



**THE CONFLICT RESOLUTION MECHANISMS EMPLOYED BY
THE LOCAL LEADERS IN BANISILAN MUNICIPALITY**
TATABAI SEDIK OMAR

Abstract

This study aims to explore the conflict resolution mechanisms employed by the local leaders in Banisilan municipality. The research design of the study was qualitative-narrative to which thematic analysis was used to analyze data. Sample of this study included ten (10) local leaders who are bonafied residents of Barangays Busaon, Pantar, Salama, and Tinimbacan, Banisilan Municipality. Specifically, they are barangay captains, traditional leaders, and religious leaders and actively involved in the conflict settlements for ten (10) years of more. The study has employed purposive-sampling to identify and select the participant. The analysis was addressed descriptively to see the themes developed on the various types of conflicts commonly arise in the municipality of Banisilan, the conflict resolution mechanisms utilized by the local leaders, the perceived effectiveness of these mechanisms in promoting peace, and the challenges encountered by the leaders in implementing such strategies. The findings of the study are anchored on Johan Galtung's Conflict ABC Triangle Theory (1969), Hybrid nature of peacebuilding described by Roger Mac Ginty (2010), and Human Security Paradigm of the UNDP (1994). Findings revealed that rido or family feud, land disputes, marital disputes, financial conflict, drug-related conflict, and juvenile conflicts were the most common sources of conflict in Banisilan. Local leaders, encompassing barangay officials, traditional elders, religious authorities, and community mediators, utilize a hybridized set of mechanisms that blend state-recognized procedures with informal, customary, and faith-based approaches such as collaborative mediation and consultation, barangay-based mediation, multi-agency collaborative approach, and council of elders-mediated settlement with Islamic guidelines. In terms of effectiveness, these conflict resolution mechanisms are generally perceived as responsive, accessible, and culturally appropriate, particularly because they prioritize community involvement, restorative justice, and relationship healing over punitive action. The theme that emerged from the study include sustainable resolutions, community trust in leadership, blending legal and traditional systems, empowerment of local communities, unified leadership, adherence to agreements due to religious values, and collaboration with higher leaders.

However, the study also surfaced significant implementation challenges. These includes leadership responsibility and inaction, threats and safety concerns, dealing with emotional and difficult cases, recurring conflicts and dissatisfaction, and peace and stability concerns. Such challenges highlight the need for institutional support, capacity-building, and policy reform to reinforce the legitimacy and functionality of grassroots peacebuilding infrastructures.

Keywords: Banisilan Municipality, Conflict Resolution Mechanisms, Local Leaders

INTRODUCTION

Conflict resolution is the process of ending a dispute and reaching an agreement that satisfies all the parties involved. Since conflict is a natural part of being human, effective conflict resolution skills are used to facilitate discussion, increase understanding and control emotional response (Imm, 2022). According to Wolff and Nagy (2025) conflict resolution is the best solution for both parties. It is the settlement of conflict without the use of violence but by emphasizing communication, cooperation (Guardians Adventures, 2025), and empathy ends up to mutually beneficial solutions (Staff, 2025). Finally, conflict resolution is solving disagreements in a constructive way and that leaves your community members feeling satisfied (Community-led Alliance, 2024).

Various researchers have conducted a study in relation to conflict resolution mechanisms. In Ireland, Staff (2025) investigated that Belfast Agreement ended the dispute between Social Democratic and Labor Party. This conflict resolution highlights the power-based and an interest-based approach such as the simultaneous pursuit of litigation and negotiation. It also highlights the power of open communication, non-violence, and democratic processes, which are key components that makes this conflict resolution effective.

In the Philippines is another successful peace agreement between the Government of the Philippines and the Moro Islamic Liberation Front. The primary conflict resolution mechanism is the Comprehensive Agreement on the Bangsamoro (CAB) signed in 2014. In 2018, was the passage of the Bangsamoro Organic Law (R.A. No. 11054) and culminated the 17 years' worth of negotiations. This conflict resolution ended the decades of conflict in Mindanao, established the BARMM, and provided greater autonomy and self-governance for the Bangsamoro people. The key factors contributing to the success of this conflict resolution effort include negotiations and dialogues, compromise and flexibility, international support, and involvement of civil society (OPAPPRU, 2025).

Cordillera Administrative Region is known for inter-village warfare and "revenge raids" often driven by land and boundary disputes (TAF, 2025). CAR utilizes a combination of traditional and modern conflict resolution mechanisms. Traditional systems, like the "Tongtong" system, a community-based system of dialogue and discussion, often involving council of elders and political leaders, to settle disputes, particularly in barangays between different tribes; and, the "Bodong" peace pact, are rooted in indigenous governance and customary law, focusing on mediation, conciliation, and community-level

resolution. Both systems are highly regarded for their effectiveness in maintaining peace stability.

There are so many researchers and writers documented the conflict resolutions but there is no literature documented which examine the conflicts commonly arise in Banisilan, Cotabato. Also, there is no study which delve into analyzing the conflict resolution mechanisms employed by the local leaders. Subsequently, there is no study which investigates the effectiveness of the conflict resolution mechanisms in promoting peace; and, the challenges faced by local leaders in the implementation of conflict resolutions. It is, therefore, the goals of this qualitative study are to identify the types of conflicts commonly arise in the Barangays of Busaon, Pantar, Salama, and Tinimbacan, Banisilan municipality, to determine the conflict resolution mechanisms employed by the local leaders, to investigate the effectiveness of the conflict resolution mechanisms in promoting peace, and to identify the challenges faced by the local leaders of the aforementioned barangays in the implementation of conflict resolutions.

Theoretical Lens

This study is anchored on the Conflict ABC Triangle Theory by Johan Galtung (1969), Hybrid Peacebuilding by Roger Mac Ginty (2010), and Human Security Paradigm of the United Nations Development Program (1994).

The Conflict ABC Triangle is a theoretical framework for exploring the impact and causes of conflict. The (1.) Conflict ABC Triangle is a tool for analyzing the dynamics of conflict that includes Attitude (the parties' perceptions, beliefs and emotions), Behavior (the parties' actions and interactions including both verbal and non-verbal communications), and Contradiction (the conflict itself [conflicting goals, values and interests]).

The Attitude of the party's involved is a key component of existence of conflict. In the study of Minson and Dorison (2022), Attitude is about disagreement between individuals with regards to belief, values, and preferences. A case study of Mensen met een Missie (2024) specified that some of the root causes of conflict in Mindanao between Christian, Muslim and Indigenous People are the historical grievances, misunderstandings between different tribes led to more violence and bloodshed, deep-seated prejudices and biases. With this, attitude is one of the reasons for conflict existence. Through peaceful dialogues, the negative attitudes are addressed. It promotes a positive, constructive approach to communication and problem-solving by being respectful, listening to other parties rather than assigning blame. Study revealed by MSG (2025) that when negative attitude is addressed in the existing conflict, it fosters trust and cooperation, making it easier to effectively resolve conflicts.

Moreover, another component is the Behavior of the parties involve in the conflict. Behavioral patterns, particularly when they are perceived as negative or incompatible, can escalate into conflict because they can create a cycle of reactions and perceptions that worsen the situation that triggers and reinforces the conflict and making it harder to resolve. According to Hala (2020), physical violence, destruction of property, hostility, coercion are clear manifestation of behavioral conflict situations. In the study of OCHA, a total of 118,700 people were displaced in Mindanao as of the end of June 2024. In Bangsamoro region, over 18,000 remain displaced due to clan feuds and armed conflict in

Maguindanao provinces. From January to June, a total of 16,700 families or 83,640 people have been displaced in Maguindanao and Special Geographic Areas (SGA) due to clan feuds and armed conflict, over 81% of these displaced have returned to their places of origin. These statistical data served as evident that behaviors of parties involved reinforces the conflict.

Finally, the Contradiction between parties is a key component in the conflict. Several Rido conflict studies from The Asia Foundation (2014), NonViolent PeaceForce (2015), Abrena (2016), ReliefWeb (2021), IJIRMPS (2022), ResearchGate (2024), Ateneo de Davao University (2025), and many more have equal results findings-and that there are two parties, families involved with contracting values, goals, and interests. This means that in understanding the existence of conflict, contradiction represents a fundamental opposition creates tension and instability. By understanding these three elements, the researcher can better understand the dynamics of the conflict.

