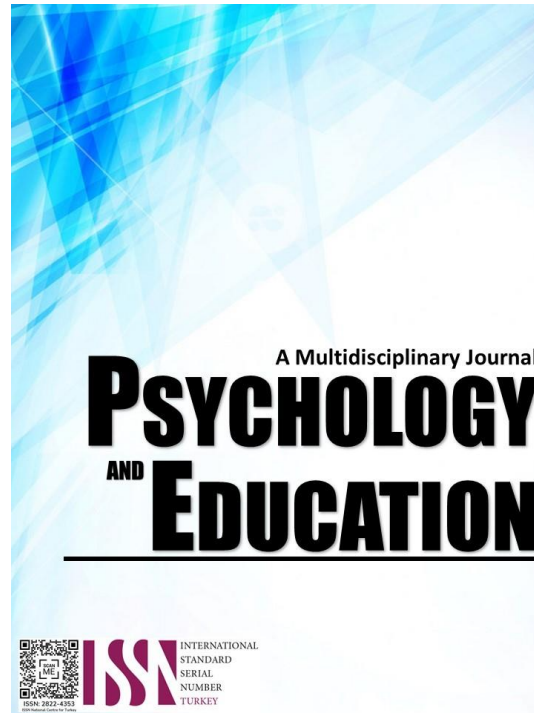


BUTIG, LANA DEL SUR, THE CRADLE OF MERANAW CIVILIZATION: A CRITICAL ANALYSIS



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Butig, Lanao Del Sur, the Cradle of Meranaw Civilization: A Critical Analysis

Arsalan A. Dimaoden*

For affiliations and correspondence, see the last page.

Abstract

This paper conducted from February to April 2020 the history of meranaw according to some reliable accounts it was divided into four season; the Radia Indarapatra Period, The Existence of the beautiful Kingdom of Darangen, the Creation of Pat a Phangampong ko Ranaw, and it was built by the founding fathers of Pengampong Popawan of Bayabao, Paskan of Unayan, Amialongan Simban of Masiu and Bato Lakongan of Baloi, lastly the period of coming of Islam. Specifically, this paper aimed to investigate the origin of Butig, offer an overview of the culture and Tradition of Butig, highlight the Taritib and Igma of Butig, and illustrate the cultural heritage found in Butig and, emphasize the events that lead Butig as the cradle of meranaw Civilization. Based on the findings the identified reason why Butig is the cradle of Meranaw Civilization is the reason that it was the first settled by the shariefs who brought Islam and established the sultanate political System. Butig is maranao term known as “live mole” or symbol incidentally butig was the original sead of sultanate authority of undivided Lanao before the coming of Spaniards in the early Philippine Government. Moreover, butig Lanao del sur is an old town according to historical references. Even before the formal establishment of the sultanate system in Butig it already had an organized political structure and in fact established alliance with Sultan Kudarat of Maguindanao.

Keywords: *Butig-Lanao Del Sur, meranaw civilization, critical analysis, qualitative-naturalistic*

Introduction

The “pat a pangampong ko Ranao” namely the Pangampong a bayabao. Pangampong a masiu, pagampong a unayan and pangampong a baloi are equal supremacy, ability and reputation, and are bound together into a sort of coalition or confederacy and governed by taritib. This taritib agreed upon by the founding fathers of the pengampong defines all levels of organization and relationships among the communities as people and as territorial units. It also guides and directs in a “precise scheme” the whole system of relationships among the states. Looking back to the History of the Royal house of Butig, Butig is rich in Natural resources that are as yet largely undeveloped. Rice and corn the principal crops of the country, have found in this Municipality. The purely natives of Butig are known to their Prominent (Pananaroon) Proverb “*Lembong a Ebutigen a Mangeronot sa Kota*” its symbolized that People of Butig would never allow themselves to loss their Dignity by swallowing the pride (Maratabat). Accordingly, this Scenic Historic town is the oldest settlement in the center of Mindanao. A Capital of Unayan Principality which is belongs to the confederation of the sultanates of Lanao. The researchers are motivated to investigate the significance of Royal House of Butig to the meranaw Civilization. For this reason, the researchers pursued it as the main focus of the study.

In fact, Abdulmadid (2012) stated in his article that This town dubbed as *the cradle of Meranao Civilization*, Aside from that, *Butig is considers as the paramount sultanate of Sebangon a unayan east unayan and most documented Geneology*. before the creation of the four (4) Confederation of Lanao (Pat A Phangampong ko Ranao). It was Jannatun Naim of Butig who established the confederation of Lanao (Pat a Phangampong Ko Ranaw). It is important to know that Butig is the first Royal Sultanate of Entire Lanao, and it was the Sultan Jannaton Naim of Butig was the first enthroned and, only the descendants of Jannaton Naim could only ascend the throne in Butig. By Tradition, (Sa Dabangsa sa Butig na Inudowa karabaw) Any Individual who has no blood line in Butig cannot hold any recognize title in Lanao.

