

# Land and Governance: Exploring the Factors Behind Tubaran's Political Division

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## ABSTRACT

This study focuses on the historical overview and factors of the political division of Tubaran and Marogong, two municipalities in Lanao del Sur, Philippines. It provides a detailed historical overview of the origins and development of Tubaran and Marogong, highlighting the significance of the *Royal Houses of Tubaran and Boribid*. The main objective of the research is to uncover the reasons behind the political division between Tubaran and Marogong, with specific attention given to Tubaran's vast land area. The study explores how the large size of Tubaran posed administrative challenges, leading to the decision to establish two independent municipalities.

The study also investigates the process of creating Tubaran and Marogong as separate entities, examining the events and factors that shaped their distinctive governance structures. It analyzes the considerations that influenced the establishment of these independent municipalities.

Additionally, the research explores the effects of Tubaran and Marogong becoming independent municipalities, with a particular focus on the political and economic implications. It examines how the division influenced the political landscape, governance practices, and economic changes within each municipality, impacting the local population.

To gather insights into the historical events and socio-political dynamics related to Tubaran's political division, the study employs oral history as a valuable research methodology. By conducting interviews with individuals who possess firsthand knowledge, the research captures personal narratives and perspectives that complement existing historical records, enhancing the study's depth and richness.

**Key Terms:** Mranaw, Political Dynasty, Political Divide, P'ngampong and Unayan

## INTRODUCTION

The preservation of Mranaw history holds great significance, as it serves as a guiding source for future generations curious about their origins. It also aids in comprehending the political and economic contexts of the past and present. In order to provide answers to the questions of how and why, it becomes imperative to delve into the annals of history. However, uncovering this history poses challenges due to limited written records and a scarcity of local historical data. The Mranaw people have their own distinct methods of preserving their heritage, intertwining genealogy with folklore. As according to a Moro historian, Manuel Tawagon (1989), "there must be some explanation of all historical events, if not in history, perhaps oral traditions." In this study, the researchers focus on the political division and the establishment of Tubaran and Marogong as separate municipalities, aiming to shed light on its history. To provide context, Tubaran and Marogong are municipalities situated in Lanao del Sur Province. Tubaran's establishment dates back to June 25, 1963, by virtue of Executive Order No. 42 (O. Gazette, 1963). It is classified as a 6th class municipality with 21 barangays, relying solely on its share of internal revenue from the national

government. Conversely, Marogong was created on May 4, 1977, through Presidential Decree No. 1131, signed by President Ferdinand E. Marcos (O. Gazette, 1977). It holds a 4th class municipality classification with 24 barangays. These landlocked municipalities belong to the second district of the Province. Despite residents considering themselves part of the same lineage, political and territorial boundaries divide Tubaran and Marogong. Native residents of Marogong are also recognized as native residents of Tubaran due to their shared ancestral roots. The objective of this study is to examine the factors that led to the division and establishment of Tubaran and Marogong municipalities in Lanao del Sur, aiming to gain a comprehensive understanding of their development and present state.

However, there are several gaps and challenges present in the study of Tubaran's political division. Firstly, the historical records regarding the specific events leading to the division may be limited or incomplete, making it difficult to ascertain a comprehensive understanding of the factors involved. Additionally, the reliance on oral history interviews, while valuable, can present challenges in terms of potential biases, memory inaccuracies, and variations in the narratives provided by different individuals. Furthermore, the socio-political dynamics and economic transformations resulting from the division may be complex and multifaceted, requiring a nuanced analysis to fully grasp their implications. Finally, the broader context of regional and national politics, as well as cultural and social influences, may play a significant role in understanding the division but could pose challenges in terms of data availability and interpretation. Addressing these gaps and challenges will be crucial in developing a thorough and accurate understanding of Tubaran's political division.

On the other hand, studying Tubaran's political division and its associated factors holds significant importance for several reasons. Firstly, understanding the historical and political dynamics behind the division contributes to a deeper comprehension of the local history and the socio-political context of Tubaran and Marogong. By shedding light on the origins and consequences of the division, this research aims to preserve and promote the historical legacy of the region, ensuring that valuable cultural and ancestral knowledge is safeguarded for future generations. Furthermore, investigating the causes and effects of the division provides insights into the challenges and complexities of governing a vast land area, offering valuable lessons for effective governance in similar contexts. Additionally, exploring the socio-economic implications of the division enhances our understanding of the local population's experiences, highlighting the potential disparities and opportunities that arise from such political divisions. Ultimately, the objectives of this study are to unravel the factors behind Tubaran's political division, analyze its consequences on governance and the economy, and contribute to a comprehensive understanding of the region's history and cultural heritage.

## **METHODOLOGY**

This study employs a qualitative research design, aiming to explore and understand the historical factors and impacts of the political division of Tubaran and the creation of Marogong. Qualitative research allows for an in-depth examination of historical events, utilizing diverse sources to gather and analyze data. The primary data sources for this study used oral history through Key Informant Interviews (KII) and Focus Group Discussion (FGD). The researchers conducted KIIs and FGDs with key informants who possess significant knowledge and insights into the history and division of the municipalities. The selection of key informants for KIIs was purposive, ensuring that individuals with diverse perspectives and deep understanding of the subject matter are included. The researchers identified individuals who have lived in Tubaran and Marogong for a considerable period and have firsthand knowledge or experiences related to the political division.

Moreover, the collected data undergone with a rigorous process of analysis. Qualitative data analysis techniques, such as thematic analysis, this was employed to identify recurring themes, patterns, and factors related to the political division. The researchers have systematically examine the data to uncover historical

insights and identify the impacts of the division on the political dynamics and economic conditions of the local population.

By employing this methodology, the study aims to provide a comprehensive and in-depth understanding of the historical factors and impacts of the political division between Tubaran and Marogong municipalities, shedding light on their evolution and significance in the Mranaw history.