The next theory is (2.) Hybrid Peacebuilding by Roger Mac Ginty (2010). This theory emphasizes the conflict resolution mechanisms by integrating community-level practices and values combining the traditional and the modern conflict resolutions. By incorporating and maximizing existing local systems, hybrid peacebuilding can lead to greater legitimacy and ownership among affected communities. According to Tartu (2018), the Good Friday Agreement in Ireland is a very good example of a hybrid peacebuilding because it is based on the initiatives of the people in the community and their role in reconciliation processes. As a result, the resolutions to end the conflict is applicable to the involve parties and it develops mutual understanding and respect between and within communities, and traditions. The role of voluntary organizations and mediating teams facilitated locally-based and self-help and support networks.

Finally, is the Human Security Paradigm of the United Nations Development Programme (1994). This concept of Human Security is to ensure that the law and order prevails because a person cannot never be at peace unless they have security in their lives. It means that the welfare of the human beings is the object of concern. The defense of human life is more important that the defense of land, and personal integrity is as important as territorial integrity. It is a people-centered approach that embraces indivisibility and personal freedom, of individual rights and collective rights.

This qualitative study focused on exploring different conflicts commonly arise in the Barangays of Busaon, Pantar, Salama, and Tinimbacan, Banisilan Municipality, the conflict resolution mechanisms employed by the local leaders, the effectiveness of the existing conflict resolution mechanisms in promoting peace; and, to investigate the challenges faced by the local leaders of the aforementioned barangays in the implementation of conflict resolution mechanisms. The Conflict ABC Triangle (1969), the Hybrid Peacebuilding (2010), and the Human Security Paradigm of the United Nations Development Programme (1994) are significant in analyzing the results and establishing the overall framework of this qualitative study.

Research Questions

The purpose of this study is to explore the conflict resolution mechanisms employed by the local leaders in Banisilan, North Cotabato.

Specifically, it aimed to answer the following questions:

1. What types of conflicts commonly arise in Banisilan municipality?
2. What are the conflict resolution mechanisms employed by the local leaders in Banisilan municipality?
3. How effective are the existing conflict resolution mechanisms in promoting peace in Banisilan municipality?
4. What are the challenges faced by the local leaders in Banisilan municipality in the implementation of conflict resolutions?

METHOD

This research used the qualitative-narrative research design in which the stories themselves become the raw data (National University, 2023), useful for understanding how people construct and interpret their experiences shaped by cultural, social, and historical contexts, rather than just describing them which can lead to strategic and purposeful collective actions (O'Tool, 2018) and (Cline, 2021). In this research design, the local leaders of Banisilan municipality provided raw data about the employed conflict resolution mechanisms.

The research question on the effectiveness of conflict resolution mechanisms in promoting Peace in Banisilan municipality is appropriate for a qualitative research design because it seeks to explore the perception of the participants within a specific socio-political and cultural context. Rather than quantifying outcomes, the question aims to understand how effectiveness is experienced, interpreted, and evaluated by individuals and communities involved in or affected by these mechanisms. Qualitative research is particularly suited for investigating complex social phenomena such as conflict resolution, where effectiveness cannot be fully captured through numerical indicators alone. Concepts like "peace" and "effectiveness" are multi-dimensional and context-dependent, requiring an exploration of the meanings, processes, and narratives constructed by stakeholders.

Furthermore, the qualitative approach allows the researcher to examine the local dynamics, values, and social relationships that influence the functioning of conflict resolution mechanisms in Banisilan. Through methods such as in-depth interviews and participant observation, the researcher can gain insights into the underlying factors that contribute to or hinder the mechanisms' success, including community trust, cultural relevance, and institutional legitimacy.

This qualitative study was conducted to the Barangays of Busaon, Pantar, Salama, and Tinimbacan, Banisilan, Cotabato. These barangays were chosen specifically because they each have the local leaders such as barangay government officials (barangay captain and the kagawads), traditional leaders, and religious leaders. Also, the barangays were chosen because of the existence of criminal and civil cases, and most especially, the presence of dispute settlement mechanisms (traditional dispute resolution and alternative dispute resolution, katarungang pambarangay, and Islamic conflict resolutions) as mechanisms in addressing the conflicts (BMPOC, 2025).

The participants of the study were four (4) barangay captains, three (3) religious leaders, and three (3) traditional leaders, for a total of ten (10) participants from the Barangays Busaon, Pantar, Salama, and Tinimbacan, Banisilan, Cotabato. In selecting the participants, the chosen local leaders must be a (1.) bonafide resident of the said barangays. Second, they must be (2.) barangay government officials (barangay captain), traditional leaders, and religious leaders, and (3.) actively involved in the conflict settlements for ten (10) years and more.

The qualitative study used the purposive-sampling technique. The participants are pre-selected using the above-mentioned criteria. The researcher utilized the face-to-face interview to the participants that were most informative for answering the research questions.

RESULTS AND DISCUSSIONS

This chapter presents the findings of the study. It explores the various types of conflicts that commonly arise in the municipality of Banisilan, the conflict resolution mechanisms utilized by local leaders, the perceived effectiveness of these mechanisms in fostering peace, and the challenges encountered by leaders in implementing such strategies. The data are thematically organized and presented in a narrative format.

As part of the data collection process, the researcher conducted one-on-one interviews with ten (10) selected key informants. Each session began with a warm welcome and an expression of gratitude for the participants' time and willingness to contribute. The researcher then explained the purpose of the discussion, which was to examine the conflict resolution practices employed by local leaders in Banisilan, Cotabato.

Participants were assured that there were no right or wrong answers and were encouraged to express their thoughts openly and honestly. The researcher highlighted that all responses would be kept strictly confidential and utilized solely for academic purposes. Upon receiving informed consent, the discussion commenced, guided by open-ended questions aimed at generating detailed and thoughtful responses.

The key informant interviews followed a structured set of questions based on the interview guide developed by the researcher, as presented in Annex 1 of this study. These questions provided rich insights, which contributed to the key findings outlined in this chapter.

I. Types of Conflicts Commonly Arise in Banisilan Municipality

This section outlines the key findings of the study concerning the types of conflicts commonly occurring in the municipality of Banisilan. Based on interviews with selected participants, the results identified various forms of conflict present in the community.

The findings indicate that the nature of conflicts in Banisilan is diverse. From the participants' responses, several recurring themes emerged, including: (1) Rido or Family Feud, (2) Land Disputes, (3) Marital Disputes, (4) Financial Conflict, (5) Sexual-Related Conflict, (6) Political-Related Conflict, (7) Drug-Related Conflict, and (8) Juvenile Conflicts.

1. Rido or Family Feud

One of the key informants stated that the most prevalent form of conflict in Barangay Busaon is rido, or clan feud, when asked about the types of conflicts arising in their community. These violent disputes are primarily driven by competition over economic resources (such as land, wealth, or livelihood opportunities) and struggles for political leadership within and across local families.

Participant P1-KII echoed,

“Karamihan sa ating komunidad sa Barangay Busaon ay Rido conflict, family feuds.”

(The common conflict in the community (referring to Barangay Busaon) is the family feud “Rido”).

Participant P2-KII stated that,

“Nagubal su dalpa man i kapantekan nin sabap sa Rido na Pamilya Laguiab Naki vs. 4 Muslim Barangays na Banisilan. Dala kapamagayun nu edsusuled a tau na dalpa. Tupan ka su dalpa na mamakambidsula sa walay.”

(A major rido between the Laguiab-Naki clan and four Muslim barangays in Banisilan. The feud was triggered by a misunderstanding among family members, which escalated into violence—including the burning of houses).

The findings illustrate how kinship ties and local politics are deeply intertwined. When family honor and political authority are both at stake, small disputes can quickly escalate into violent clan wars.

In both conflicts, entire communities or barangays are drawn into the feud, not just the individuals directly involved. This reflects the collectivist culture where family or clan loyalty is prioritized.

2. Land Disputes

Conflicts arising from overlapping claims on land ownership, particularly involving areas registered under the Department of Agrarian Reform concerns was also experienced by one of the participants.

