao sultan Qudarat Untong, and he was influential enough to interfere in Maguindanao election for sultan. Although defeated in various times by Spanish troops and once in 1887, compelled to accept Spanish sovereignty, he remained unconquered. In 1899, he turned over his powers and followers to his first cousin the famous and fearless warrior Datu Ali, the rajamuda at Tinunkup, who became the Rajah Buayan.

### **Moro Traditional Society and the Modern Philippines**

Muslim Filipinos have managed to retain some feature of their traditional socio-political structure. There have been changes of course and changes is continuing. But datus, sultans and even slaves are still to be found among the Moros.

In contemporary Moro society, the datanship has remained a powerful institution, though in modified form, and has been able to adopt itself to the political machinery of the modern Philippine state. Today a datu finds that his followers form a natural block voters who may be counted on to support any bid he makes for public office or any claim he make for political patronage or other governmental favors. Power in present day Moro society is largely in the hands of those who combine both the traditional authority of their group and the constitutional authority of civil government (cf. Mednick, 1974b:227-228).

While they no longer have temporal power, the Muslim Filipino sultans still have considerable social prestige and influence. Moreover, the Philippine government in recent years has found that the sultans cannot be completely ignored. In 1938, in a Memorandum to the Secretary of the Interior, Philippine Commonwealth President Manuel Quezon spelled out until 1962 the policy of the Philippine Government with regards to Moro datus and sultans as cited by Gowing (1978) from Guingona's (1943), citation as said:

*These datus and sultans should never be allowed to have anything to do with functions that are official. They should be heard exactly and precisely as every other citizen*

*has the right to be heard on matters affecting the nation, his province, his municipality, or his district. Their help should be sought no more than help of any other citizen in any part of the Philippines is sought, if and when the services of such citizens may be needed. By this I mean that nothing must be done by this government or its official would give the impression that men without official responsibilities and powers may exercise an authority or intervene with authority on government or administrative affairs of the nation, the province, the municipality or the district.*

A Muslim from the Middle East visiting Moroland for a long long time prior to the coming of the Spaniards in 15<sup>th</sup> century, the birth of Christianity in the Philippines. In Glang's (1974) report he revealed that, “the Muslim social structure still rests upon the foundation laid in the time of Shariff Baguinda Ali and Kabungsucan.” Royalty and social classes still prevail among the Muslims, he says and these traditional leaders can even now be recruited to help “bring the orchestration of the Muslim Filipino into the fabric Filipino national life.” Meaning, the traditional leaders are motivated to join the government of the Philippines to rule their own people.

### **III. METHODOLOGY**

This study used the combination of descriptive and phenomenological methods of research. The former method was used to describe the socio-demographic characteristics of the Sultans, Rajahs and Datus including their extent of leadership authority's influence in building peace and development in the place. It further used to determine the relationship between these variables while the later method was utilized because, it has variety of approaches to obtain holistic picture of a particular society, group, institution, setting or situation (Faenkel and Wallen, 2010) hence, the study is about society which is sultanate. Further, phenomenological research was typically used in small sample of persons to have more complete and in depth understanding of a particular phenomenon” wherein the study utilized only Nine (9) Sultans/Rajahs/Datus identified as very knowledgeable on traditional leadership.

#### **Result**

#### **Traditional Leadership Authorities of the Sultanate**

The traditional leadership authorities of the ruler in maintaining their sphere of influence was evident that being a ruler, the Sultans, Rajahs, and Datus were highly influential on the matters of bloodline relationship; in the execution of decision-making and in the implementation of traditional leadership ceremonies.

## Customary Practices of the Ruler in Conflict Resolution

### Marriage

The consolidated responses of Sultans, Rajahs, and Datus reflecting the themes and core ideas. On the aspect of conflict resolved by the sultanate leaders in terms of marriage, 88.89% of the ruler expressed that parents now a days have no choice but to follow the decision of their son/daughter in getting married with the person they want and love. Others testimony was parents used to go with their son/daughter's will of choosing their fiancé/fiancée or marriage partners. While 11.11 % reveals that in their kingdom, parental arrangement is strictly impose.

Other prevailing issues evident under the Sultanate leadership was the causes of divorce among Muslim couple, majority of Sultans/Rajahs/Datus or 77.78 % are settling divorce (working abroad; husband married other woman) through the use of "Atulan" or prescribe rules based on traditions and customs. While twenty-two percent of the key informants reveals that conflict on marriage such as divorce is resolve through monetary based on the customs and traditions of the Chieftain (Sultan/Datu) in the locality of the "Engid inngu maratabat" or "Royalty of Blood Bloodline". This implies that nowadays, Sultan/Rajah/Datu is resolving the conflict on parental arrangement through allowing their sons/daughters to marry who they love and want.