## **HISTORICAL OVERVIEW: MUNICIPALITIES OF TUBARAN AND MAROGONG**

This historical overview delves into the rich heritage and evolution of the municipalities of Tubaran and Marogong, providing insights into their historical development, cultural significance, and socio-political dynamics. By tracing their origins, growth, and transformative events, this study sheds light on the unique historical narratives that have shaped these municipalities and contributed to their present-day identities. Government records, scholarly works, and most importantly oral histories, this study highlights the historical milestones, key figures, and societal factors that have influenced Tubaran and Marogong throughout their history.

### **The Origin of Tubaran and Marogong**

In the rich Mranaw tradition, the understanding of a place's origins holds profound importance. Each location in Lanao carries a fascinating narrative behind its name, and Tubaran, as one of the oldest towns in the region, is no exception. The etymology of Tubaran's name has several versions, each adding layers of historical significance.

According to the former vice mayor Maliopandi Sarip, Tubaran was discovered by Datu Matanog, who bestowed upon it the name Tubaran, derived from the word "*Tubar*" meaning landslide. The town's location in the highlands, surrounded by hills and mountains, provides fertile soil for agriculture, making it suitable for cultivating crops such as corn, vegetables, and cassava (M. Sarip, personal communication, 2023). This belief is supported by Mr. Tailisan Kibad, brother of Una Kibad, Tubaran's first Mayor, who stated that Datu Matanog, the discoverer, named the place Tubaran due to its association with landslides. In Barangay Riantaran, visitors can witness hills that bear resemblance to Bohol's famous Chocolate Hills (T. Kibad, personal communication, 2023).

Another perspective on Tubaran's naming comes from Ustadh Mohsin Abdulaziz, a resident of Beta in Tubaran. He mentioned that the old name of Tubaran was '*Tibaran*,' which means tear-down or to collapse. This is because erosion is a natural occurrence in the hilly region. Locally, it is called Tubaran because two descendants of Dianaton Naim from Butig settled there (Mohsin Abdulaziz, personal communication, 2023).

In accordance with *Salsila* (genealogy), the name Tubaran finds its roots in the word "*tibar*," meaning to collapse. In this context, Tubaran acquired its name through the marriage between two children of Dianaton Naim, the founder of the State of Unayan, and members of the royal clan of Tubaran. This significant union established a strong and enduring connection between Butig and Tubaran. According to *Salsila*, the present-day Tubaran was originally known as '*Tatarikn*' and situated in the municipality of Pagayawan, close to Tubaran. Furthermore, Mr. Solaiman D. Tampogao, a native of Tubaran, shared that Tubaran was widely recognized in the past, covering the present Tubaran as well as the municipalities of Kapatagan and Matanog. Tubaran is considered one of the oldest municipalities in Lanao, established alongside Binidayan (S. Tampogao, personal communication, 2023).

It is of utmost importance to highlight the historical territorial boundaries of Tubaran, which extended beyond Marogong and encompassed the regions inhabited by the Iranuns in Kapatagan and Matanog. The residents of Tubaran possess a deep connection to their ancestral lineage, known as *Salsila*, tracing back to

the earliest inhabitants of the area. Notably, Datu Matanog played a significant role in Tubaran's history. He entered into matrimony with Princess Ongkini, one of the princesses of Unayan, which held great prestige. Together, they had five children, including Maisoma (also known as Ama-i- Soma), who married Ariong of Nanagun, the son of Dianaton Naim from Butig. As a result, Tubaran became the home of the "*walo ka lokes a miyaginged sa Tubaran*," eight siblings representing four clans: Mandia, Digalon, Atiar, Maruhom, Diamla, Amerol, Imam, and Bolawan. Notably, Bolawan was the sole female among the siblings residing in Tubaran (Ustadh Mohsin Abdulaziz, personal communication, 2023).

Furthermore, the official status of Tubaran as a 6th class municipality was granted through the enactment of Executive Order No. 42 on June 25, 1963, aligning it with its neighboring town's status (Official Gazette, 1963). The livelihood patterns in Tubaran have undergone significant transformations over time. While the community relied predominantly on agriculture and fishing in the past, the influence of modernization has prompted a shift towards establishing businesses for sustenance.

Present-day life in Tubaran reflects the adoption of modern practices, facilitating a relatively easier lifestyle compared to earlier times. The transition from traditional agricultural practices to business ventures showcases the community's ability to adapt to changing times and embrace opportunities presented by the modern era.

On the other hand, before its establishment as a municipality, Marogong was a dense forestland located south of Tubaran in Lanao del Sur. The credit for discovering this area goes to Abdulmadid Maruhom, whose parents hailed from Tubaran and Binidayan. In approximately 1954, Abdulmadid Maruhom ventured into the vast forested region and recognized its potential for becoming a thriving community in the future.

Marogong possessed favorable characteristics that made it suitable for habitation. The presence of fertile soil, traversed by the Matling River and various tributaries consisting of small rivers, streams, waterfalls, and springs, enhanced its appeal. The picturesque mountains surrounding the area added to its scenic beauty and attracted attention from people. Furthermore, Marogong's accessibility to neighboring communities and cities across Mindanao further contributed to its development potential.

The origin of Marogong's name is accompanied by intriguing narratives, with multiple versions detailing its derivation. According to Mr. Tokur O. Amerol, a resident of Proper Poblacion in Marogong, the name Marogong originated when Abdulmadid, in his humble abode, heard a faint thunder in the sky. This inspired him to name the place Marogong, symbolizing the trifling thunder he experienced (T. Amerol, personal communication, 2023).

Thus, the name Marogong derived from the term "*rogong*," which denotes thunder, and it was Abdulmadid Maruhom who bestowed this name upon the place. Another account was provided by Ustadh Mohsin Abdulaziz, who mentioned that the area was originally an unnamed forest. Seeking a solution, Abdulaziz approached the Datus, the local leaders, who collectively decided to christen it Marogong. The name Marogong also appears in the Salsila of Unayan, as it is shared with the name of Unayan itself (Mohsin Abdulaziz, personal communication, 2023).

Additionally, Mr. Malopandi C. Sarip, who served as the Vice-Mayor of the municipality for three terms, narrated that many people wondered why the place was given the weighty name Marogong. In response, Panondiongan (Abdulmadid) convened a meeting and sought suggestions for naming his territory, which was a nameless forest. Eventually, they unanimously agreed to name the place Marogong (M. Sarip, personal communication, 2023).

