

PHILIPPINES' TRIBAL GOVERNMENT (Gobyerno sa Tribu sa Filipinas)

THE FIRST NATION OF MAISIA (FILIPINAS)

PEOPLE, TERRITORY, GOVERNMENT, RELIGION, ASCRIPTION, CULTURE, RACE, LANGUAGE



SUPREME COUNCIL OF DATUS-ALIMAONG Tribal Confederacy



SEC Reg. No. C199701537

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Visayas Wide: 0214 Nivel Hills, Busay, Cebu City, Phils.

Mindanao Wide: Katipunan, Villanueva, Misamis Oriental, Phils.
Tribal Shrine, Kamilon, San Martin, Villanueva, Misamis Oriental, Phils.

OPISINA SA GILING (OFFICE OF THE GRAND CHIEF)

Kanggurulsol 1, 2016
(September 1, 2016)

THE TRIBAL GOVERNMENT (GOBERNO HA BANAY)

DANG-OL - "CONFERRING THE TITLE OF A DATU"

A "**Datu**" [from Hebrew word "Dwth" means law, lawgiver, leader] came to be regarded as God's Vicegerent. <ref: *Book-Filipino Heritage and Horizons*>

A **Datu** [Chieftain] under customary law, had wide powers for he exercised all the functions of the Tribal Government. He was the executive, legislator and judge and was the supreme commander in time of war and rebellion. <ref: *G.R. 135385, Isagani Cruz et al vs. Secretary of DENR et al, 347 SCRA page 180*>

THE TRIBAL GOVERNMENT USING CUSTOMARY LAW, existed since time immemorial and went incognito during the colonization of Spain in 1521, then by the Americans in 1901 and later by the Japanese Occupation of 1941 during WWII. (As recorded in History **Shariff Kabungsuwan** established the **SULTANATE GOVERNMENT OF MAGUINDANAO** as early as 14th Century when Muslim Missionary arrived in Mindanao in the year 1380 to propagate Islam from Johore, Malaysia. Shariff Kabungsuwan preached Islam in the area which was earlier Hindu-influenced from Sri Vijaya times. The Sultanate Government in Malabang and later in Slangan (The Western part of present day Cotabato) making him Sultan of the whole island. The Sultanate Government was largely centered around the Cotabato Valley. **Asraf Mohamad Samalan Dipatuan Qudratullah Fahar Uddin Nasiruddin**, popularly known as **SULTAN KUDARAT** was one of the greatest Sultans who controlled Mindanao. In his island sanctuary in Sulu, he was known as **SULTAN NASIRUDDIN** and died there. His grandson **Abd Al-Rahman** continued increasing the Sultanate Government's power and influence.

The **Maguindanao Sultanate Government** had a close alliance with the Ternate Sultanate in Moluccas Region of Indonesia. **Ternate Sultanate Government** regularly sent Military reinforcements to Maguindanao during the **SPANISH-MORO WARS**. Maguindanao Sultanate Government was reduced when the **Confederate Sultanate Government of Lanao** declared independence from Maguindanao Sultanate Government. In fact before world War II of 1941, the

Sultanate Government under Sultan Kiram I, there were more than three hundred thousand (300 000) metric tons of gold owned by the Sultanate Government deposited to Australia upon advised by the Americans in the Philippines for fear that if war will break against Japan, the Americans cannot defend the Island for lack of deterrent force and the United States of America (U.S.A) is too far away.

*In central Mindanao, in the late 14th century, the seat of the **HIGHLAND TRIBAL GOVERNMENT** was established in Kinolosanglay at Tikalaan, Bukidnon headed by **Datu Man-utob**, a wise and brave ruler. The **Kingdom of Datu Man-utob** covers the areas of Cosina, Dagundalahon, Lingawon, Landang, Alanib (now Lantapan, Bukidnon), Mandugao, Salagapon, Tapagkal (now Pangantukan, Bukidnon), Damulog, Macahambus, Tumalaung.*

Even the Datus of Cagayhaan (now Cagayan de Oro City) which was ruled by other Datus, and of Datus from Tagoloan and of Maguindanao and Dagsa-an (now Lanao) respected and feared him.