Participant P2-KII said,

“Aren bun conflict na lupa na bangsamoro sa Barangay Pantar vs. Christian sa Barangay Thailand. Pegklemen na sekita intu a lupa kagina su Thailand na sakop na Pantar paganay i mga lupa san. Sya salkitanu nakatitulo sa DAR. Nakabpapataya man.”

(There was also a conflict among Bangsamoro from Pantar vs. Christians from Barangay Thailand. Originally, Thailand is territorial area of Pantar and some parts of its lands were registered to DAR owned by us. It resulted to casualties).

Participant P4-KII narrated,

“Kadalasan na land conflict maya sa boundary pamilya-pamilya bu ataw na sya sa christian endu Maguindanaon, sya sa Iranun vs. Maguindanaon.” (Land disputes are a frequent issue in our barangay, particularly conflicts over boundaries involving Maguindanaon individuals, as well as between Maguindanaon and Christian settlers, and between Iranun and Maguindanaon communities).

Participant P5-KII emphasized,

“Di kabamagayun na mga tao sya sa dalpa sabap sa lupa. Sya a political boundary, di bamagayun su mga tau sabap sa kapenduwnan. Aren pan antu na tinimbak nin su pagubaya nin sa lupa kagina demadu su ped nin na patalusen nin lu kanu kena lekanin. Na gkasakit i ginawa na tuy sa bala na tinimbak nin.

(The common conflicts in our barangay are stem from misunderstandings between individuals over land boundaries, which sometimes lead to casualties. They disregard the established boundaries and act unfairly and domineeringly, which provokes others to retaliate violently out of anger).

Participant P6-KII narrated,

“... sabap sa mga dulunan na lupa. Kagina mya ka aren kitimbasa ren pantag sa dulunan. Kagiya dig kaukit sa tidto ka siya sa gobyerno, lupa na gobyerno i pegkapet lun, upama ka di bagayunan na mya ka tambir na ipasurvey. Sarkitanu na dili ka kamar bu pedsarigan. Na apya su mga semento na di katawan nu mga tutua a kamal. Sa guligaw manem sabap sa dulunan na gkaukit sa katalimbut endu kabpameges.”

... (some members of the community are unaware of the official political or land boundaries. Despite this, they resist the involvement of the government in settling disputes. Instead, they prefer that community elders resolve the issues. As a result, misunderstandings escalate, sometimes leading to violence).

The finding implies that conflicts over land ownership often arise due to competing claims, particularly when formal registration systems like those managed by DAR clash with traditional land rights. This creates a legal void where both sides might feel justified in their claims, leading to violent confrontations.

The lack of understanding of land boundaries among the community, coupled with resistance to external interventions, highlights the importance of land education and the need for collaboration between traditional authorities and government agencies to resolve these issues. Without proper knowledge, misunderstandings are more likely to escalate into physical violence.

The mention of disputes between Maguindanaon, Iranun, and Christian settlers suggests that land conflicts can have ethnic, religious, or cultural underpinnings, further complicating the dynamics of territorial disputes.

3. Marital Disputes

Participant P2-KII shared,

“Madakel i sya sa ukita na kapagingeri labi ren sa mga abroad. Su bamantyali a kaluma a babay na su kaluma a mama sya sa inger na dinin

pepепенan su pantyali na kaluma nin, yanin kapegkauli na pakapagaudit-a, na gkandipirensya. Pakalgit i kamal ka dala gkapalguyan nilan yatabya na kamal.”

(Some of the conflicts are between husband and wife’s issues. The wife is working abroad whose earnings are remitted to the husband but not properly taken care of. There was an audit later and we barangay officials were the ones they had to deal with to help them out).

Participant P4-KII said,

“... aren pan san family personal mana sa mag-asawa bagukag endu pembelag sabap sa mga tsismis na mga tao.”

(Aside from that is misunderstandings between the couple led to the couple's going into seclusion because of people's gossip).

A key informant P5-KII echoed,

“Kaper a problema a gka-encounter nami na su babay na pegkaluma sa salakaw lu sa abroad. Yanin kapegkauli sya sa inged sa Barangay Salama na ipegkwana nin I kambelag nin ki kaluma nin.”

(Some married women engage in extramarital affairs while working abroad. Upon returning to the Philippines—particularly to Barangay Salama—some of them refuse to reunite with their spouses and initiate separation).

Same informant P4-KII continued,

“... kaper manem a gkaencounter na su mama na babendwaya kagina su kaluma nin na lu sa abroad.”

(Some married men pursue polygamous relationships (taking two to four wives) while their first wives are working overseas).

The study presents a nuanced look into the dynamics of marital conflict in Banisilan municipality, particularly in the context of overseas work, gender roles, and sociocultural pressures. The findings reveal a recurring pattern of disputes fueled by financial mismanagement, emotional distance, community gossip, and infidelity—both male and female.

A key source of conflict arises when one spouse (typically the wife) works abroad and remits earnings to the husband, who fails to manage the funds responsibly. This leads to disputes that often escalate to the barangay level for mediation. The fact that an "audit" is sometimes conducted implies a lack of trust and accountability within the marital relationship, compounded by the absence of one partner.

Another critical factor is the impact of tsismis (gossip) and public perception. Misunderstandings between spouses are intensified by societal scrutiny, leading some couples to withdraw or live in seclusion. This suggests that marital issues are not just personal matters but are deeply influenced by communal norms and expectations.

The findings also point to gendered patterns of infidelity. Some women reportedly engage in extramarital affairs while working abroad and later refuse to reunite with their spouses. This indicates a shift in priorities or personal autonomy, possibly developed while living independently overseas. On the other hand, some men take advantage of their wives' absence by entering polygamous relationships, further complicating the marital landscape.

Polygamy, although culturally accepted in some Muslim Filipino communities, presents legal and emotional complications, especially when not

mutually agreed upon or done without formal religious procedure. The interplay between traditional practices and modern expectations creates friction in how marriage and fidelity are understood and practiced. Meanwhile, women's refusal to return to their spouses may also be seen as an assertion of independence or resistance against past abuses or control, indicating a possible shift in gender dynamics.

4. Financial Conflict

Participant P5-KII emphasized,

"Mga abroad banya na pedsesembaya sa kulta, su mga abroad endu mga mama nana dala paka-witness salkanilan yatabya na resibo na kaumbal a problema."

(Conflicts also arise from lending and borrowing money among OFWs without witnesses, often resulting in broken trust or failure to repay).

The findings illustrate how recurring issue stems from OFWs lending money to other persons. Financial conflicts rooted in undocumented lending among OFWs stem from a mix of trust, urgency, and lack of legal formality. While grounded in empathy and close ties, these practices can backfire without safeguards. Promoting financial awareness and culturally sensitive mechanisms for documentation and dispute resolution can reduce these types of conflicts.

5. Sexual-Related Conflict

Participant P2-KII mentioned,

"..aren manem problema a di mapakay a i-public upama sa Sexual cases siya sa barangay."

(... there are incidents or allegations of sexual misconduct or related issues occurring within the barangay).

Participant P5-KII shared,

"...sexual relation a sya bun sa mga tagapera nami."

(... others are sexual scandal among our colleagues).

Sexual-related conflicts in barangays and workplaces stem from deep-rooted social issues like power imbalance, ignorance about consent, and the misuse of digital platforms. Addressing these conflicts requires both cultural sensitivity and strict adherence to legal and ethical standards. Empowering communities with education, clear policies, and safe reporting mechanisms is key to preventing further harm.

6. Political-Related Conflict

Participant P1-KII shared,

"... ang puno ng conflict ay economics at political leadership."

(... the root causes are the economic resources and political leadership.)

Participant P4-KII mentioned,

"... aren bun Rido sya sa Pantar, lupa bun i nadsabapan nin a nag-umpisa sa politika."

(... there's also a Rido here in barangay Pantar due to politics).

The connection between economic resources and political leadership as root causes of conflict points to a common dynamic in many local communities. In areas where economic resources are limited or poorly distributed, competition for these resources often becomes politicized. Political leadership, instead of serving as a unifying force, can become a tool for gaining control over these scarce resources. This often leads to rivalry among local elites, which can trickle down into the community and intensify divisions.

Moreover, weak governance or lack of inclusive leadership can create a vacuum of trust. When people perceive leaders as self-serving or corrupt, tensions rise, especially during elections or times of crisis. The fight for leadership then becomes less about public service and more about personal or clan-based gain.