A key informant stated:

*Usually, the conflict of the couple brought to us is due to "working Abroad of the wife. "when the wife is working for 2-4 years either the husband become irresponsible or even marry another woman using the money of his wife. On the other hand, the wife has another man to live – in, in abroad.*

Moreover:

*In this case, the so called "ATULAN" (Amicable settlement) is observed specially, the couple is clearly relatives. However, monetary in terms of "Engid & Maratabat" is imposed to guilt – one. The amount is according to kambalabatay (Kinship).*

The customary laws of the sultanate before are respected by all the followers. Before, the daughter of the Sultan must be married to a Prince in order to strengthen their sultanate. But nowadays, it was no longer practice. Thus, the Sultan/Rajah/Datu is resolving the conflict on parental arrangement through allowing their sons/daughters to marry who they love and want.

## Geographical Conflict

Result shows that there is only one theme that came prevail in geographical conflict, a land conflict that is usually rooted from the inherited property of sons and daughters from their parents due to unequal sharing of land parts (son has  $\frac{3}{4}$  part of the land while daughter has  $\frac{1}{4}$  part).

Majority of the ruler or 44.44% resolves the conflict on geographical issues through applying "Atulan" prescribed rules of customary laws and Shari'ah laws are being used. Thirty-three point three, still on the ranged of typical resolution of the conflict by implementing "Atulan" or amicable settlements based on bloodline. However, the remaining 22.22% recognized as variant responses, shares that the Datu used "Atulan" amicable settlement in family disputes. But there are instances that the complainant goes to Philippine court to file case against her brother. This implies that the customary practices of the ruler in conflict resolution on geographical conflict is settled by applying customary traditions and laws in settling disputes.

One of the key informants stated that:

*Land conflict is usually due to inherited portion of land from the parents. Transitionally the division sharing of the land in the family is not equally for son and daughter. The son has  $\frac{3}{4}$  part of the land and  $\frac{1}{4}$  part for the daughter, there are instances, the daughter asks equally part of the land. In this case I propose "ATULAN" and if both parties disagree then, I impose CUSTOMARY LAW of w/c  $\frac{3}{4}$  &  $\frac{1}{4}$  discussion sharing. This Law is based on the Shariah. However, there are instances, the Complainant goes to Philippine court to file case against her brother.*

Another key informant indicated that:

*Land conflict is usually rooted from inherited property of sons and daughters from their parents due to division – sharing. Atulan (Amicable Settlement) based on the Customary Laws and Shariah laws are being used by the Sultan/Datu. However, there are instance, one party presented it to regular court (Phils. Law). the latter is beyond Sultan/Datu's authority.*

## Social Relationship

Rido (clan/family conflict) turns as the prevailing conflict, most of the rulers regard family/clan/descendants reunion as strategy to reunite and reconcile family or clan dispute. Eleven point eleven percent of the rulers considered blood-money to be the most effective techniques in settling family or clan conflict. Some said, Rido (clan/family conflict) should be solved in a win-win solution, problem/damage should be identified. All damages must be restored by the Datu by his own expenses and reconciliation

and unity with pressure of the public. In other words, the Datu used his wealth to spend for family reconciliation.

One of the rulers, settle family feuds through tracing the root cause and let the involved pay due amount to the concern party and let them gather together for reconciliation. However, 22.22% revealed that the Sultan/Rajah/Datu has no police power to enforce their customary laws. This implies that they are only respected by their people but not to extent of importing their polity. The conflict being solved by the Barangay Captain or Officials, Commanders in the area, and PNP officials with the presence of the Sultan/Datu as witness through covenant is very effective.

### **Perceived Authorities (Sultanates Leaders)**

Result illustrates that the key informants recognized their capacity to implement peace building development in their area of responsibility. It means that the ruler were more than confident of their functions and duties as an implementer of peace building and development their areas of responsibility.

### **Perceived Authorities (Followers in the area)**

Data exemplifies that the respondents (followers) rated their sultan/rajah/datu as moderately recognized their ability to implement building peace and development in their areas. This is a manifestation that the Sultanate supports government peace building efforts and programs in implements or imposing customary laws. Meanwhile, he sultanate shows humility and kindness to his people before imposing strict discipline to his AOR and sultanate's authorities have exercise leadership in resolving peace and order concerns by advocating dialogue in the community.

It implies that the followers recognize only their ruler sometimes. They are not so confident that their ruler could implement peace building and development their areas of responsibility.

### **Issues and Problems of the Sultanate Leadership**

The highest percentage of problem is in relation to geographical boundaries, based on the data it was found out that the different Sultanate do not have geographical boundaries. While the least problem in the Sultanate was the minimal recognition of the rulers' nobility title with 53.66%. This is an indication that Sultanates was recognized to have a noble ruler who was respected by their constituents but their kingdom has no specific restrictions. Moreover, enthronement of nobility title is for recognition purposes only. Meanwhile, some of the issues were no recognition of the Government wherein customary laws in the selection process of royal title is poorly emphasized and minimal recognition of nobility title.