*Datu Man-utob was so well known that even Sultan Kabungsuwan and other Muslim leaders visited the **HIGHLAND GOVERNMENT** at Tikalaan several times to establish good relationship during the propagation of Islam.*

*In the Visayas, before the arrival of Portuguese navigator Fernando de Magallanes in 1521, the Tribal Government existed ruled by Rajahs. Limasawa island ruled by Rajah Si Ago and Rajah Si Kolambo. Cebu was ruled by Rajah Tupas, Mactan Island was ruled by Rajah (Datu) Mangal <father of Pulaku> and Rajah **Pulaku** known in history as Lapu-lapu (it was American historian Blair & Robertson who change Pulaku into Lapu Lapu (a native fish delicacy abundant in the area) Pulaku means Pulahan ako, in this times warriors are called Pulahan. After the famous Battle of Mactan in April 27, 1521, Rajah Pulaku and his kindreds migrated to Ozamis by way of Plaridel and changed his name into Datu Malingin/Datu Dimantag.*

In the year 1565 upon the arrival of Miguel Lopez de Legaspi in Cebu, majority of the Rajahs, Datus and families from Cebu, Mactan, Camotes, Bohol, Panay migrated to Mindanao by way of Dapitan, Zamboanga.)

The Tribal Governance was run and managed by the different Datus, Baes, Rajahs, Timuays, Sultans and Lakans of the Archipelago maintaining and strengthening their relatively old highly respected practices, customs, traditions and Tribal Institutions. Later became very visible by the passing of the **United Nations ILO (International Labour Organization) Convention No. 107**, "The Indigenous and Tribal Populations Convention of 1957," dated June 26, 1957; **United Nations ILO (International Labour Organization) Convention No. 169** "The Indigenous and Tribal Peoples Convention, 1989" dated June 27, 1989; **International Covenant on Economic Social and Cultural Rights (ICESCR)** signed and ratified by the Philippine Government on December 19, 1966 and on June 7, 1974 respectively; **1973 Philippine Constitution**, Article XV section 11; **1987 Philippine Constitution** Article XIV Section 17, **RA 8371** section 13 "Self-Governance" The Indigenous Peoples Rights Act of 1997; and **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)** of 2007-exercising Indigenous self-determination through autonomy or self-government, which is linked to the main aspect of their history and their existence as differentiated societies.

To be a **Datu** is not of choice, but of a necessity to rule and govern the Indigenous Cultural Communities using Indigenous governance based on Customary Law of Indigenous Justice System.

Only the **Grand Chief** (Apo Amay) of "**Royal Descent**" can confer one for a title of a **DATU** per Customary Law; not even Congress, Senate, Chief Justice of the Supreme Court or the President of the Republic of the Philippines can confer the title of a **DATU**. Only the Grand Chief "**Apo Amay**" of the Tribal Confederacy. **The Grand Chief "Apo Amay" Ha Datu Tawahig-Ketua is the great great great grand son of King Hadji Sumatrabhumi of the former great Sri Vijayan Empire.** Sri Vijayan Empire (Visayas got its name) was a Thalassocracy form of Government comprising Indonesia, Malaysia, Polynesia, Micronesia, Maisia (Now Philippines). Maisia was changed to Philippines by the Spaniards.]

Mai-means free }
Sia-means land } Maisia – means free land, Kingdom of Maharlika

On December 18, 2019 the **Supreme Council of Datus-Alimaong [SCODA] Tribal Confederacy Tribal Government of Maisia (Philippines)** was recognized as the **CENTER OF DEVELOPMENT-TRIBAL AFFAIRS DEVELOPMENT AND SOCIAL JUSTICE** with Recognition Number:036-30CDRADSJ/12-2019 through the Treaty Recognition and Diplomatic Accreditations from UN International Special Court of Arbitration and Human Rights (ISCAHR) Inter Governmental Court-registered with UN-ECOSOC and Licensed Treaty-Organizations with United Nations Organization (ONU), UN Diplomatic Corps, European Union (Quality Assurances), Government of Commonwealth and International Court of Arbitration.