Therefore, the appellation '*Marogong*' was bestowed upon the place by Datu Abdulmadid Maruhom during his tenure as a foreman for the Matling Industrial Company Incorporated. In the 1950s and the latter part of the 1960s, the region underwent economic exploration by logging firms, both local and Manila-based. The

intensive commercial tree logging operations resulted in the depletion and exposure of the area. Subsequently, individuals from Binidayan and Tubaran were enticed to migrate to Marogong due to its abundant harvests and ample food production. Mr. Solaiman D. Tampogao supported this account, stating that a group of people began cutting down large trees when the area was still a dense forest. After these trees were felled and the land became open, it transformed into a road. This was one of the factors that prompted the migration of people from Tubaran and Binidayan to Marogong (S. Tampogao, personal communication, 2023).

The first families, also known as the *'lima ka lokes a paganay a miyaginged sa Marogong'* (First five families who lived in Marogong), settled in this dense forest alongside Abdulmadid Maruhom. These families included the Datumolok from Binidayan, Kaka i Dayang, Abdulaziz from Tubaran, and a certain Maguindanawn named Mait'm from Maguindanao.

To acquire land within the forested expanse of Marogong, people utilized a slash-and-burn technique, where a designated area would be cleared by cutting down vegetation and setting it on fire. As a result, any territory successfully cleared through this method would be claimed as the individual's own land. In an interview with Mr. Solaiman D. Tampogao, a resident of Marogong, he mentioned that previously, no one could lay claim to a specific land. However, when people migrated and settled in Marogong, they acquired their own land, which also became their source of income through farming. The extent of land one could possess depended on the extent to which they cleared trees or forested land.

The initial inhabitants of Marogong relied predominantly on agriculture as their means of sustenance, with farming serving as their primary livelihood. They cultivated various crops such as rice, cassava, and coconut. Notably, the cassava products were supplied to the Matling Industrial Commercial Incorporated, a flour company that operated in the region. Many men in the community found employment as foremen at Matling. The coconut crop, originally originating from the municipality of Binidayan, was brought by migrants when they settled in Marogong. However, it remains unclear why Binidayan no longer serves as a significant source of coconuts, despite previously being the primary provider. Along the Matling River and its smaller tributaries, limited fish resources were available to families residing in the vicinity.

Marogong boasts several captivating tourist attractions, although they remain in their natural state without much development. Among these attractions are the Matling or Kanapnapan Falls, located in Barangay Paigoay, and the Malingawaig, renowned for its crystal-clear waters, situated in Barangay Piangologan. Another notable attraction is the Romagondong Spring, which not only provides a water source for the Matling Industrial and Commercial Corporation but also serves as a point of interest. Additionally, the mini hydro-electric power plants of Matling can be found in Barangay East Marogong.

On July 5, 1965, Marogong was established as a Barrio separate from the municipality of Tubaran (Hadji Sohaili, 2012). Furthermore, through Presidential Decree No. 1131 issued on May 7, 1977, Marogong was established as an independent municipality, breaking away from its original administrative division, Tubaran (Malacanang Records office, 1977).

Presently, the municipality of Marogong is widely acknowledged as a serene and tranquil place that diligently fosters peace and harmony among its inhabitants. The influx of migrants has not diluted the cultural heritage of the early settlers; instead, it has brought vibrancy to the community due to the diverse origins of these newcomers from neighboring towns. The rich culture and traditions of the people have played a significant role in nurturing unity, peace, prosperity, and progress within the Municipality of Marogong.

### **The Royal Houses of Tubaran and Boribid**

The arrival of Arab missionaries in the Philippines, particularly in the region of Mindanao, had a profound

impact on the emergence of Islam and the establishment of the first Sultanate system (Basir and Nadja, 2011). Prior to the introduction of Western-style governance, the ancient social and political territorial community of Lanao was known as the Pat a P'ngampong, which comprised Bayabao, Masiu, Balo-i, and Unayan (Tawagon, 1989). In the early stages of Unayan's social development, the town of Tubaran was a vast forested area situated at the heart of the P'ngampong of Unayan.

The Tubaran Sultanate is one of the nine traditional royal realms known as the "*manga inged a liaminan ko siyaw a bae a manga babae o Borowa.*" Among them is Princess Ongkini, who married Datu Matanog of Boribid, and together they had five children. Princess Maisoma, their daughter, became one of the 14 wives of Ariong of Nanagun, the son of Dianaton Naim of Butig.

The Tubaran Sultanate comprises eight clans known as the "*walo ka lokes sa Tubaran,*" originating from the four sons of Princess Maisoma, namely Mandia, Digalon, Atiar, and Maruhom. The Tubaran royal house includes the Pat a Datu, consisting of four Datus who hold authority and play a significant role in shaping the "rules" and code of laws. These four Datus, known as *mbabaya sa taritib sa daluma Tubaran*, possess equal power. They are Sultan a Diamla, Datu a Cabugatan, Sultan a Maminasakan, and the Sultan of Tubaran, respectively. Each of the four major royal thrones in Tubaran is associated exclusively with one of the clans.

In addition to these clans, other notable clans within Tubaran include the Diamla Clan, Amerol Clan, Imam Clan, and Bolawan Clan. The Bolawan Clan is particularly significant as the sole female representative among the *walo ka lokes sa Tubaran*. At one point, during a period of conflict between other clans, she assumed the role of a female Sultan in the absence of a male Sultan in the Sultanate of Tubaran.

One of Tubaran's territories is Boribid, an ancient settlement and former capital of the municipality. In the 1950s to 1980s, during the tenures of Mayor Una Kibad and Mayor Abdulmadid Bolawan Maruhom, the old town hall was located in the Boribid area. The Boribid Sultanate holds great importance in the lives of the Tubaran people, representing an established kingdom of Datu Matanog, the ancestor of Tubaran, Marogong, Boribid, Boldon, and Matanog in Maguindanao Province.