Butig became a municipality under executive order no. 21 issued on June 25, 1963 during the term of President Diosdado Macapagal. Hence, Butig is a sixth class municipality in the province of Lanao del sur. Based on the 2010 census; it has a population of 16,642 people. It is subdivided into 16 barangays: Butig proper; Cabasaran; Coloyan Tambo; Dilabayan; Dolangan; Pindolonan; Bayabao Poblacion; Poktan; Ragayan; Raya; Samer (Dama); Sandab Madaya; Sundig; Tiowi; Timbab, and Dimabara

As far as the study is concerned, the study was the best instrument to the Pat a pagampong ko Ranaw particularly the present generation today to promote the origin of their Municipality. Thus, this study serves

also as awareness of the meranaw people in lanaw to know the relevance of their bangsa to the people of Butig.

Objectives of the Study

This study aimed to (1) investigate the origin of Butig, (2) offer an overview of the culture and Tradition of Butig, and (3) highlight the Taritib and Igma of Butig (4) illustrate the cultural heritage found in Butig and (5) emphasize the events that lead Butig as the cradle of meranaw civilization.

Methodology

Research Design

The study-utilized the Qualitative-naturalistic research design, which entailed extensive field and use of the participant observation method Data needed were gathered through in-depth interviews, observations, participation, and Focus Group Discussions (FGD).

Research Site

This study was conducted in Butig Lanao del sur. Butig is one of the 25 municipal districts of Lanao del sur or one of the total number of 29 municipal districts of the recently undivided Lanao province. The criteria for its rural and isolated Characteristics are based upon physical and cultural factors. It is about 56 kilometers from Marawi city, the principal center of acculturation in Lanao del sur. It's all maranaw population of 3,437 live in villages and scattered houses over an area of about 344 square kilometers beyond the southeastern shores of Lake Lanao. It is only accessible by trails of varying distances from different points of contact on the lake shores.



Figure 2. Map of the Islamic City of Lanao Del Sur

Data Gathering

The researchers went to the field with a letter of request and purpose of the research, in most cases; they were accompanied by someone who was in a position to make the formal introduction particularly in Selected Traditional Leaders. First, Researchers held interviews with each of the thirty respondents. For these one-on-one interviews, they were equipped with an interview Guide or list of pre-planned open-ended questions. Tape Recorder was used to observe the interviewee and catch some nuances that they could use in the analysis and interpretation of actual statements made by the participants.

Participants

There were thirty (30) key informants of this study who were chosen based on their acclaimed or recognized wit, abilities, insight, and experiences. Acclamation or recognition was formed by respectable members of the community like members of Academe, Local officials, and traditional Datu and Bae of municipality of butig.

Results and Discussion

This section presents the findings of the study. The data are presented the following order of the Butig Lanao del Sur, a cradle of meranaw Civilization: a critical analysis.

However, before discussing the answers to the above-mentioned inquiries, relevance of Pananaroon to meranaw Culture and Islam as described by the selected respondents as well as by the related studies to which this study referred, like the book of Bao, N, B. et al (2019) Lanao history of Land Distribution

Saber, M and Tamano, Mauyag M (1984-86) Decision-making and social Change in Rural Moroland, Mindanao Journal X11-1-4, University Research Center Mindanao State University, Marawi City, Tawagon, M.R (1989-90) the Pengampong: Multiple Sultanates of Lanao, University Research Center Mindanao State University Marawi City, Philippines, Dimaoden, A. et al (2014) Sultanate of Butig: a perspective among the constituents of Municipality of Butig, Lanao del sur, Undergraduate Thesis, King Faisal Center for Islamic Arabic and Asian Studies, Mindanao state University.

Historical origin of Butig

The article of Acmad (2012) cited by Dimaoden et al (2014) stated that the town of Butig is considered as the oldest settlement in the center of Mindanao. A sultanate located in the Pangampong (Principality) of Unayan, in ancient history, Butig is a place where the lofty tower (LAMIN) of Princess Sittie Anak was located. Anak is the daughter of a king in Kiaranda a Ragat, now "Ranao". Butig is the Capital of Unayan principality which belongs to the confederation of the Sultanates of Lanao (Ranao in Maranao language). This historic town is the "cradle" of Maranao civilization connected to all the 15 Royal Houses of Lanao. By tradition, any individual who has no blood line in Butig cannot hold any recognized Royal Title in Lanao. The first ancestor of Butig is Sittie Anak, who was married to Dimaampao and got Makaampao. Makaampao got Datu Paskan, the 2nd ruler of Unayan Principality.