The "**ALIMAONG**" is a **MYTHICAL BIRD** that appears to warn the Tribal Communities of incoming calamities, danger, etc. The Tribal Warriors as Guardians of the Tribal Communities and peoples coined themselves to the "**ALIMAONG**".

After the arrival of Miguel Lopez de Legaspi of Spain in the year 1565 some of the Tribes led by Warrior Datus, Rajahs of Bohol, Mactan, Camotes and Cebu migrated to safety to Mindanao by way of Dapitan, Zamboanga. They used native dialects, using "**TEMORY**" to deceive the Spaniards and their native allies of Leyte and Samar. The Tribal Warriors (The Pulahan) used ALIMAONG in their new homeland in Mindanao. **"THE ALIMAONG" is recognized as "CITIZENS' SOLDIERS OF THE CULTURAL COMMUNITIES OF THE TRIBAL CONFEDERACY"**

QUALIFICATIONS AND STEPS TO BE A DATU

1ST DEGREE—ALIMAONG (Tribal Warrior)

As a Tribal Warrior he must have the capability to defend his territory and protect his fellowmen. His position goes up if he would then be more knowledgeable regarding their territory and possessing a profound understanding of their culture. All actions will be supervised by the Datus and Elders.

2nd DEGREE—TALAWTAWAN (Assistant to a Datu)

If he is seen to have deeper understanding of their customary laws, stand on his own decision based on his principle and handles well his people.

3rd DEGREE—KALIPATAW (Overseer)

Has the ability to foresee impending problems that the community might encounter. This ability is possible through his friend Talabusaw which gives him sign and guidance in his dreams.

4th DEGREE—MANGUNGUYAMO (Traditional Healers)

He will be trained in herbal medicine and metaphysics. Only the "Grand Chief" or "Apo Amay" can teach metaphysics.

5th DEGREE—BAYLAN (Tribal Religious Minister)

He will be trained to do all the different kinds of Rituals used by the different tribes.

6th DEGREE—DADANTULAN (Customary Counsel)

He will be trained to do the SALAH (Tribal Adjudication) or process of resolving all kinds of disputes criminal or civil based on customary laws.

Before he will be conferred a title of a DATU, upon passing the 6th degree position, he will be sent for a mission by the "Manugtahas" known as Limbubungan (Supreme Datu).

Datus have different Heirarchies: Not all Datus are Cheiftains. Only those who have their ancestral domains are called Cheiftains.

Not all women can be a Bae. Even a Datu's wife does not automatically qualify as one. She has to show deeper knowledge and understanding of the Tribe's culture. She will be given responsibilities in the Tribal Communities by the Chieftain once she becomes a Bae.

3 KINDS OF DATUS: Royal Datus; Datus-in-Fact; Datus in Name

" MUSLIM FILIPINOS—HERITAGE & HORIZON " (p47-48)

Peter G Gowing, Dansalan Research Center, Marawi City, 01 Sept 1978

There were (and still are) at least three kinds of DATUS ; DATUS-in-FACT, DATUS-in-NAME and ROYAL DATUS. **Datus-in-fact** actually presided over a group of followers and or controlled a given territory. **Datus-in-Name** were as courtesy called Datus because they were born into Aristocratic families, while in reality they commanded no following and had no power. Since all Aristocratic families were generally thought of as descendant from the first Sultans of Sulu and Maguindanao, in a sense all Datus were "**ROYAL DATUS**," except those who attained their status by their own personal skills and attributes. Genealogies (tarsilas or salsilas) showing this descent were (and still are) jealously guarded.

The basis of the Datu's power was his personal wealth, the followers who rallied around his leadership, and/or his exemplification of the important values of Muslim society, such as courage and prowess in slaying enemies.