The name Boribid is derived from a natural feature in the area, namely the "*maboboribid a lawasaig a Boribid a miaka piradun mabibid,*" which refers to a twisted river in its position. Datu Matanog serves as the patriarch of the Boribid Sultanate, which is one of the 28 royal houses of Lanao known as "*Dowa polo ago walo a mbabaya ko Taritib sa Ranao.*" The title and throne of Sultan sa Boribid are exclusively inherited through alternate succession, limited to the line of the five children of Matanog in Boribid. According to the Salsila, Boribid has five brethren known as "*Limaka ka Lokes sa Boribid,*" namely Dipatuan, Aloy, Kairing, Tumbangan, and Piria. The Sultan of Boribid comes alternately from the line of Aloy and Dipatuan, while Kairing, Piria, and Tumbangan may assume other thrones outside of that of the Sultan, as they belong to the "*Wata sa Babae,*" or the female line.

The people residing in Tubaran and Marogong in Lanao, as well as those in Boldon and Matanog in Maguindanao, predominantly attribute their ancestry to Datu Matanog of Boribid. In accordance with both oral tradition and historical records, it is recounted that Matanog relocated from Boribid, Tubaran to Boldon, Maguindanao due to a misunderstanding with his brother in *Tatarikun*. Consequently, he established his settlement in Boldon, where he contracted a marital union and enjoyed a life of tranquility. As a tribute to his significance, the municipality of Matanog was named after him, thereby serving as a testament to the region's enduring connection to his heritage and descendants.

## UNRAVELING THE CAUSES OF THE POLITICAL DIVISION BETWEEN TUBARAN AND MAROGONG

This investigation also places importance on the identification of the factors that precipitated the political

partition between Tubaran and Marogong. The objective of this inquiry is to illuminate the particular causes or influences that contributed to the divergence, thereby offering a more profound comprehension of the political intricacies that molded the two municipalities.

### **Vastness of the Land Area of Tubaran**

Tubaran boasts the distinction of being among the most ancient municipalities in Lanao. Prior to its establishment as a municipality, it initially functioned as a municipal district. During the American regime, a District President was designated to oversee the civil administration of the municipal district, and Datu Mamocarao was the first to assume this esteemed position in Tubaran. At that time, a region would attain the status of a municipal district when it encompassed a substantial expanse of land. On June 25, 1963, Tubaran officially attained the status of a municipality, covering a vast territory (Official Gazette, 1963). In 1965, Marogong was designated as a barrio within the municipality, thanks to the initiative of Abdulmadid Maruhom, who discovered the potential of the place as a suitable settlement. Presidential Decree No. 1131, signed by President Ferdinand E. Marcos on May 4, 1977, recorded the aforementioned development.

“WHEREAS, the municipality of Tubaran in the province of Lanao del Sur is comprised of so vast a territory that the present officials thereof are unable to efficiently discharge the functions of government;”

In addition:

“WHEREAS, the creation of the proposed municipality of Marogong will redound and contribute greatly to the economic, social and political upliftment of the residents of the area or areas affected” (Official Gazette, 1977)

This declaration within Presidential Decree No. 1131 received affirmation through an interview with Mr. Malopandi C. Sarip, a resident of Bolawan, Marogong (M. Sarip, personal communication, 2023). He recounted the division of Tubaran, stating that it was primarily due to its expansive coverage. The people in Marogong faced difficulties in commuting to the municipal office, as it was a considerable distance away. Even the local executive found it challenging to reach his office due to the distance. When Abdulmadid expressed his intention to separate Marogong, Governor Ali promptly supported him, recognizing the future development potential of the area. Governor Ali, being Abdulmadid’s relative, could not refuse his request (M. Sarip, personal communication, 2023).

Mr. Solaiman D. Tampogao also substantiates this claim by stating that Tubaran covered a vast land area, stretching from present-day Tubaran to present-day Matanog. The name “*Matanog*” was derived from the first Datu of Tubaran, named Datu Matanog.

Therefore, the establishment of the municipality of Marogong was primarily driven by the extensive size of its land area. Contrary to popular belief, it was not solely motivated by political ambitions. While political considerations may have played a role, this study reveals the underlying reason for the separation: the inability of the local officials to effectively address the needs of the constituents. Consequently, Marogong was separated from Tubaran to establish a governance structure that could better cater to the demands of the people and enhance efficiency in administration.

### **Martial Law of 1972 and the Governorship of Mohammad Ali Dimaporo**

On the morning of June 16, 1972, President Marcos held a discussion with the mayors of Lanao del Sur and Lanao del Norte regarding the state of Law and Order in the two provinces. The President alerted the mayors to the presence of communists in their towns, who had reportedly infiltrated both Muslim and Ilagas organizations (Official Gazette, 1972). Subsequently, the local executives paid a visit to Malacañang Palace to reaffirm their loyalty and commitment to the President and the government. Accompanying them were

representatives Macacuna Dimaporo from Lanao del Norte and Ali Dimaporo from Lanao del Sur. During the meeting, the Moro leaders received assurances from the President that sincere efforts were underway to reconcile the divergent factions within the leadership and local groups. The overarching aim was to promote unity among the Moro leadership for the greater welfare of the community.

The mayors of Bacolod Grande, Saguiran, Binidayan, Tugaya, Tubaran, Madamba, Taraka, Bayang, Ragain, Piagapo, Lumbatan, Masiu, Bubong, Pualas, Balindong, Tamparan, Lumba, Monay, Balo-i, and Marawi City, along with former Governor Linang Mandangan and Brigade General Mamarinta Lao, were among those who addressed the President. On the evening of September 23, 1972, President Marcos made a televised and radio broadcast to the nation, officially declaring Martial Law in the Philippines. This declaration was formalized as Proclamation No. 1081, establishing its legal and constitutional validity (O. Gazette, 1972). Although the announcement was made on September 23, the actual document had been signed on September 21, 1972 (Mijares, 1976).

In an interview with Mr. Mohaimen Sharief, a resident of Poblacion, Marogong, he revealed an important reason why people settled in Marogong. He explained that Abdulmadid came to Marogong after engaging in a conflict with soldiers from Tubaran. Many of his family members followed him, prompting Abdulmadid to consider separating Marogong. Since his departure from Tubaran, an appointed mayor had been governing the town due to the absence of local elections during the period of Martial Law (M. Sharief, personal communication, 2023).