Time passed, and Dozonan was married to Domariong of Butig and got Amisesem, 3rd ruler of Butig, who got eight siblings. One of them is the princess of Butig named Lilangen. Her name was derived from the M'ranao root word "Lilang" which means "loved one". Lilangen is the adjective for Lilang. This lady was called Lilangen; thus, everything she needs will be given to her. Lilangen was married to Amirogong Sakapay, the son of Sarip Radia Kunuga, son of Sarip Kabunsoan. The couple was graced with only son "Pendoma", 4th ruler of Butig and later married to Maupaat Umpas, sister of Maupaat Sandab, Umpas and Sandab descended from the royal family in Johor and Arabia. Pendoma and Umpas got Amborong and Okho, father of Dianaton of Butig who was later married to Paramata Asia, daughter of Amatonding a Noni. Amborong, on the other hand, was married to Omon, daughter of Dimasangkayadel, 4th Sultan of Maguindanao to "Mira" bae a labi sa Simoay.

Amborong got Amatonding a Noni, Potre Gayo and

Potre Nangko. Gayo settled in Lombayanague while Amatonding a Noni was married to Maupaat Gayang, sister of Sultan Dipatuan Kudarat, 6th Sultan of Maguindanao. Gayang and Kudarat are siblings of Sultan Laot Boisan of Malabang to the sister of Sultan Batarasatenga of Sulu, 8th ruler. Both are siblings of Sultan Muhammad ul-halim Bodiman of Sulu. Seventh ruler Amatonding a Noni and Gayang got Anta, Nago, Amben, Pindawadawaoray and Paramata Asia. Asia was married to Dianaton Naim, settled in Butig and established the Sultanate system of Butig, a first royal sultanate of Ranao, Naim was enthroned as Sultan Dianaton of Butig. The descendants of Dianaton could only ascend the throne in Butig. The study of Bao (2016) Butig is derived from a meranaw term "Mimbutibutig" which refers to a mysterious stone that multiplies into several folds. The stone still existed and said to be found in pendiaman, an enchanted torogan that had once occupied by the royal datus and sultans such as Sultan Jannatun Naim and Sultan Dangaw during ancient times. Nonetheless, the stone remains a mystery since it was hidden in the deepest hole of the ground invisible to the sight of people. Many villagers driven by curiosity attempted to penetrate pendiaman expecting to unravel the secrecy of this significant item however, no one ever succeeded. (personal interview with Palawan Bangcola July 23, 2016)

This result is also supported by the response of a key informant in the person of Macalawan Gonda Dimaoden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Barangay sandab, Butig Lanao del sur during an interview with the question: what is the Historical Origin of Butig? As he stated: *"pursuant to E.O no. 21 dated june 25, 1963, Butig Lanao del sur was separated from lumbatan Lanao del sur, holding 8 barrios such as Butig, Ragayan, Bualan, Pagalungan, Malalis, Pantaon, Dulangan, and Bayabao."*

In the statement of Madansalan M. Aromponi Sultan a Romapenut sa Butig of Royal House of Butig said: *"aya pemetowan sa Butig na ator a biotibotig a sie matatago sa losoda butig a obaya pindiaman a piagingudan o Dianaton sa Butig na sa maoto na kandatatoaniyan a giya a sulog ago Maguindanao, aya ngaran niyan sa sulog na naso alioden, na aya ngaran niyan sa Maguindanao na naim, na Dianaton naim sa butig,*

Nagonian mapamikir a punaikadi na lomialakao na kagiya makaganat sa butig, na kagiya magaandun makaoma na mipakaradi-an so mga pagarinian, asi bogging agosi halem, ago si Dilawa agosi inang na sii

siran mipakaradiyaan ko satimana Torogan na kala-otowa torogan na rondi-imbolang so karabao ago roo di ipaso so mga koda ago roo dii pakambolanga, na sa lama sa butig na roo misipa a tao sa sipa sa lama ago roo misipa a tao sa manggis na kagiya sobra so pakaradiyaan na piyamaloy siran na sie mini sabap so pamaloy ki Dagingan a pagaol na miyaolog so palate niyan. Na ini sogo iyanon a hay aso na panikun ka raken so palate yakun na miyakatharo so aso sa kagiya siyogo akongka na phamaloy n kano na inipanikon o aso na piyamaloy siran.