Commoners who attracted significant numbers of followers and came to exercise de facto control over territory could be (and often were) recognized and invested as Datus by neighboring Datus or by the Sultan/Grand Chief. There was even an instance when a Christian Filipino, Pedro Cuevas, became a Datu because of the de facto power he exercised over the Yakan Moros of Basilan Island in the last quarter of the nineteenth century (District Governor of Zamboanga, 1908; Mallari, 1977)

As a rule, it helped to be born into the **Datu "Class"** where a degree of prestige was assured and where the opportunities to acquire wealth and influence were greater. But succession to Datuship was not automatic, and the sons of a datu had to compete with one another and with other candidates (generally relatives) for their father's position. It frequently happened that an uncle or other powerful relative, or some charismatic or heroic or shrewd "commoner" achieved the datuship by consensus of the old Datu's followers.

Theoretically every Muslim Filipino commoner owed allegiance and tribute to a DATU. The Datu's followers were generally his kinsmen, occupying a specific territory. In any case, they *regarded him as the focus of their loyalty as members of the community. They worked for him and fought for him. If he was insulted, belittled or injured, so were they—and they would not rest until he was avenged.*

The Datu's power was reckoned also in terms of the number of "slaves" he owned. They not only labored in his house and fields, adding to his prestige and economic strength, but they sometimes augmented his military forces as well.

Under Islam, the Datu came to be regarded as God's vicegerent. His power was sacred and those who would do him harm risked incurring God's wrath and terrible punishment, here and hereafter(Salceby, 1913:18). Assisted by his Pandita (one learned in religious matters), the Datu administered justice among his followers in keeping with the formal law of Islam and the customary law (adat). While in theory one could appeal to the Sultan/Grand Chief, in practice generally there was no appeal from the Datu's judgment and sentence. His will was the will of God (Human Relations Area Files, 1956:1767).

In return for the allegiance and tribute paid by his followers, the Datu protected them in war and peace, gave them food and shelter in economically critical times, provided for their annual religious feasts, counseled and led them. The relationship between the Datu and his followers was thus one of reciprocal benefit.


The Moro Datuship was virtually autonomous and the Datus were jealous of their power and independence. For various reasons—kinship; the political and military clout of the sultan; economic factors; and, to some extent, acceptance of the sultanate as an element of their Islamic consciousness--- the Datus conceded a measure of their power to the Sultan/Grand Chief. But that measure varied from time to time and from Sultan/Grand Chief to Sultan/Grand Chief. Sometimes the Datus acted independently of the Sultan or Grand Chief, repudiating the Sultan's or Grand Chief policies. (majority of our cultural tradition were stored and preserved in Muslim dominated areas where majority of our great grandfathers safety themselves because of prolong wars with the Spaniards/Portuguese, Chinese pirates, Americans etc. for 450 years)

Anyone who uses the title of a Datu, Rajah, Sultan, Timuay without the adherence of the above mentioned tradition will have all the curses and calamities of this world and the world to come <Code of Sulu>

The Tribal Confederacy Government was founded on a vision of Common Humanity or Quranic Phrase: "Ummatan Wahidatan"

In our Nation **MAISIA**(now Philippines), we value people above all who are brave enough and have great courage upholding and defending our customary laws, traditions and institutions.

INDIGENOUS SELF-DETERMINATION THROUGH AUTONOMY OR SELF-GOVERNMENT, WHICH IS LINKED TO THE MAIN ASPECT OF OUR HISTORY AND OUR EXISTENCE AS DIFFERENTIATED SOCIETIES.


APO AMAY HA DATU TAWAHIG-KETUA
[ENGR. RODERICK D. SUMATRA, EE, ME, GSC]
Giling (Tribal Grand Chief) SCODA Tribal Confederacy
Tribal Government of MAISIA (now Philippines)

"Any person who does not fulfill this duty as a DATU will have all the curses and the calamities of this world and the world to come..."<Code of Sulu>