7. Drug-Related Conflict

Participant P-KII narrated,

“Kapegakadakil a penggamit sa shabu na gkadsabapan a guligaw nu maginged.”

(The use and circulation of illegal drugs are noted as sources of conflict and community concern).

Participant P7-KII shared,

“... kangudan tampal, na penggamit sa shabu.”

(... the youth are using the illegal drugs).

The circulation of illegal drugs in the community creates a range of conflicts—both interpersonal and structural. At the interpersonal level, disputes may arise between users and their families, or between rival groups involved in the drug trade. At the structural level, the presence of drug syndicates or local pushers undermines law and order, weakens trust in authorities, and contributes to a culture of fear and impunity.

The involvement of the youth in drug use is particularly alarming, as it affects the future generation of the community. Young people who use illegal drugs are more likely to drop out of school, engage in risky behavior, or become involved in criminal activities. This creates a cycle where drug use leads to economic hardship, social exclusion, and increased vulnerability to exploitation.

8. Juvenile Disputes

Participant P -KII narrated,

“... metu bun sa dili kapagayun na kanguran. Pedsusuntuka silan. Sabap sa nanggula antu, na para gkagamutan na pembetaran nami bun sa kasalan sya sa kalangan nami bun a magaga nin bun.

(... fighting among youth, resolved through financial penalties or "fines" paid by the offending party).

Participant P7-KII shared,

“... Tatap a gkaamungan nami na sya sa Markaz a gkalimbul a mga nguda a mulit.”

(... misunderstanding and fighting among young students at Markaz).

In many rural communities, especially in culturally rich areas like Maguindanao, juvenile conflicts are more than just youthful outbursts — they are windows into deeper social dynamics, norms, and values. Two common

scenarios highlight this: one involves youth fights settled through financial penalties, and the other centers on misunderstandings among students within the religious learning environment of the Markaz.

The first scenario often unfolds among adolescent boys in the purok or at local gatherings. A petty argument can quickly escalate into physical altercations — sometimes over pride, jealousy, or even peer pressure. In such cases, the conflict rarely reaches formal authorities.

Various related literature on the findings concerning the types of conflicts commonly arise in Banisilan municipality, with citations that span global, regional, and Philippine-specific contexts are presented below.

Wilfredo Magno Torres (2016), in his extensive research on rido or clan feuding in Mindanao, explains how small-scale conflicts can quickly escalate into violent confrontations when the dignity of a family is perceived to be threatened. Even a schoolyard fight or a misunderstanding among youth can be interpreted as a challenge to family honor, prompting retaliation not just from the individuals involved, but from their respective clans. In such cases, conflict resolution mechanisms — such as the imposition of fines or mediated settlements — are not only aimed at addressing the wrong, but at preserving the delicate balance of respect among families.

Land disputes remain a persistent source of social conflict, particularly in agrarian and post-colonial societies where land ownership is tied to identity, livelihood, and power. Scholars have emphasized that land conflicts are not merely legal or economic issues but deeply embedded in historical, cultural, and political contexts.

According to Meinen-Dick and Pradhan (2020), land disputes often arise in settings where multiple legal systems coexist—such as customary, religious, and formal statutory laws. These overlapping systems lead to competing claims over land, especially in rural areas where formal titling is weak or contested. In many cases, the ambiguity in legal ownership becomes a breeding ground for local disputes and even violence.

In the African context, Deininger and Castagnini (2016) studied the Ugandan experience and found that land conflicts significantly discourage investment in land and reduce agricultural productivity. These findings are echoed in Southeast Asia, where Borrás and Franco (2020) argue that land-related tensions are intensified by land grabs, corporate expansion, and the rollback of agrarian reforms. Their analysis particularly focuses on the Philippines and Indonesia, where the state has historically been complicit in granting large tracts of land to elites and corporations.

In the Philippine setting, land disputes are historically rooted in colonial land regimes that dispossessed indigenous and Moro communities. Putzel (2016) contends that the agrarian reform program, although ambitious, was undermined by elite capture and poor implementation, particularly in Mindanao. The lingering inequities in land distribution have led to enduring conflict, especially among Muslim and Lumad populations who claim ancestral rights to territories now occupied by settlers or claimed by the state.

Gaspar et al. (2017) expand on this by exploring ancestral domain struggles among indigenous peoples in Mindanao. Their study reveals that the non-recognition of ancestral lands, coupled with militarization and corporate

intrusion, has generated cycles of displacement, resistance, and negotiation. These tensions are further complicated by the slow and bureaucratic processes of land titling under the Indigenous Peoples' Rights Act (IPRA), often leaving communities vulnerable to exploitation.

Marital disputes are a common yet complex phenomenon influenced by personal, social, and institutional factors. Scholars across disciplines agree that marital conflict can significantly affect individual well-being, family dynamics, and broader community relations.

Further, Fincham and Beach (2019) identified couples who attribute their partner's behavior to negative intentions (e.g., "He did that on purpose") are more likely to experience escalating conflicts. Their findings suggest that perceptions, not just behaviors, are central in understanding marital strife.

Culturally, marital disputes are shaped by gender roles and family expectations. In patriarchal societies such as the Philippines, Medina (2021) noted that marital conflicts often stem from financial stress, in-law interference, and mismatched expectations about household responsibilities. She emphasized that Filipino marital disputes are frequently managed informally—through family mediation—rather than through legal or psychological services.

Financial conflicts rooted in undocumented lending among Overseas Filipino Workers (OFWs) are an underexplored but critical issue that affects both family relationships and broader community dynamics. These disputes typically arise from a mix of personal trust, urgent financial need, and lack of formal agreements, often leading to breakdowns in interpersonal relationships and long-term financial stress.

Battistella and Asis (2021) highlight that many OFWs do not develop structured financial practices while abroad. Remittances are often sent home without budgeting or monitoring, and the lack of financial literacy increases vulnerability to informal lending. When loans are undocumented and unregulated, there is limited recourse when disputes arise, especially when the borrower is a close friend or family member. The emotional dimension often prevents lenders from demanding repayment or taking legal action.

Furthermore, Lopez and Papeleras (2019) observe that undocumented lending is particularly common among migrant communities where formal financial institutions are inaccessible or intimidating. In the absence of contracts, notaries, or witnesses, such lending often relies on verbal agreements and familial obligations. This informality leads to conflict when repayment is delayed, disputed, or denied, especially upon the OFW's return to the Philippines.

Drigotas et al. (2019) define infidelity not just as a sexual act, but as a breach of agreed-upon relationship boundaries. Their research finds that sexual misconduct, such as cheating, is one of the most cited causes of marital breakdown, due to the betrayal of trust and the emotional damage it inflicts. Victims of infidelity often experience symptoms akin to post-traumatic stress, such as hypervigilance, flashbacks, and difficulty trusting future partners.

Blow and Hartnett (2015) conducted a meta-analysis that showed how sexual misconduct—including infidelity and coercion—has a ripple effect on mental health, marital satisfaction, and even the well-being of children in the household. For many couples, the discovery of sexual misconduct leads to cycles

of blame, guilt, and further conflict, especially if the issue is not addressed through counseling or reconciliation processes.

According to Abinales and Amoroso (2015), Philippine politics is deeply personalized and localized. Rather than being issue-based, political competition often centers around familial and clan rivalries (*rido*), patronage, and the distribution of political favors. In Mindanao, where kinship ties intersect with political affiliations, inter-family feuds are exacerbated by electoral competition, making politics a high-stakes, often violent endeavor.

Kreuzer (2015) describes political conflict in the Philippines as a combination of violent contestation and weak rule of law. His research on local strongmen and warlords reveals how political figures often maintain private armies or alliances with armed groups, blurring the lines between governance and coercion.

Curato (2017) notes that drug-related conflict is deeply embedded in poverty and marginalization. Many users and low-level drug peddlers come from communities with limited access to employment, education, and healthcare. The illegal drug trade offers a form of economic survival, albeit at great personal and social risk. This economic desperation fuels a cycle of drug dependency and petty criminality, often leading to community disputes, theft, and domestic violence.