Sadn sa pangumbina kiran na pukhapudun na minin'tho ko Torogan na Pendiaman na imanto na ngaraniyan na matasa lupa na imanto naso mga Kulintang na mimbaloy a ator a mararantar ko miyakalala a takob a ator ago adun a piyagtao-tao run a ator na igera a puthibaba-an somong na Dikhatoon na egera a miyakadukha na rongka puphakambowat na ino Damirakes so Dianaton ka kagiya makawma sa mala a bayabao imanto na maarwi na miyatharoon o mga datu a dika taros sa butig ka piyamaloy, siran na giyotowe kiyatharowan a miyaka pagingud sa Guimba, na inoman mawarao ago manga Tutugas a mama su Butig kay kagiya so Dianaton e apo iran.

Na Dimariray so butig ka mona kalontanaan o tolos a damariray na dimaya so unayan ka aya mona tupadan o lalaoga damada a sisie makagaganat sa palawa magatoring na giya piyagayongan a palawa makoranda na run makagaganat so lawasa-ig a soti na miya arogan so gos na minipanagadian a maria Christina na badun kiyao mani so baguro maakina a national power a sindawa maliwanag a sie makagaganat sa Diaptra Butig.

Geographical scope of Butig

Bao, (2012) Geographically, Butig is bounded in the north by lumbayanague, in the west by Tubaran and Marogong, in the East by Wao, in the south by North Cotabato. It is composed of sixteen barangays such as Butig proper, cabasaran, Coloyan Tambo, Dilabayan, Dolangan, Pindolonan, Bayabo, Poblacion, Poktan, Ragyan, Raya, Samer, Sandab madya, sundig, Tiowi, Timbab and Malungun. Butig has a land area of 56,177.9 sq.mi with estimated population of 19,302 in numbers as of 2015 (retrieved from PSA, June 20, 2016). Successions of rapids and shallows are so common in the watercourse such as Malaig and Organ which are said to be couple Rivers known for its scenic beauty. The lakes in Butig are mostly visited by

tourists like sumpit in Sandab and Pulo (islet) in Pindolonan which offer free passage to all. Unlike the other municipalities in Lanao, butig is unique for its vast plains and mountain ranges. The plains lie chiefly along the lower courses of the Principal rivers, on plateaus along the lowest slopes of mountain ranges, and on lowlands along the seacost.

Territory

Saber and Tamano (1984-86) stated that the people hold common interest in their territory where there is a huge and rough rock called “butig” which according to legend, is connected with the exploits of their ancestors. They detested the fact that some of their traditional territories were incorporated into the official territories of other municipal districts. These are the barrios of balaygay, nanagun, and Dimapatoi in Lumbatan, and sawir in Masiu. In said barrios, they have their kinship relations who have built new agamas and who participate in the life of other communities instead of butig. Even buldon in Cotabato is a part of their traditional territory which they thought should be a part of Lanao Province.

This result is also supported by the response of a key informant in the person of Macalawan Gonda Diamoaden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Butig Lanao del sur during an interview with the question: what do you know about the geographical scope of Butig? As he stated: “Mountaneous, sleeping lady like collective image macaturing ragang, piyagayongan, and latukan, are said to be located plane valley of barrio Butig, did then and there the rescue airport during the American and Japanese war further located.”

Pioneering Sultans of Butig

The nineteen rules and Sultan of the Royal house of Butig, from 1645 to 2014 to wit; Sultan Otto Datu sa Palao, the first and Founding Sultan of Butig (1645-1702), 2. Sultan Gomogaw Otto, Father of Shiek Diamoaden (1702-1888), 3. Sultan Domato (1935-1940), 4. Sultan Macasimbar (1940-1945), 5. Sultan Datu Imam Diamoaden (1945-1950), 6. Sultan Macud Palawan (1950-1955) 7. Sultan Bao (1955-1960), 8. Sultan Cabagani Gonda (1960-1965), 9. Sultan Bacarat macabinta (1965-1973) 10. Sultan Mangacop Bangcola (1973-1977), 11. Sultan Alimoden (1977-1981) 12. Sultan Macabayao Macadato (1981-1994) 13. Sultan Bangki Macasimbar (1994-1995), 14. Sultan Kimal Mama (1995-1997), 15. Sultan Dimnatang Pansar (1997-2000), 16. Sultan Nasroden B. Ador (2001-2008), 17. Sultan Lique L.



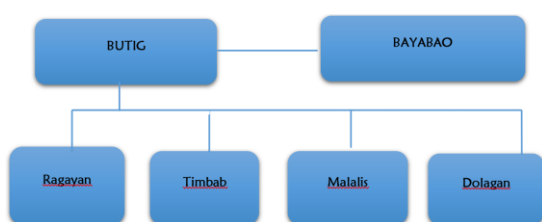
Diamoaden (2008-2011), 18. Sultan Monabantog D. Kiram (2011-2014), 19. Sultan Pundarola A. Panolong (2014-2018).