Mr. Malopandi Sarip corroborated Mr. Mohaimen Sharief's account, stating that a significant number of people accompanied Abdulmadid when he relocated to Marogong. Abdulmadid and his wife, Sobaida, endured financial hardships as they provided for the needs of their people (M. Sarip, 2023).

This indicates that Abdulmadid commanded great respect and admiration from his family members and relatives, as evidenced by their decision to accompany him to a remote location that would later become the municipality of Marogong. The researcher proposes that his previous tenure as mayor of Tubaran contributed to the esteem and trust he earned from the community. Consequently, even in the midst of President Marcos' declaration of Martial Law, Abdulmadid Maruhom retained his position as the mayor of Tubaran. During this period, he aligned himself with the emerging revolutionary Moro group known as the Moro National Liberation Front (MNLF). It is crucial to acknowledge the unwavering and determined response of the Bangsamoro people to the proclamation of Martial Law. Many young men joined the MNLF, while others formed opposition movements against Martial Law. One noteworthy expression of this resistance was the Marawi uprising and the establishment of Al-Ansar Al-Islamie in 1972 (Yusoph, 2022:617).

Following these events, Abdulmadid sought refuge in the southern part of Tubaran, specifically in Barrio Marogong. It is significant to note that Abdulmadid himself played a pivotal role in the establishment of Marogong as a barrio of Tubaran, given his familiarity with the area and his previous position as a foreman at Matling Industrial Company.

Abdulmadid's escape to the southern part of Tubaran serves as a crucial factor that eventually led to the formation of Marogong as an independent entity, separate from its parent municipality. This escape acted as a catalyst for Abdulmadid, fueling his aspirations to become a leader in a place he discovered, while simultaneously nurturing a vision for a better future for the succeeding generations. In an interview with Mr. Malopandi C. Sarip, Datu a Cabugatan sa Bayang and a resident of Barangay Bolawan, Marogong, he recounted that Sultan Mohammad Ali Dimaporo of Masiu recognized the area's potential for success due to its growing population. Panondiongan sought Ali's permission to designate it as his constituency after relinquishing his mayoral position in Tubaran when he joined the rebels. During the period of Martial Law, when Ali expressed his intention to establish a municipality in the area, it materialized. Many people rallied



behind Panondiongan during that time because his family and friends could no longer tolerate the prevailing conditions (M. Sarip, personal communication, 2023).

During the era of Martial Law, Mohammad Ali Dimaporo assumed the esteemed position of governor, wielding authority second only to that of the president. His influential stature earned him the epithets of “Little Marcos” or “President.” As governor, he possessed the power to effect political and territorial divisions within Lanao, enabling him to effortlessly create municipalities and appoint mayors. In the case of Marogong, based on the information relayed by the sources, Mohammad Ali Dimaporo, as the first cousin and close relative of Abdulmadid, played a substantial role in facilitating the municipality’s separation from its mother municipality.

When the researchers probed for any feuds or conflicts that may have contributed to the division of Tubaran’s expansive territory, the majority of the sources responded that no such disputes or acts of violence precipitated the establishment of Marogong. They consistently underscored that the sheer size of Tubaran’s territory stood as the primary rationale behind the formation of Marogong.

Nonetheless, the researcher argues that while this explanation may contain elements of truth, it is plausible that Sultan Dimaporo, who held sway over President Marcos, also capitalized on the opportunity to establish Marogong as a municipality. Furthermore, given the close familial bond between Sultan Dimaporo and Abdulmadid, this connection likely afforded Sultan Dimaporo an advantage in establishing municipalities in Lanao. Such circumstances hold profound significance for the political trajectory of the Dimaporo family.

## **EFFECTS OF ESTABLISHING TUBARAN AND MAROGONG AS INDEPENDENT MUNICIPALITIES**

The creation of the municipalities of Tubaran and Marogong has had significant impacts on the local communities and their development. This process of establishing separate administrative units has brought about changes in governance, infrastructure, and socio-economic dynamics.

### **The Creation of the Municipality of Tubaran and Marogong**

On May 27, 1959, the enactment of Republic Act 2228 led to the division of the former Lanao province into two distinct entities: Lanao del Sur and Lanao del Norte (O. Gazette, 1959). Lanao del Sur, officially established on July 24, 1959, comprised twenty-five municipalities. The province was further divided into two congressional districts, with eighteen municipalities in the First District and twenty-one municipalities in the Second District. The power to create municipalities, cities, and provinces resided in the Batasang Pambansa.

The establishment of local governments adhered to specific criteria, including population size, average estimated annual income over the past three years, land area, and majority approval of votes in a plebiscite. Tubaran, previously designated as a Municipal district, encompassed an extensive land area that now constitutes the municipality of Marogong. Under the American regime in 1899, a military government appointed a District President in each municipal district to oversee civil administration.

Through Executive Order No. 42, several municipal districts, including Tubaran and its neighboring districts such as Bacolod Grande, Balindong, Bayang, Binidayan, Bubong, Butig, Lumbatan, Madamba, Marantao, Masiu, Molundo, Poon-a-Bayabao, Pualas, Ramain, Saguiran, Taraka, Tatarikan (present Pagayawan), and Tugaya, were declared as municipalities. The municipality of Tubaran was established with twenty-one barangays, and it was officially signed into law by the late President Diosdado Macapagal on June 25, 1963. The creation of Tubaran as a municipality was a result of the recommendations and conversion made by the Government Survey and Reorganization team, transforming it into a 6th class municipality.

Following its establishment as a municipality, Datu Macasalong Radia was appointed as the Mayor. Subsequently, in the local election of 1964, he emerged as the elected Mayor of the municipality. After his term, Datu Una Kibad assumed the position of Mayor through appointment and also secured victories in subsequent elections. According to Mr. Sabdullah M. Azis, a resident of Boribid, Tubaran, during Una Kibad's tenure as Mayor, he faced numerous rivals for the position, but emerged victorious in three consecutive elections. The consensus among the eight clans in Tubaran was that Panondiongan a Adil sa Binidiyan (Abdulmadid Maruhom) should challenge Una Kibad, whose mother hailed from Tubaran. Through the will of Allah, Abdulmadid Maruhom won the election.