The conflict extended beyond the individual to affect family dynamics. According to Gonzales and Montiel (2019), families of drug suspects experienced social exclusion, harassment, and economic hardship. The death or arrest of a family breadwinner due to a drug-related operation often plunged households into deeper poverty, furthering the social conditions that originally contributed to drug involvement.

Torres (2016) also found that in conflict-affected areas such as Mindanao, juvenile disputes are complicated by inter-family feuds (*rido*) and displacement. Young people sometimes inherit their families' rivalries or are recruited into armed groups or gangs, which further radicalize them. The combination of trauma, lack of education, and access to weapons makes youth disputes potentially deadly.

David et al. (2018) explored how bullying and school-related violence are common forms of juvenile conflict, especially in overcrowded public schools. The stress of academic failure, combined with peer competition and social media pressure, leads to verbal aggression and physical fights. Teachers and guidance counselors often lack the resources or training to handle these disputes effectively.

The table on the next page summarizes the themes related to the types of conflicts commonly Arise in Banisilan municipality.

Theme	Description
1. Rido or Family Feud	It is a longstanding conflict between two or more families, typically originating from personal disputes or misunderstandings. These feuds are often rooted in kinship loyalty, where family members feel obligated to defend their honor, leading to cycles of revenge and violence.
2. Land Disputes	Occurs when there is a dispute over the ownership, use, or control of land. These conflicts can arise for various reasons from different parties.
3. Marital Disputes	Disputes between spouses or partners within a marriage or long-term relationship. These conflicts can range from minor misunderstandings to serious, unresolved issues that can threaten the stability of the relationship.
4. Financial Conflict	Disputes between individuals, typically within a family, over the management or use of financial resources. These conflicts can arise due to differing financial goals and attitudes towards money.
5. Sexual-Related Conflict	Typically involve issues or offenses related to sexual conduct, behavior, or harassment.
6. Political-Related Conflict	Disagreements, tensions, or violent confrontations that arise due to political issues, such as disputes over power, governance or resources
7. Drug-Related Conflict	Disputes, violence, or social issues that arise from the use, trade, and trafficking of illicit drugs.
8. Juvenile Disputes	Disputes or violent behaviors exhibited by minors that often result in harm to themselves, others, or their community.

Table 1. Types of Conflicts Commonly Arise in Banisilan Municipality

II. Conflict Resolution Mechanisms Employed by the Local Leaders in Banisilan

This chapter presents the findings derived from the investigation into the conflict resolution mechanisms utilized by local leaders in Banisilan, Cotabato. The data, collected through qualitative method such as key informant interviews were systematically analyzed to identify prevailing patterns, practices, and frameworks employed in managing conflicts within the locality.

The presentation and analysis of findings are organized thematically, guided by the research objectives. The discussion elucidates the mechanisms used to address the types of conflicts commonly encountered in the community. It further interrogates the intersection of indigenous, religious, and formal

governance systems, and how these influence the approaches taken by local leaders in conflict resolutions.

The themes emerged from the findings of the study include (1) Collaborative Mediation and Consultation, (2) Barangay-based Mediation, (3) Multi-Agency Collaborative Approach, and (4) Council of Elders-Mediated Settlement with Islamic Guidelines.

1. Collaborative Mediation and Consultation

Participant P1-KII narrated,

“Ang pagsolbad dito, unang-una, i-tap mo yng mga leaders, mga sultan sa locality natin sa muslim, sa leaders ng mga christians, para makita o malaman ang mga puno’t dulo ng mga pinag-aawayan. Kung kakailanganin ng mgag black and white invitation sa mga concerned citizen, para sa mga complainant at mga leaders.”

(To resolve a conflict, it is essential to engage local leadership within the barangay, including the Sultan and the leaders of the christians. These individuals collectively form the negotiating panels tasked with addressing and managing the conflict. When necessary, a formal invitation is sent to concerned citizen, including the complainant and other parties).

“After macoordinate mo ang mga tao na ito na concern, is magkaroon ng series of meeting hanggang maresolba.”

(Once all parties have been coordinated, a series of meetings will be conducted until a mutually acceptable resolution is achieved).

The conflict resolution mechanism used, as described in the statement, involves collaborative mediation and consultation by a combination of community leaders. Various leaders, such as barangay officials, council of elders, and other stakeholders, come together to address the conflict.

This mechanism reflects a multi-stakeholder approach, where various leaders from different sectors of the community—traditional, religious, and political—work together to find a peaceful and fair resolution.

2. Barangay-Based Mediation

Participant P2-KII, stated,

“... mapakay a yabu pembulig-bulig na su barangay official bu. Di gkapakay a ipubliko, ka bangilayan sa ukit a panun i kasapeng lun, sa dili den makavulgar, ka pedsapengan ta su kayayan nu pagali.”

(It is resolved exclusively by the barangay officials as it cannot be made public. It is sought to be resolved and kept secret in order to conceal the embarrassment of those involved in the issue).

“... sya kasi sa barangay na su lupong tagapamayapa i pakasolve sa problema, kasama yung kapitan. So tuba, yabuwat i katawag kanu dwa kataw, na iped-set aside i gay antu a makapagubay silan. Na luren ba ipedsolve i problema.”

(... the barangay captain together with lupong tagapamayapa handle the case and solve it immediately through the amicable settlement).

The conflict resolution mechanism used in this case is barangay-based mediation and confidential settlement. The conflict is resolved exclusively by the barangay officials to keep it private and prevent public embarrassment for those involved. The barangay captain, along with the Lupong Tagapamayapa, handles the case and works towards an amicable settlement to resolve the conflict swiftly and peacefully.

This mechanism is based on local leadership and community mediation, aiming for a private and peaceful resolution to disputes within the community, guided by the principles of confidentiality and reconciliation.

3. Multi-Agency Collaborative Approach

Participant P4-KII mentioned,

“Yanin ukit na bagamin na peace and order, ibpawang nin sa Lupon. Aren mediator, aren negotiator, kapitan, council of elders. Su mga sangan nu barangays officials na facilitators, su AFP endu PNP na for boundary and security, silan i pebpanel. Su mga matuwa na witness silan mambu kanu problema na naresolve. silan bun i pegkunsultan sa history sa kinagkalimwa nu mga matuwa. Su mga ustadz na pembatya sa Qur-an para gabahan ng panginoon sa kung sino ang makalabag sa batas.”

(The in charge of peace and order will forward the case to the lupon. Mediators and negotiators, including the barangay captain, facilitate discussions. The AFP and PNP are involved for boundary and security purposes, ensuring safety during the resolution process. The ustadz recite the Qur'an to provide spiritual guidance and blessings, ensuring that any compromise is made with the approval of Allah).

The conflict resolution mechanism used in this case is a multi-agency collaborative approach that integrates both legal and religious elements. This mechanism reflects a holistic approach that combines government intervention, traditional practices, community involvement, and religious elements, all aimed at resolving conflicts while ensuring security and spiritual blessings for the parties involved.

4. Council Of Elders-Mediated Settlement with Islamic Guidelines

Participant P2-KII narrated,

“Gkaayanan na barangay official, su mga tuwa, su mga mawalis both-side, kailangan na dtatabangaya. Su mga ustadz na pakaamong bun silan. Upama ka di magaga masettle na pembalingan tanu sa Qur-an, ngini kadtalu na Qur-an. Silan i peng-guide ebpun sa Qur-an. Su mga council of elders na adviser silan.”

(There were barangay officials, council of elders, the family representatives from both side, religious leaders that work together. When the problem can no longer be fixed, leaders review the the law of the Qur'an. Religious leaders provide guidance; councils of elders provide counsel as for political leaders).

Participant P5-KII shared,

“Su council of elders na silan i kaunutan pedsolb sa di kapamagayun labi den o personal a problema nu duwa kambala. Ipenggulalan nila su adat betad sa kabpamimityalan.”

(The council of elders plays a central role in resolving disputes, particularly in personal matters, such as relationships. They handle the settlement process according to cultural and traditional practices).

When necessary, Islamic standards are consulted to ensure that the guidelines for the settlement are in line with religious teachings. This step is overseen by leaders who are familiar with Islamic principles.

Example, the final step in resolving such conflicts involves the council of elders officially pronouncing the couple as husband and wife, formalizing the relationship within the community.