Mystery Stories about the Butig

Saber and Tamano (1984-86) they hold common traditional interests in their territory and kinship, and their folk culture which is rich in magical practices, myths, and legends. They take pride in something like “the grandeur that was butig,” which they relate as once a place where ancestors Dianaton built an extraordinary house but which did not exist to this day as it was enchanted and petrified into one of the “sacred” mountains called pindiaman in their locality. In the modern sense, they expressed common desire in future projects of barrio road constructions and irrigation system to water their rice lands which suffered from long drought, and the extermination of rats infesting their crops. This result is also supported by the response of a key informant in the person of Macalawan Gonda Diamoaden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Sandab Butig Lanao del sur during an interview with the question: can you please tell me mystery stories about the butig? As he stated: “Butig is maranao term known as “live mole” or symbol incidentally butig was the original sead of sultanate authority of undivided Lanao before the coming of Spaniards in the early Philippine Government.”

The Culture, Tradition, and Taritib and Igma of Butig

Saber, M and Tamano, M. M (1984-86) stated that the community structure of butig was one of the fifteen original pegawidan sultanates of the “four States of Lanao.” Its ancient structure consists of butig, the principal community and seat of the sultanate power, and the minor (“supporting”) communities o ragayan, Timbab, Malalis, and Dolangan, but the pegawidan class of butig split into two and a later community was organized, now called bayabao. This old structure is charted as follows



The original of Butig as a sultanate was maintained more rigidly when it had only one mosque located at Butig Poblacion where all the people prayed together and interacted in other phases of community life. In recent years the six original communities have divided into mosque-groups or agamas as follows: 1. Butig; 2. Bualan; 3. Pantaon; 4. Poktan; 5. Bayabao; 6.Pindolonan; 7.Dinganun; 8.Timbab (or Raya Timbab); 9. Liloda Timbab; 10. Ragayan; 11. Koloyan; 12. Tokasan; 13. Pimbago; 14. Balala; 15. Malalis-Dolangan

Laws that govern the Pengampong

The study of saber (1967) cited by tawagon (1989-1990) vividly illustrated that the entire socio-political and territorial organization of the pengampong is bound and governed by what we call ko koman or laws which are above the personal, individual interests of the members of the whole organization. the pengampong is institutionalized and not personalized. There are four kinds of laws that operate inlanao which to a certain degree confuse the maraanos and at the same time give them wider choices. These are the taritib, Adat, Sharia (Islamic law), and the legal/modern laws. It is not, however, the task of the present work to discuss here the last two.

The first two laws, the taritib and the adat are still un written. The provisions of these laws are known to the specialists called the pananaritib, who, together with the genealogists called pasasalsila or pagogogod, know the intricacies and/or complexities of maranao society, culture and institutions. These specialists define the provisions of the taritib concerning the relationship and inter-releationships of territories, communities, kinship groupings, the status-ranking of groups, families, individuals, office titles as well as the general mode of societal behavior. The stratification of membership, leadership, and the rules of authority relations in the society are also based upon the taritib and the salsila as well.

Baradas has pointed out in his study of Maranao law that: The basic rights and obligations derived its legitimacy from the taritib which defines in very precise terms all the primary rules that govern the entire social system. The taritib...refers to the total ordering of formal structuring of the society in a scheme that provided the bases for the ranking of the lines of descent which serve as the precedence for determining the specific rights and obligations of individuals considered to be members of the group. It refers to the common agreement conceived to have been made by the a real ancestors at a precise time in

the past and which agreement was finally etched in cooper plates and sworn into the Koran to uphold the provisions, violations of which is conceived to bring down supernatural sanctions. This social contact provided the bases for claiming rights and obligation by any individual or groups of individuals within this group. (Tiamson:1970,313,315)

The Taritib is the code of Protocol and the pattern for organization. the ordering of authority and power, royal ranking and the proper conduct and formal behavior of the people are governed by the taritib. These are necessary as a guiding principle for the people to follow because it is through them that their membership in the pangampong is legitimized. The taritib are sometimes used synonymously and interchangeably with the adat. Specifically, taritib refers to the set of older traditional laws as handed down by the founding fathers of Lanao. These govern the relationship between communities and the different kinship groups, especially with regards to rank, prestige, and rights and obligations of each one. These also include the relations between descent lines and the places where these lines are drawn. Theoretically, these are inflexible and open to revisions. They “interlock persons and places in a network of ceremonial and legal obligations.” it is to be noted further that places and descent lines from top down to the Agama level not found in the taritib have no place and rights in the pengampong. Also, very bona fide maranao is entitled and obliged to uphold the taritib.