The account provided by Sabdullah M. Aziz finds support in the testimony of Mr. Taha Mabais, who affirms that Una Kibad remained undefeated as the Mayor of Tubaran. Una Kibad's proficiency in the English language contributed to his long-lasting reign in office. Panondiongan Adil of Binidayan, hailing from outside Tubaran, defeated the purely native Una Kibad due to his maternal ties (S. Aziz, personal communication, 2023).

Following Una Kibad's defeat, Abdulmadid Maruhom assumed the position of Mayor of Tubaran, serving two consecutive terms. The decision for Abdulmadid to participate in the local election was influenced by his maternal relatives. Abdulmadid Maruhom emerged as the victor, overthrowing Mayor Kibad. He continued to hold the position of Mayor until the declaration of Martial Law under President Ferdinand E. Marcos, Sr. In an interview with Lagie L. Angindarat, a resident of Beta, Tubaran, it was revealed that during Martial Law, Abdulmadid had to relinquish his mayoralty as he became one of the rebels fighting against the military stationed in Tubaran. He sought refuge in Marogong and remained in hiding, while Pundaracab took over as Mayor.

The statement made by Lagie Angindarat finds support in the words of Linog Abbas, who explains that Abdulmadid's flight to Marogong resulted in Pundaracab assuming the mayoralty. Pundaracab served three terms as Mayor and eventually passed the position to Fahad Balt. When Abdulmadid sought refuge in the southern part of Tubaran, specifically Barangay Marogong, it paved the way for the political career of Pundaracab Tampogao, who took on the role of mayor during Martial Law. Tampogao served three terms before being succeeded by Datu Fahad Balt, who won the mayoral election (L. Angindarat, personal communication, 2023).

In the 2001 local election, Datu Mauyag B. Papandayan Jr. was elected as the municipal Mayor of Tubaran. He secured re-election in the 2004 and 2007 national and local elections, successfully completing his term in office. In the May 2010 local election, Bae Raida Dimaporo Papandayan, the wife of Datu Mauyag B. Papandayan, emerged as the elected municipal Mayor, serving for one term. In the 2013 local election, Datu Mauyag B. Papandayan Jr. was re-elected as the Mayor of the municipality. During the 2016 local election, at the age of twenty-three, Khaled Yassin D. Papandayan, the son of Mayor Datu Mauyag B. Papandayan, won and was elected as the municipal Mayor. Mayor Khaled Yassin D. Papandayan also emerged victorious in the 2019 and 2022 local elections. For a span of 23 years, the Papandayan family, natives of Pagayawan, has held sway over the political landscape of the municipality of Tubaran.

On the contrary, in 1954, the late Sultan Abdulmadid Maruhom stumbled upon the dense forestland of Marogong and decided to settle there. His parents hailed from Tubaran and Binidayan. Subsequently, on July 5, 1965, Marogong was officially established as a Barrio within the Municipality of Tubaran in Lanao del Sur, as recorded by H. Sohaili (2023:15).

Through Presidential Decree No. 1131 issued on May 7, 1977, Marogong was elevated to a regular municipality separate from Tubaran. Initially consisting of thirty barangays, the number was later reduced to twenty-four barangays during the administration of President Corazon Aquino through the signing of Memorandum Order No. 108 in 1986. In an interview with Mr. Malopandi C. Sarip, a respected resident of

Barangay Bolawan, Marogong, he shared that the Sultan of Masiu, Mohammad Ali Dimaporo, observed the growing success of the area due to its increasing population. Panondiongan, having left his mayorship in Tubaran after joining the rebels, sought Ali's permission to establish Marogong as his political base. During the Martial Law era, Ali, upon proclaiming an area as a municipality, saw his words transformed into reality. Numerous people rallied behind Panondiongan during that time, as his family and friends supported the move (M. Sarip, personal communication, 2023).

Mr. Tokur O. Amerol, a resident of Brgy. Proper Poblacion, Marogong, corroborated this account, stating that Mohammad Ali Dimaporo played a pivotal role in Marogong's elevation to municipality status. At the time, Ali served as the governor of Lanao and was renowned as the "Little Marcos" due to his close friendship with President Marcos. Amerol emphasized that if one requested a place to settle and govern from Ali, he would readily provide it (T. Amerol, personal communication, 2023). These statements find support in the testimony of Mr. Taha Mabais, who noted that during Ali's governorship, several municipalities, including Calanogas from Pualas and Pagayawan, were divided (T. Mabais, personal communication, 2023).

Governor Mohammad Ali Dimaporo took the initiative to create and separate the municipality of Marogong from Tubaran. During his governorship, he wielded significant political influence in Lanao, earning him the moniker "Little Marcos." According to sources, Mohammad Ali Dimaporo's connection to Abdulmadid Maruhom, who served as the first municipal mayor of Marogong, likely influenced the municipality's establishment. Abdulmadid Maruhom initially held the position as an appointed mayor before later being elected. However, following the EDSA Revolution in 1986, which led to the downfall of the Marcos regime, Abdulmadid Maruhom was replaced by the appointed mayor, the late Bai Monarabai Panondiongan Balt, the daughter of his predecessor.

In the local election held on May 11, 1989, Jamel D. Dimaporo was elected as the mayor of Marogong, serving until 1992. In the subsequent 1992 election, Abdulmadid Maruhom was re-elected as the municipal mayor, successfully completing three terms that concluded on June 30, 2001. Abdulmadid Maruhom passed away in 2005, leaving his political legacy to his sons.

On the historic date of May 10, 2001, during the national and local elections, Amron "Romompac" T. Maruhom, the son of the former mayor Abdulmadid Maruhom, emerged victorious and assumed the position of municipal mayor. Amron T. Maruhom went on to serve three consecutive terms, demonstrating his leadership and dedication to the municipality. Following his tenure, in the local election held on May 11, 2010, Haroun "Actor" T. Maruhom, the youngest brother of former mayor Amron T. Maruhom, secured the mayoral seat and successfully completed three terms until 2019. The baton of leadership was then passed on to Haroun's son, Nassif B. Maruhom, in the 2019 local election. Currently in his second term, Nassif B. Maruhom continues to serve as the mayor of Marogong.