The conflict resolution mechanism used in this case is council of elders-mediated settlement with Islamic guidelines. It also reflects a traditional and religious-based approach, where the council of elders acts as mediators and authorities in settling personal matters, ensuring that resolutions align with both community values and religious practices.

Collaborative mediation and consultation represent consensual, dialogue-based approaches to conflict resolution that aim to restore relationships and build trust among disputing parties. This model, rooted in both Western mediation theory and indigenous conflict resolution traditions, has been increasingly adopted in contexts where adversarial processes (like litigation) are seen as ineffective or culturally inappropriate.

According to Bush and Folger (2015), collaborative mediation focuses on the empowerment of parties and recognition of each other’s perspectives. Their transformative mediation model emphasizes not just settling the dispute, but transforming the interaction from destructive to constructive through dialogue. This framework aligns closely with community-based and indigenous practices in the Global South, where relationships and social harmony are valued over legal finality.

In the Philippines, particularly in Mindanao, Torres (2016) highlights the role of customary dispute resolution mechanisms such as sala, kasabutan (settlement), and kanduli (reconciliation feast). These are inherently collaborative and consultative processes where disputing families or clans engage in dialogue facilitated by neutral third parties—often datus, sultans, or community elders. Such mediation does not rely on formal legal procedures but on community consensus, honor, and relational restitution.

According to Panganiban (2021), barangay justice plays a crucial role in the Philippine justice system by institutionalizing indigenous dispute resolution practices such as conciliation and mediation. It empowers local leaders—specifically the Punong Barangay (village chief) and the Lupon Tagapamayapa (Peace Council)—to resolve conflicts among residents through dialogue, compromise, and consensus.

The Department of the Interior and Local Government (DILG, 2017) reports that the Katarungang Pambarangay system has been successful in resolving up

to 70% of cases brought to barangays, especially in rural areas where courts are inaccessible.

According to Ansell and Gash (2018), collaborative governance involves a collective decision-making process that includes both public agencies and non-state stakeholders. It is characterized by consensus-building, shared responsibility, and joint ownership of outcomes, making it an effective strategy for complex policy issues where no single entity holds all the authority or expertise.

In the Philippine context, Brillantes and Fernandez (2018) argue that collaboration among local government units (LGUs), non-government organizations (NGOs), and community groups is essential in delivering basic services and mediating community-level disputes. Particularly under the Local Government Code of 1991, LGUs are mandated to coordinate with other sectors to ensure the effective delivery of justice, health, and development programs.

According to Lingga (2016), traditional mechanisms of conflict resolution among Muslim Filipinos are anchored in community-based justice, where the Council of Elders (Bantugan, Panggadatuan, or Timuay) deliberates on disputes ranging from land conflicts to family matters. Their decisions are often guided by Islamic teachings and local traditions, ensuring both moral and social legitimacy.

Shari’ah-based mediation, while distinct from formal Islamic courts, emphasizes the values of sulh (amicable settlement), adl (justice), and maslahah (public interest). As Kadi (2021) observes, settlements facilitated by elders in Muslim communities often reference the Qur’an and Hadith in guiding disputing parties toward repentance, forgiveness, and reconciliation—especially in cases involving marital disputes, inheritance, or moral transgressions.

Torres (2016) explains that in the context of Mindanao’s rido (clan feuds), the Council of Elders plays a critical role in initiating peace pacts and ritual-based reconciliation (kanduli or pagdenggel). The settlement process is not merely legalistic but involves symbolic acts of peace, such as feasting, compensation (bayad), and public apologies to restore honor and prevent retaliatory violence.

The summary of the themes developed from the findings of the study is presented in Table 2.

Theme	Description
1. Collaborative Mediation and Consultation	A conflict resolution approach that emphasizes inclusive, participatory dialogue among all stakeholders involved in a dispute.
2. Barangay-based Mediation	A localized form of conflict resolution practiced within the smallest political unit in the Philippines—the barangay. It is mandated under the Katarungang Pambarangay, as provided by the Local Government Code of 1991.
3. Multi-Agency Collaborative	A conflict resolution strategy that involves the coordinated efforts of multiple stakeholders—such

Approach	as government agencies, community leaders, civil society groups, and security forces—to address complex and interrelated issues.
4. Council of Elders-Mediated Settlement with Islamic Guidelines	A traditional conflict resolution process practiced predominantly in Muslim communities, particularly in Mindanao. This mechanism involves a respected Council of Elders who serve as neutral mediators in disputes, applying both customary laws (adat) and Islamic principles (Shariah) to facilitate reconciliation and settlement.

Table 2. Conflict Resolution Mechanisms Employed by the Local Leaders in Banisilan, Cotabato

III. Effectiveness of Conflict Resolution Mechanisms Employed in Promoting Peace

This section of the study examines the effectiveness of the conflict resolution mechanisms in promoting lasting peace in Banisilan. It seeks to assess not only the success rate of resolving disputes but also the community’s trust in these mechanisms, their accessibility, and their ability to address the root causes of conflict. Understanding how well these tools work in practice is essential to improving peacebuilding efforts and ensuring that local systems are responsive, inclusive, and sustainable.

By analyzing both the strengths and limitations of current practices, this study aims to provide evidence-based insights that can inform future policies and community interventions toward long-term peace and development in the municipality.

Before the interviews were conducted to all the key informants, they were informed of the purpose of the interview. They were also told that the information they may provide will be treated with strict confidentiality and will only be used for academic purposes. With their permission, the researcher started the interview by asking about the challenges they have experienced or observed in resolving conflicts in their areas.

In terms of effectiveness, the themes that emerge from the interviews are: (1) Sustained Resolutions, (2) Community Trust in Leadership, (3) Blending Legal and Traditional Systems, (4) Empowerment of Local Communities, (5) Unified Leadership, (6) Adherence to Agreements Due to Religious Values, and, (7) Collaboration with Higher Leaders.

1. Sustained Resolutions

Participant P1-KII emphasized,

“Epektibo talaga kasi ang i-tap mo ay mga leaders na pinaniniwalaan doon sa lugar. Tested and proven ang mga desisyon nila. Sa tagal kona sa serbisyo, wala namang inayos na nagkaroon pa ng side-B. Wala nang kasunod pa.”

(The conflict resolution mechanisms have been proven effective in settling disputes. The mediating leaders are respected and followed by their constituents. Once a conflict is resolved, it rarely resurfaces).

The effectiveness of the conflict resolution mechanisms is demonstrated by the fact that once conflicts are settled, they do not recur. This shows that the resolutions are lasting and final, ensuring long-term peace and stability within the community.

2. Community Trust in Leadership

The leaders, acting as mediators, are trusted by the community, and their decisions are respected and followed. This theme underscores the authority and legitimacy of community leaders, whether they are barangay officials or council of elders, in resolving conflicts.

3. Blending Legal and Traditional Systems

Participant P1-KII narrated,

“Kung sa land conflict naman, malalaman mo kung sino talaga ang may karapatan na magkakaroon ng prime capacities sa evindence tulad ng mga land title, or mga resibo, signed by local authorities, tulad ng barangay kapitan, mga council, ganun ang pagsolbar.”

(In cases of land conflict, those who possess land titles or official receipts and certifications—duly signed and verified by local authorities, particularly the barangay council—are recognized as the rightful owners).

In cases of land conflicts, the combination of formal legal documents (like land titles and receipts) and traditional local leadership (such as barangay councils) ensures that disputes are resolved based on both legal legitimacy and local customs, making the resolution process comprehensive and accepted by all parties.

4. Empowerment of Local Communities

Participant P2-KII mentioned,

“So far, may isang beses na naforward doon sa Shariah Court dahil sa Rido pero bumalik din agad sa local settlement. Pero ibinabalik din ng korte sa barangay kasi doon din maresolba sa kadahilanang nasa ground ang kaso.”

(There are instances when a rido conflict is elevated to the Shariah Court, but the court referred it back to local mechanisms, recognizing that the parties involved come from the grassroots—therefore, the resolution should also originate from within their own community).

Participant P-KII also shared,

“Dala ren naforward a kaso sa Shariah court. Salta na Secretary ko anya na nakad-seminar sa ngin i Shariah endu Attorney pan sekanin so dili bun gkapasangan sa kabagami sa problema.