The study of Bao et.al (2019) stated that The Pat a Pangampong a Ranao such as Unayan was called Marogong; Masiu was referred as Maganding; Baloi was called as Mimbisa and; Bayabao was called as Dagodob. Noteworthy in this account was the Philippines as a country was formerly called as Mantapoli where Sharief Raja Indrapatra’s progeny permanently settled. (Tingcap, pp.256). The aforementioned pioneers of the Pat a Pangampong sa Ranao had their origin in Bembaran and migrate to Lanao areas where they divide among themselves the land. Following their generation who inherited the administration of Lanao are the four sovereign datus who formally gave names to the Pat a Pangampong sa Ranao, as follows: Paskan called Marogong as Unayan, Popawan called Dagodob as Bayabao, Ami Alongan called Maganding as Masiu, Batolangkongon called Mimbisa as Baloi.

In terms of the establishment of demarcation lines between the four principalities, the four sovereign datus laid down their agreement in taritib and igma which was mentioned in the salsila. Taritib refers to

the customary laws in the Pangampong while Iigma refers to a consensus decision of people within an inged in making up their laws. It is originally derived from the Arabic word “ijma” which means consensus, it is the universal and infallible agreement of either the Muslim community as a whole or Muslim scholars in particular (Retrieved from <https://www.britannica.com> on July 25, 2019). The four datus took an oath thru these four written documents: Mokadam in Unayan; Maradika in Masiu; Dibolodan in Bayabao and; Kiraat in Baloi, that they will not violate one’s respective territories otherwise they will face punishment. (pp. 251). In taking the oath, special rituals were performed such as the following: Firing of an armament, Putting off flames, Stir-frying alive shrimps, Cracking a very white egg, Hanging of a grass, Pouring out hot charcoal powder, Cutting of rattan, Boxing on a strong fence

Having these rituals at hand would mean placing a great honor to such agreement which violators will be gravely condemned. Thus, four names of pamalian (curse) were given emphasis: Gapen in Masiu, Songkor in Unayan, Naas in Bayabao, Tarian in Baloi. Accordingly anyone who will alter this treaty will be cursed by these four. Even one curse from these four will make the violators extremely suffer from heavy punishments such as death or poverty which can involve his/her descendants. This is to remind the community of the high value of their treaty. The agreement decreed on the respective boundaries of each principality. In between Unayan and Masiu is the Lakitan which was lived by Datu Angkubar while Lakaden is lived by Datu Ampopao. In between Masiu and Bayabao is Kitambegen which was lived by Datu Karia. In between Masiu and Bayabao is Tinggao, lived by Datu Tagik (Salsila in Butig). The social bonds expressed in the value of kinship, interest, territory, and status which is sociologically regarded as the four springs of action in the community can be tested through observing the cultural values of the rural people of Butig.

Kinship

Saber, M and Tamano, M. M (1984-86) The people of this rural area take very high pride in their claim for royal kinship which they term bangsa, they try to prove this by relating their genealogy from sarip kabunsuan through whom their founding ancestors Dianaton was descended. they say that their royal origin was the earliest source of other royal origins in Lanao. Although their villages and houses are widely scattered over the area, they are tied together by their emotional bond of blood relationships. In the statement

of Macalawan Gonda Diamoaden Datu A Cabugatan of Royal House of Butig said: “They have separate traditional policy: executive, recommending approval, legislative lower/upper 12 sultans as ornamental places and 99 kalipungan as enforcers/defenders of the new seats of authority.

Saber and Tamano (1984-86) Stated that Each member of the community in Butig (Despite the Sub-division of the community into smaller segments) take pride in his status as an Ibutigen- “native in butig.” This means to him the high regard for the place as one of the 15 original pegawidan sultanates of Lanao. Besides this interest in the ascribed status of a “royal native”, they also take interest in new statuses and ranks of political leaders such as that of mayor, councilor, and other government position of influence. Under this kinship status, there is common defense and offense if only the members of the community are faced by an outside enemy, as shown in their rivalries and armed clashes with members of other communities. While familism and localism gradually tend to weaken in more advanced or fast-changing communities they are still strongly preserved in butig under the current isolation of the community. Transportation and communication which are factors of change have still a long way to minimize the localism of butig. But with this localism and familism as the basic ideology of rural life., the people of Butig tend to be quite easily mobilized toward collective action on the strength of traditional cooperation in community life.

This result is also supported by the response of a key informant in the person of Macalawan Gonda Diamoaden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Butig Lanao del sur during an interview with the question: are the culture of ebutigen still preserved today? And what are the tradition of ebutigen still preserved today? As he stated: Yes, their way of identifying new leaders are surely based on taritib thru chain of Traditional authority and the igma. Felony for offenders should be observed accordingly depending upon the gravity of igma/felony.