### **Needs of the Sultanate Leadership**

Data reveals that 100 percent of the respondents (rulers and followers) agreed that the ultimate need of the Sultanate leadership is to have unity among the Sultans, Rajah, and Datu. While the needs that they rated with lowest percentage is the preservations of the customary laws on the process of selection of Sultan/Rajah/Datu with 91.46%. It implies that on the process of selection they could not amend the rule on selecting their leaders/rulers.

### **Relationship between the Socio-demographic Characteristics of Sultans, Rajahs and Datus in Peace Building**

There were direct proportional relationships occurred between the family size and income in the Government of the Sultan with the perceived authorities of the Sultan in peace building. These points out that as the family size of the Sultan become bigger or increases in size the authorities of the Sultan in peace building increases tremendously. This also mean that the bigger the family size of the Sultan or Datu. He can strengthen the closeness and camaraderie among his families and clans. In like manner, as the income of the Sultan from the Government increases, he can improve the establishment of Socio-economic programs and development under his domain of leadership.

However, other variables signify and inverse relationship such as: ages and land ownership. These explain that at younger age below forty (40), the chances of enthronement to royalties decreases or observed very minimal. Further, it will only happen in an exceptional as most of the enthronement Royalties has an age range from forty (40) to seventy (70) years old.

Among the qualification of the sultan is his *Nonawan* (wealth) and *elmawan* (education). The former quality of a sultan is indicated significantly in the selection though limited in terms of elaboration in Felmin's book (2008). However, as spoken by a *Patatarsila* (Genealogist) of the three primary Sultanates of Cotabato: Buayan, Magindanaw and Kabuntalan said that, wealth is one among the important consideration of the selection process. It has contributed much in the authority and power of the sultan that his subject showed respect and honor due to this high social identity. In contrary, the poor economic status of the ruler contributed much shame in the entire clan. Because, as King Balban believed that it is the "King's superhuman" awe and status which can ensure people's obedience (Sen, 2013). Meaning, the sultan must have wealth for it is part of the criteria.

### **Relationship between Leadership Authorities of the Sultans, Rajahs, Datus and Sultanate's Peace Building**

Statistically, there was significant and highly significant degree of associations between traditional leadership authorities with peace building authorities of Sultan bases on the perception of the Sultan's followers in the area. The Sultans, Datus and Rajahs executes security measures in their locality that coincide with follower's perception that the Sultan have exercise authoritative leadership in giving warning in resolving conflicts among families and clans. This is significantly high in degree of relationship due to the fact that the Sultans, Rajahs, and Datus shared their wealth to the needy people in terms of alms, giving, and solicitation. Moreover, the Sultanate practiced decentralization and participative approach as exemplified by reasons that Sultans accepted suggestions and recommendations of development from ordinary people under his area of responsibility.

These findings only imply that as the Sultan's sustain of giving more emphasis on bloodline relationship, exercise authoritative leadership by giving warning in resolving conflicts among families and clans, shared wealth through alms giving and solicitation for the needy people, shows humility and kindness and impose discipline in his area of responsibility, then consequently, peace building authorities of Sultans will be sustained in the area.

Other significant relationships were also manifested when the Sultan exercise and followed the "Adabtaritibinguusul" this means that due process of law shall be used and the rule of law, the traditional law paluwaran as practiced from the old generation shall be adapted based on facts, when the Sultans and Datus practiced this, the better is the peace building authorities in the area as perceived by the followers of the Sultan. Security measures when properly practiced by Sultans, the peace building authorities of Sultan is hereby sustained. As the Sultans implements traditional ceremonies and supports government programs and projects, the peace building authorities of the Sultan is hereby improving.

As the Sultans, Rajamudas executes and implement traditional leadership ceremonies as well as improved decision about traditional leadership governance in areas of influence in Barangay, Municipal, and Provincial level there are corresponding improvement of peace and building authorities of the Sultans as perceived by Sultans, Datus, and Rajahs followers in the geographical domains.

These significant and highly significant associations meant that there is a direct proportional and positive relationship between the traditional leadership authorities of the Sultans, Rajahs and Datus with the Peace building authorities of Sultans as perceived by the followers.

## Recommendations

Based on the findings and conclusions of the study, the following are hereby recommended;

1. Narrative and or ethnographic study may be conducted to have a rich and comprehensive presentation of the customary practices and authorities in conflict resolution and building peace development.
2. A similar study may be conducted in other provinces in Mindanao where Sultanate and Datuism is highly practice.
3. Sultan, Rajah and Datu leaders must come up with resolution in resolving issues and problems arising on geographical boundaries and promoting unity towards conflict resolution and peace building in the area must be prioritized.
4. Leaders may continue elevating their socio-demographic characteristics as it was found to have association with their customary practices and with their peace building development.
5. The Sultans, Rajahs, and Datus may be recognized as a regular officer of the state. They should be treated and respected in a manner that makes them know and feel that they are part of the government. They should be assured of their position and should then be held responsible for peace and order in the datuship.

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