(No cases have been elevated to Shariah court because we are well-equipped to address community issues. Our Barangay Secretary is a lawyer with a strong understanding of Shariah law, which enables us to handle cases effectively and efficiently).

The decision to resolve certain conflicts at the local level, even if initially brought to higher courts (like the Shariah Court), highlights the effectiveness of grassroots involvement in conflict resolution. It emphasizes that local communities are best positioned to solve their issues based on their unique cultural context, promoting self-reliance and local empowerment.

5. Unified Leadership

Participant P2-KII narrated,

“Effective inya mga kaped-solve sa problema ka yanin sifat na bamagayun sa desisyon su mga leaders, su mga matuwa, endu religious sector na dili dtatapalwana. Su duwa kambala manem na pakaayon sila, dili ren egkasegeran, kagina egkasugat su arrangement.”

(Our approach to resolving conflicts has proven highly effective, as it directly addresses the concerns of those involved. Key indicators of this success include the unity among local leaders—such as the council of elders and religious figures—and the willingness of both parties to adhere to the agreement. As a result, the conflict does not reemerge.”).

Participant P3-KII echoed,

“... sabap sa sya sa community a aden unity and solidarity sa kapebform sa kanu inged nu mga leader na aden sya mga procedures, a langun a isettle a problema na san i representation na barangay officials, su mga lupon, endu su mga elders.”

(... since in our community our leaders uphold unity and solidarity in carrying out their duties and responsibilities, it is essential to ensure inclusive representation—not only of barangay officials but also of the Lupong Tagapamayapa and the council of elders).

Same participant said,

“... pamakad-tatabanga kami siay sa Barangay Salama. Apya dala ako sya sa barangay, out of town ako, na nan su mga elders, mga lupon, gkapakay a pedshoulders sa kanu kapedsolve sa problema.”

(Here in Barangay Salama, we maximize the knowledge and capabilities of all our leaders through mutual cooperation. In my absence, the council of elders and the Lupong Tagapamayapa take the lead in carrying out conflict resolution efforts).

The effectiveness of conflict resolution is driven by the unity and collaboration among local leaders, such as the council of elders, religious leaders, and barangay officials. Their collective effort ensures that conflicts are addressed thoroughly and that the solutions are accepted by both parties.

6. Adherence to Agreements Due to Religious Values

Participant P4-KII emphasized,

“... sabap sa Muslim sekanin na kagilekan sa dinin kaunutan su mga nabpasaran. Aren kasulatan.”

(... since parties involved in the conflict are Muslims, they abide by the agreement out of their deep sense of accountability and fear of Allah).

Participant P7-KII echoed,

“Su mga political leaders endu council of elders, su leaders sya sa umpungan tanu na bakikinegen nilan i lekami a bityala a kadtalo na Qur-an endu Hadith.”

(Political leaders, the council of elders, and commanders respect and listen to our words of wisdom, which are grounded in the Qur'an and Hadith).

The effectiveness of conflict resolution is strongly influenced by the fear of Allah among Muslim parties, ensuring that agreements are followed. This religious motivation fosters compliance and commitment to the terms of settlements, which contributes to lasting peace and harmony in the community.

7. Collaboration with Higher Leaders

Participant P5-KII expressed,

“Tembu ba tu di manggula i di kapamagayun ataw kaguligaw su dalpa ka kagina lupan sa sitio na egkasettle den i problema, endu gkaalawan den sa di pegkasela. U yanin kapya i iten sa kapuluwan na ilu na kapitan ba. Nyaba kinaaren na umpungan na, na aren committee nilan a provincial level na ibeluba salkanilan ya lon assign na si Pakinegan “Kineg” Minalang.”

(Conflicts are immediately addressed at the sitio level and brought up to the barangay council, when necessary, which prevents misunderstandings and escalation. Issues are effectively managed from the grassroots. In cases where a higher level of intervention is needed, we refer the matter to the MILF committee under the leadership of Pakinega 'Kineg' Minalang.).

In cases where the barangay leaders cannot resolve conflicts on their own, they invite higher-level leaders, such as political leaders and commanders, to assist. This theme highlights the collaborative nature of the conflict resolution process, where higher authorities are involved when necessary to ensure that conflicts are addressed effectively and without escalation.

Literature across various contexts has underscored the importance of both formal and informal approaches in resolving disputes and promoting harmony.

Sustained resolutions are more effective when communities take ownership of the peace process. Donais (2022) argues that externally imposed solutions often fail due to a lack of local buy-in. Instead, sustainable outcomes emerge from participatory processes that empower local actors to identify problems and implement culturally appropriate solutions. According to Putnam (2016), trust in leadership is a key component of social capital, which enables communities to work together effectively for mutual benefit. Leaders who are perceived as fair, transparent, and accountable are more likely to gain the confidence of their constituents, making collective action easier and more sustainable.

Lederach (2017) highlights that in deeply divided societies, leaders who are trusted by their communities play a central role in mediating conflicts and fostering reconciliation. When leaders are seen as neutral and committed to the common good, they can bridge opposing sides and reduce tensions. In contrast, a lack of trust can delegitimize leadership and fuel grievances.

Indigenous conflict resolution systems—often rooted in local customs, religious beliefs, and social structures—have proven effective in many settings. According to Zartman (2020), traditional methods offer culturally grounded solutions that are widely accepted by local communities, often relying on mediation by elders, restitution, and reconciliation ceremonies. These systems emphasize restoration over punishment and have been successful in areas where formal state institutions are weak or mistrusted.

Community-based mechanisms—including peace committees, barangay justice systems, and local councils—have been highlighted as effective in reducing tensions and preventing the escalation of violence. These bodies often use dialogue and consensus-building as tools for resolution. A study by Van Tongeren (2021) suggests that these grassroots efforts enhance community ownership of peace processes and create social norms around non-violence and cooperation.

In contexts where customary institutions coexist with formal state systems—such as in the Philippines, parts of Africa, and the Pacific Islands—unified leadership often means collaboration between traditional leaders (e.g., sultans, *datus*, elders) and elected officials. As Logan (2019) notes, peace efforts are more successful when these leaders respect each other's roles and work together, blending customary legitimacy with formal authority.

Religious values play a significant role in shaping attitudes toward agreements, especially in traditional and faith-based communities. The internalization of religious teachings often reinforces moral obligations to honor commitments, contributing to the stability and longevity of peace and conflict resolution efforts.

According to Appleby (2020), religion can be a powerful force for peace when its moral teachings are mobilized to promote reconciliation, forgiveness, and accountability. In many societies, agreements that are grounded in religious values carry spiritual significance, making them more likely to be respected and upheld by both leaders and community members.

In various cultures, breaking an agreement is not just a social violation but a moral and spiritual offense. Philpott (2017) emphasizes that in faith-based communities, individuals may view oaths or agreements as being made "before God," thereby invoking divine witness and consequence. This belief adds weight to agreements and increases the likelihood of adherence.

Collaboration among traditional leaders, local government units, and civil society organizations has shown promise in enhancing the legitimacy and reach of conflict resolution efforts. The Asia Foundation (2018) notes that inclusive dialogues that involve women, youth, and religious leaders lead to more holistic and lasting peace outcomes. Such approaches ensure that solutions address the root causes of conflict, such as marginalization and inequality.

Table 3 summarizes the themes surfaced on the effectiveness of the conflict resolution mechanisms in promoting peace in Banisilan municipality.

Theme	Description
1. Sustained Resolutions	Refer to long-term, continuously implemented solutions aimed at addressing the root causes of a conflict.
2. Community Trust in Leadership	Refers to the confidence and belief that members of a community have in their leaders' integrity, competence, and commitment to serve the common good.
3. Blending Legal and Traditional Systems	Refers to the integration of formal state laws with indigenous or customary practices to create a more inclusive and culturally sensitive approach to justice.
4. Empowerment of Local Communities	Refers to the process of giving communities the tools and authority to take control of their decision-making.
5. Unified Leadership	Refers to a cohesive and collaborative approach among leaders who work together toward common goals, setting aside personal or political differences.
6. Adherence to Agreements Due to Religious Values	Refers to the commitment to honor and uphold agreements based on deep-rooted religious principles.
7. Collaboration with Higher Leaders	Refers to the active engagement and partnership between local leaders and higher authorities to address community conflicts.