Taritib of Butig

The Article of Acmad (2012) cited by Diamoaden et al (2014) stated that According to the Taritib (traditional orders) of the Butig handed down through well-remembered oral traditions, only male were descendants of the line of Paramata Saimbo, Daughter of Dianaton, who was married to Sarip Palawan of Tubok Malabang, son of Anta. Saimbo and Palawan got Domalondong, Barakat and Potre Umba of

Bayang, after the creation of the Domalondong Sultanate, 16th royal house of Pangampong. The descendants however of Barakat could only ascend the throne as Sultan of Butig with a term of 4 years as a new Taritib (System). Butig Sultanate is one of the 16 royal houses of 4 confederations of Ranao (Pat a Pangampong) and considered as Paramount Sultanate of Sebangan a Unayan “east Unayan” (district of Unayan) and most documented in genealogy.

This result is also supported by the response of a key informant in the person of Macalawan Gonda Diamoaden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Butig Lanao del sur during an interview with the question: what do you think is the reason that the taritib and igma of butig is still preserved today? As he stated: chain of Authority: Butig is not only a town but the appointing authority of eastern unayan/ second District of Lanao del sur compose of two Royal Houses: Sultan of Butig and Sultan a Dumalondong sa Butig, on the other hand, Sultan of as symbol of elder and recommending approval of sons of Jannaton Naeem as upper legislative power represented by sultans of: Sawer, Poctan, Macaranon and nanagon, four Datus represented by sultans of Ragayan, Timbab, Dulangan and Malalis as Lower House, the twelve ornamental places by sultans of : sundig, pantaon, malungun, minabay, pagalongan, Dinganun, Romayas, Dilabayan, Tukasan, Coloyan, Minabay, Pindolonan, and Minitupad ko Ragayn, and the screening committee for selection of new Datus is that task of every group of Royal Clan in Place necessary to be reorganized.” And State of order existing within in Traditional AOR Is the Taritib and Ijma is justice system: identifying guilty party, locate guilty party and provide for his guilt.

Culture of Ebutigen still preserved Today

The book of Tamano and Saber (1985-86) stated that the discernable material evidence of folk culture, the existence of primitive beliefs and practices among the inhabitants of Butig are indicative of its isolation. While these folk customs are still widespread among the maranao even in the more sophisticated areas, they are better preserved and more rigidly observed in Butig. The practice of offering festivities to the spirits of ancestors who, they believe, have influence on the quality of the harvest is much more systematic in Butig than elsewhere. Similar magical beliefs are to be found in their treatment of illness through practices in which Islamic traits are mixed with pre-Islamic elements.

This result is also supported by the response of a key informant in the person of Macalawan Gonda Diamoaden, Datu a Cabugatan of Royal House of Butig/Brgy. Chairman of Butig Lanao del sur during an interview with the question: are the cultural heritage in butig still preserved and can you enumerate the cultural heritage of butig? As he stated: Yes, Musical Instruments Kulintang recreation, Sipa, Pagana meranaw, varieties of cakes/Mamis for entertainment. ebutigen is the founder of GAD Gender and development in the sense that “Lilangun sa Butig” Grand sons: were chosen as appointing authority for succeeding sultan contrary for five brothers for only recommending approval and legislative body.

Butig As dubbed a Cradle of Meranaw civilization

The traditional tales and the salsila (genealogy) of the maranao identify butig as the oldest of the early communities in Lanao. The salsila of butig is said to be the oldest edition of written genealogy among the maranao and its contents are handed down orally or in more recent record editions to succeeding generations. It tells about the royal maguindanao ancestors who first settled butig. The popular claim for royal descent (bangsa) from Sarip Kabunsuan is said to have been passed on to the maranao through the ancestors of butig who established in Lanao the first royal Islam community.

Majul (1973) mentioned that the flowering of islam in Lanao areas started in the unayan area (Malabang and Butig) and proliferated through marriage alliances. Accordingly, Butig was one of the places first settled by the shariefs who brought islam and established the sultanate political system. The fertile soil and plain land attracts the shariefs to stay permanently and leave their descendants in the area who later founded the “Pat a Pangampong ko Ranao” namely Baloi, Unayan, Masiu, and Bayabao (personal interview, Monabantog Kiram, Former Vice-mayor and Sultan in Butig, June 18, 2015). Butig is under the Unayan Principality and was its capital. It is connected to the fifteen royal houses of Lanao. By tradition, any meranaw who had no bloodline in Butig cannot hold any recognized title in Lanao. In fact, the present municipality of Butig is just a mere part of the vast area of Butig from its early years. However, due to the arrival of the Americans, it was reduced into small territories. As a result, the principality of Unayan was divided into two parts: East Unayan and west Unayan. The former is where the present Butig belongs. The Lumbayanague, Lumbatan, Domalundong and Butig were incorporated in the east unayan and the people from the said municipalities were under the governance of the sultanate system.