Marogong, recognized as one of the tranquil municipalities in Lanao del Sur, prides itself on a sense of shared aspirations and heritage among its residents. The population of Marogong consists primarily of migrants from neighboring municipalities, notably Binidayan, Tubaran, and Bayang.

It is worth noting that the political landscape of Marogong is dominated by the descendants of Abdulmadid Maruhom, as the position of mayor has been traditionally inherited by his successors, particularly his children. However, it is crucial to highlight that not all family members possess the necessary qualifications and resources to pursue a political career and run for the mayoral position. This circumstance has occasionally led to conflicts within the family, as differing opinions and aspirations regarding political matters arise among its members.

## Political Division: Impact to the People of Tubaran and Marogong

Through the enactment of Presidential Decree No. 1131, the Municipality of Marogong was created in the Province of Lanao del Sur, resulting in the division of the once-united Tubaran. The separation of the two municipalities had significant consequences, both positive and negative, as it led to the division of families and the migration of many residents from Tubaran to Marogong. In an interview with Mr. Hadji Amer Sarip, a resident of Bowalan, Marogong, he highlighted the impact of this division, stating that while it allowed families like Abdulmadid's to reside in their own municipality, it also resulted in the loss of unity among the previously undivided Tubaran (H. A. Sarip, personal communication, 2023).

The division of the municipality played a significant role in securing and preserving the political dynasty and territory of the Abdulmadid Maruhom family. Abdulmadid, who had previously served as the appointed mayor of Binidayan during the American regime and as the elected mayor of Tubaran for two terms, was able to utilize his knowledge and leadership skills in Marogong, where his family and relatives settled.

According to Mr. Lagie T. Angindarat, the separation of Marogong from Tubaran not only led to the loss of unity among the people but also gave rise to political rivalries within the Abdulmadid Maruhom family. He mentioned that before the division, local elections were often contested by different clans. However, with the separation of Marogong, the political rivalry expanded within the family of Abdulmadid (L. T. Angindarat, personal communication, 2023).

Consequently, the political division had both negative and positive effects on the people of Tubaran. The migration of the Abdulmadid Maruhom family to Marogong resulted in the loss of unity and the emergence of political rivalries, not only among families residing in Marogong but also among the children of Abdulmadid Maruhom. Such situations of political rivalry and violence within families are not uncommon in various parts of Lanao del Sur.

Nevertheless, the study revealed some positive impacts of the political division, particularly in the areas of education, healthcare facilities, and the economy. Mr. Solaiman D. Tampogao emphasized the improvements brought about by the separation, citing the establishment of schools that enabled the residents of Marogong to access their right to education as Filipinos (S. Tampogao, personal communication, 2023). This improvement in educational opportunities stands as one of the most significant impacts of the division of Marogong from Tubaran.

The establishment of Marogong as a separate municipality brought forth opportunities for its residents to pursue education, marking a positive impact of this decision. Migrants from neighboring municipalities like Bayang, Tubaran, and Binidayan were introduced to educational institutions in Marogong. The prevalence of Rido, or Clan Feud, in these areas, particularly Tubaran, prompted individuals to seek refuge in Marogong, enticed by its peaceful environment and the presence of established schools.

Additionally, the provision of healthcare facilities became one of the responsibilities of the local government unit (LGU) towards the population. The formation of the municipality of Marogong ensured that its people gained access to essential health facilities, addressing their healthcare needs. In an interview with Tokur O. Amerol, he expressed how Marogong experienced significant improvements following its separation from Tubaran. Initially, accessing healthcare facilities in Tubaran was challenging due to the distance. However, when Marogong became a municipality, its residents enjoyed similar privileges as those in Tubaran, as they now had their own local officials who catered to their needs (T. Amerol, personal communication, 2023). This sentiment was echoed by Mrs. Khadijah Lampa, who noted the presence of a Rural Health Unit in Marogong that greatly assisted the locals. She personally benefited from this development, being able to access her high blood pressure medication freely from the health unit (K. Lampa, personal communication, 2023).

The separation of Marogong from Tubaran not only provided educational opportunities but also ensured improved healthcare services for its residents. These advancements became compelling reasons for some individuals from Tubaran to relocate and establish their lives in Marogong.

### **Political Impact**

The separation of Marogong from Tubaran played a crucial role in safeguarding the political influence and legacy of the Maruhom family in the region. According to Mr. Malopandi C. Sarip, in every election in Marogong, he consistently supported the Maruhom family, as they were instrumental in the establishment of the municipality. Their dedication to serving the constituents was highly regarded, with Abdulmadid being recognized as an exceptional mayor who prioritized the welfare of the people. His sons, particularly Romompac, who succeeded him as mayor, followed in his footsteps. The current mayor of Marogong, Nassif, is the son of Actor, Romompac's brother, who also served as a mayor and now holds the position of Vice-Mayor.

Noronsalam Abdulaziz further affirmed the strong support for Actor within the community, leading to the defeat of his political rivals. The mayoral rivalry has now become internal within the Maruhom family itself. The residents of Marogong consistently cast their votes in favor of the Maruhom family members during elections, reflecting their recognition of the family's instrumental role in the transformation of Marogong from a mere barangay to an independent municipality. The Maruhom family's political dynasty has firmly established itself as the dominant force in the governance of Marogong since the election of its first mayor.

In contrast, the political landscape in Tubaran is characterized by complexity and intricacy, with various native clans competing for the mayoral position. Bae Raida Dimaporo, a native resident of Tubaran, married Mauyag Papandayan Jr., a native of Bayang. The Papandayan clan has maintained a hold on the mayoral seat for a considerable period, starting from their election in 2001 until the recent 2022 local election. Unlike Marogong, Tubaran struggles to achieve progress due to ongoing clan feuds and election-related violence. Consequently, concerns regarding the maintenance of peace and order within the municipality arise.