The leaders referred as sultan or Datu holds control of his subjects altogether with the support of his counselors and committees. Moreover, butig is an old town according to historical references. Even before the formal establishment of the Sultanate system in Butig it already had an organized political structure and in fact established alliance with sultan Kudarat of Maguindanao. Combes description in *Historia de Mindanao y Jolo* is a proof to the statement.

The book of Tawagon (1989-90) stated that another point to be raised here is the claim that there exists an original genealogy known as the tumbaga sa butig. Except for the family that keeps it, nobody has seen this legendary genealogy, although everybody seems to talk about it. It is believed to have been written in “copper plate” and was written when Butig was Piamaloy (enchanted). The enchantment referred to could mean a fortuitous event like an earthquake, volcanic eruption, etc. at any rate, this tumbaga sa Butig, according to information, is “sacred” and well-guarded for the following reasons: (1) there are families mentioned in the genealogy whose origin can be traced to slave ancestors; (2) Families with balbal (aswang, not of Humankind background; (3) families whose reputations are marred with social disgrace; and (4) families with hereditary defects. Therefore, it is morally logical that said genealogy be restricted to the Public for possible future abuses. Any request to look into this original genealogy is always denied, even if it is from scholars for academic purposes and analysis. In fact, not all members of the family that keeps the genealogy have ready access to it. If ever a request is granted the conditions set forth by the family are quite prohibitive. First, you must be a well known genealogist; second, you must not use it politically and socially, or for personal motives and ambitions; third, you must know Arabic because this is written in the Arabic script; and fourth, it carries with it some curses of which we are never told; and fifth, to open it (just to open it and not yet to read it), you must sacrifice a carabao as an offering. And opening it requires one to be inside a mosquito net not even during the daytime. This symbolically implies privacy.

The study of Cayongcat (2000) cited by Diamoaden et al. (2014) stated that The town of Butig, which is located in the Pangampong (Principality) of Unayan, is considered to be the oldest settlement in the center of Mindanao. This historic town is the “cradle” of Meranao civilization. It is one of the 16 royal houses of 4 confederations of Ranao (Pat a Pangampong) and is considered as Paramount Sultanate of Sebangana Unayan or “east Unayan” (district of Unayan), the most documented in Genealogy. The sultanate system

of Butig is both democratic and undemocratic. It is democratic because after the selection of the sultan in agama (community), there is the participation or power of the people to recognize the sultan in the community. It is undemocratic in the sense that the selection of the sultan is by succession, but this succession is not in the final decision until the decision of the council of elders is recognized.

Conclusion

Butig is derived from a meranaw term “Mimbutibutig” which refers to a mysterious stone that multiplies into several folds. The stone still existed and said to be found in pendiaman, an enchanted torogan that had once occupied by the royal datu’s and sultans such as Sultan Jannatun Naim, and his siblings Sultan Dangaw, Boging, Halim, Dilawa and Inana during ancient times. Nonetheless, the stone remains a mystery since it was hidden in the deepest hole of the ground invisible to the sight of people. Many villagers driven by curiosity attempted to penetrate pendiaman expecting to unravel the secrecy of this significant item however, no one ever succeeded.

It is undeniably that the historic town is the "cradle" of Maranao civilization connected to all the 15 Royal Houses of Lanao. By tradition, any individual who has no blood line in Butig cannot hold any recognized Royal Title in Lanao. The purely natives of Butig are known to their Prominent (Pananaroon) Proverb “*Lembong a Ebutigen a Mangeronot sa Kota*” its symbolized that People of Butig would never allow themselves to loss their Dignity by swallowing the pride (Maratabat). consequently, The salsila of butig”Tumbaga sa Butig cooper plate is said to be the oldest edition of written genealogy among the maranao and its contents are handed down orally or in more recent record editions to succeeding generations. It tells about the royal maguindanao ancestors who first settled butig. The popular claim for royal descent (bangsa) from Sarip Kabunsuan is said to have been passed on to the maranao through the ancestors of butig who established in Lanao the first royal Islam community.

With this humble study, the researcher would like to recommend the following; (1) there should the people of Lanao trace their bangsa particularly their blood line in Butig Lanao del sur. (2) There should be a comprehensive research utilizing the triangular method

would help to further verify the contribution of Butig Lanao del sur to the civilization of the meranaw. (3) Researcher on Local History particularly the History of Pat a Pangampong ko Ranaw should gain support from local and national authority to have motivated conduct of these researches.

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Affiliations and Corresponding Information

Arsalan A. Diamao den

Bangsamoro Sports Commission
Government Center Cotabato City - Philippines