### **Economic Impact**

The establishment of Tubaran as a municipality in 1963 unleashed a wave of economic activities that greatly benefited the populace. Numerous individuals secured government positions, leading to a surge in employment opportunities within the municipality. Additionally, the creation of Tubaran as a municipality brought about the establishment of schools, a rural health unit, and the hiring of personnel in the local government unit, who became regular employees receiving monthly salaries.

By 2016, according to the PhilAtlas record, Tubaran boasted an Annual Regular Income of 93,622,640.00 pesos, overseen by local officials and the community of Tubaran. The residents heavily relied on agricultural crops, such as rice, coconut, coffee, cassava, bananas, and various other crops, for their economic sustenance and livelihood. In an interview with former councilor of Tubaran, Mr. Hadji Amer Sarip, he emphasized that in the past, the primary sources of income and livelihood for the people of Tubaran were rice production, coconut farming, and cultivating coffee, among other agricultural endeavors. Agriculture was the mainstay of their existence (H. Amer Sarip, personal communication, 2023). In the present time, individuals have diversified their sources of livelihood, including engaging in various business activities.

However, Tubaran lacked a specific market that could cater to the everyday needs of its people. Mr. Taha, a Tubaran resident, highlighted this fact in an interview, stating, "In our area, there is no existing market that

provides our daily necessities. The municipality of Binidayan, our neighboring municipality, has a market with similar products to those found in Marawi. We have to go there to purchase our daily needs (Taha, personal communication, 2023).” This observation was echoed by Mrs. Solaica C. Jamil, who shared, “I was born and raised in Beta Tubaran. We bought our daily necessities on scheduled market days in Binidayan or Marogong since they are closer to us. The small stores also acquire their stock of goods from Binidayan or Marogong.”

Within a municipality, the presence of a market plays a vital role in facilitating the smooth operation of the local economy. However, in the case of Tubaran, the absence of markets that cater to the needs of its residents poses a significant obstacle. As a result, the inhabitants are compelled to journey to Binidayan every Sunday and Wednesday to fulfill their essential shopping needs. In some cases, they must even travel to Marogong to acquire the necessary goods.

In contrast, the establishment of the municipality of Marogong has resulted in a flourishing economy, largely attributed to the establishment of a public market. This market has provided the people with a convenient venue to acquire their necessities. The cultivation of agricultural crops, particularly cassava and coconut, has emerged as the primary source of livelihood for the residents, owing to the favorable soil conditions for these crops. Faridah C. Ayongan highlighted this when she expressed that life is much more manageable in Marogong, which is why many of their relatives migrated and settled there. In Tubaran, the sole means of livelihood is through agricultural crops (F. A, personal communication, 2023). Marogong’s public market has provided opportunities for business-minded individuals, allowing even small-scale vendors to sustain their daily lives.

Mr. Taha Mabais supports Faridah’s statement by mentioning that many of their relatives have chosen to reside in Marogong, where they have established their own small stores. Market days are scheduled on Mondays and Thursdays, further attesting to the economic vibrancy of Marogong.

These accounts indicate that Marogong enjoys a superior economic standing compared to Tubaran, which explains why people have opted to migrate to Marogong, enticed by the economic prospects it offers. Marogong, similar to Tubaran, has a local government unit overseen by local officials and the people of Marogong.

However, both Tubaran and Marogong face challenges in terms of network connectivity. Neither municipality possesses an efficient online monetary transaction system that could stimulate economic activities. Tax payments are primarily made by government officials, while the majority of residents seek employment opportunities outside their respective towns due to the limited job prospects. Regrettably, both municipalities have experienced a lack of infrastructure development, particularly in the realm of road construction, which mirrors the sluggish pace of economic growth in these areas.

## FINDINGS

The findings of this study provide a comprehensive understanding of the historical origins, factors behind the political division, and the resulting effects on governance and the economy. This contributes to the knowledge about the dynamics of land and governance in Tubaran and Marogong, highlighting the challenges and implications of the division on the local communities.

The study reveals that Tubaran was originally part of the “28 Royal Houses of the Four States of Lanao” along with Matanog and Kapatagan. Tubaran’s name came from the term “*Tubar*” or “*Tibar*,” indicating a landslide or collapse. It was previously part of the *P’ngampong a Unayan*, known as “*Tatarikn*,” and had significant ancestral ties to notable figures such as Putri Ongkini and Datu Matanog.

Additionally, the research sheds light on the factors that led to the political division between Tubaran and Marogong. The creation of Marogong as a separate municipality from Tubaran was primarily driven by the vast land area of Tubaran, which made effective governance challenging. During Mayor Abdulmadid Maruhom's tenure in Tubaran in 1972, marked by the Bangsamoro armed struggle and the declaration of martial law by President Ferdinand E. Marcos, Sr., armed encounters occurred between Maruhom and Philippine soldiers. As a result, Maruhom sought refuge in what is now the municipality of Marogong, where he had previously worked and had connections. With the assistance of then-Governor Mohammad Ali Dimaporo, Marogong was established as a barangay in 1965 and eventually became a municipality through Presidential Decree No. 1131 in 1977.

The researchers also revealed that Maruhom's settlement in Marogong influenced others to pursue local executive positions in Tubaran. Subsequently, Marogong became the stronghold of the Maruhom clan, who have continued to hold political power in the municipality. The division of Tubaran and Marogong has had both positive and negative impacts. Marogong, under the governance of the Maruhom clan, has seen positive developments in terms of infrastructure, education, and healthcare. However, Tubaran has experienced limited progress in terms of economic conditions and livelihood opportunities. This has led to an influx of people from Tubaran migrating to Marogong in search of better economic prospects, further affecting the dynamics between the two municipalities.

Based on the research findings, it is recommended to conduct a thorough evaluation of the enduring socio-economic effects resulting from the political division between Tubaran and Marogong. This assessment should encompass an examination of various indicators, including employment rates, income levels, access to essential services, and the progress of infrastructure development in both municipalities. Such an assessment will enable the identification of particular areas in need of attention and support to foster equitable and well-rounded development.

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