Table 3. The Effectiveness of the Conflict Resolution Mechanisms in Promoting Peace in Banisilan Municipality

IV. Challenges Faced by the Local Leaders in Banisilan in the Implementation of Conflict Resolution Mechanisms

This section presents the key findings of the study on the challenges encountered by local leaders in Banisilan in implementing conflict resolution strategies. Drawing from interviews, the data reveal a complex interplay of socio-political, cultural, and institutional factors that hinder the effective management and resolution of conflicts in the area. These insights provide a clearer understanding of the realities on the ground and point to the need for more inclusive, well-supported, and culturally grounded approaches in conflict resolution.

Before the interviews were conducted to all the key informants, they were informed of the purpose of the interview. They were also told that the information they may provide will be treated with strict confidentiality and will only be used for academic purposes. With their permission, the researcher started the interview by asking about the challenges they have experienced or observed in resolving conflicts in their areas.

The succeeding themes detail each of these challenges as articulated by the participants and supported by relevant data gathered during the research process, such as: (1) Leadership Responsibility and Inaction, (2) Threats and Safety Concerns, (3) Dealing with Emotional and Difficult Cases, (4) Recurring Conflicts and Dissatisfaction, (5) Rido Conflicts and Family Disagreements, and (6), Peace and Stability Concerns.

1. Leadership Responsibility and Inaction

Participant P1-KII said,

“... ang problema kasi ay halimbawa patulog-tulog kalang, yun magkakaroon ng challenge, kumbaga hindi smooth yung ginawa mo, hindi nagkaroon ng series of meeting, series of caucus patungkol sa problema.”

(It's a big problem when you are just sleeping, then that's where the challenge is. You must take actions, conduct series of meetings, series of caucus about the problem).

One challenge is dealing with leaders who fail to act or remain passive. It's crucial for leaders to take action and remain proactive by conducting meetings and addressing issues promptly. Inaction or passivity is a major issue when resolving conflicts in the community, as it can cause problems to escalate.

2. Threats and Safety Concerns

Participant P2-KII explained,

“... gkalinyan ako mimatay nu enten nganin a pagali. Nakapila ako nilan namisyunan sa kapatay ta. Aren mga ebidensya, marakel i nalagit a mga pagali.”

(I've had my life threatened by some relatives. Some family members have been hurt by this, too).

Some leaders face threats to their lives or harm to their family members, creating security challenges for both leaders and community members. Despite these challenges, they still strive to resolve conflicts and maintain peace.

3. Dealing with Emotional and Difficult Cases

Participant P3-KII expressed,

“... aren ma-encounter nengka emotional, aren bagabuso ren, uged na ya importante, su kamal na dika madala na emotion ka dika makasolve sa problema.”

(... the harderst part is when we encounter the emotional client at the barangay. Some were abusive, too. It's important that we deal them calmly).

The emotional complexity of certain conflicts, especially when dealing with upset or abusive parties, is acknowledged. The key to effective conflict resolution is empathy and calmness in handling difficult situations. This reflects the theme of emotional intelligence in leadership, where leaders need to connect with people and address concerns fairly and impartially.

4. Recurring Conflicts and Dissatisfaction

Participant P5-KII shared,

“Aren cases a napasas den i bityala yaka muley na aren pon. Tuba i katatapan na dala masowt su lekanilan a expectation a gkatalima a kulta.”

(There are instances when a case resurfaces because one of the parties is not satisfied with the outcome. In such situations, we review the existing agreement, especially when the issue involves a financial claim.)

Even after a conflict is settled, there are instances when parties are unsatisfied with the resolution, particularly over issues like money claims. In these cases, conflicts re-emerge, requiring leaders to revisit agreements and continue efforts to reach final settlements.

5. Rido Conflicts and Family Disagreements

Participant P6-KII mentioned,

“Aden pan rido sa lekami a barangay a dala mapasad ugeyd na nya kanggay ren si Barangay Captain Bobby Rajamuda na Busaon, ka siran ba. Na raki a pamilya i mya sugat niran ah wey kena ako bagamong. lagid a dapan maayos sa tidto-tidto di pen samana makapagenda man ka da makapagamong su embala a suled nu mya atay.”

(The rido case in my barangay is not yet settled until now. Though, Barangay Captain Bobby Rajamuda of Busaon already gave the blood money, yet it did not solve the problem because not all my family members agreed to it).

Rido are especially challenging when not all family members agree on solutions, like the blood money in the case of a murder. These disputes can remain unresolved for a long time, creating ongoing tension and a lack of security for the community, as parties involved stay on high alert.

6. Peace and Stability Concerns

Participant P6-KII shared,

“Su peace stability na Busaon na okay bun. Yabu penggileka na su minimatay na bangandam sya sa bala-bala.”

(The peace and stability in Barangay Busaon remain intact, however, those directly involved in the conflict remain constantly on high alert.)

Maintaining peace and stability in the community is an ongoing challenge. Although there may be periods of calm and harmony, conflicts like rido or other disputes can disrupt the peace.

The following literature supports and contextualizes these challenges:

Effective conflict resolution often depends on proactive and accountable leadership. However, in many local contexts, leaders face constraints that result in perceived or actual inaction. According to Brinkerhoff (2015), weak governance capacity in conflict-affected settings often leads to gaps in leadership responsibility, which diminishes the credibility of peace initiatives. Similarly, Berner (2020) notes that unclear administrative mandates and political hesitations hinder decisive leadership, especially when conflicts intersect with vested interests or power dynamics.

Local leaders are often directly exposed to security threats, particularly when mediating between hostile parties. Kreuzer (2015) emphasizes that in Mindanao, leaders attempting to intervene in clan conflicts (rido) frequently risk retaliation from aggrieved families or armed groups. These risks discourage intervention and limit the range of actions leaders can take. Additionally, Lara and Champain (2019) explain that the absence of state protection in remote areas compounds the vulnerability of mediators.

Handling emotionally charged disputes—often involving loss, trauma, or intergenerational grievances—places a psychological burden on mediators. Lederach (2017) argues that peacebuilders need emotional intelligence and contextual empathy, especially in divided societies.

Many local disputes are not resolved permanently but instead re-emerge due to unresolved root causes. Torres (2016) highlights those superficial settlements, often made under pressure or without follow-up, lead to dissatisfaction and eventual resurgence of conflict. Moreover, recurring disputes erode trust in the peace process and diminish the community’s willingness to engage in dialogue.

Peacebuilding efforts are often fragile, especially in communities with a history of instability. According to Aspinall (2017), the sustainability of local peace depends not only on successful negotiation but also on long-term social and economic support. Without these, communities may revert to violence as a form of conflict expression. In the case of Mindanao, Lara and Champain (2019) emphasize that peace is deeply tied to inclusive governance, equitable development, and ongoing dialogue mechanisms.

Table 4 presents the themes emerged from the findings on the challenges faced by the local leaders in Banisilan in the implementation of conflict resolution mechanisms.

Theme	Description
1. Leadership Responsibility and Inaction	Refers to the lack of proactive and accountable leadership in addressing conflicts, such as delays in response, indecisiveness, or avoidance of sensitive disputes due to fear of backlash and lack of mandate, or political considerations.

2. Threats and Safety Concerns	Refers to personal risks when intervening in conflicts, especially those involving armed groups or clan feuds. Fear of retaliation, intimidation, or violence can discourage them from engaging in resolving conflicts.
3. Dealing with Emotional and Difficult Cases	Leaders may struggle to maintain neutrality and composure in handling sensitive or highly emotional situations.
4. Recurring Conflicts and Dissatisfaction	When parties feel dissatisfied with outcomes, it weakens trust in conflict resolution processes and leads to repeated cycles of tension and violence.
5. Peace and Stability Concerns	Some mediated conflicts may give way to instability, unrest, or new forms of tension within the community.

Table 4. Challenges Faced by the Local Leaders in Banisilan in the Implementation of Conflict Resolution Mechanisms.

Summary of Findings

This study critically examined the conflict resolution mechanisms employed by local leaders in Banisilan Municipality, Cotabato. The research provided empirical evidence on the prevalence, nature, and resolution of conflicts in a multi-ethnic, socio-politically complex local context.

Findings revealed that 1) Rido or Family Feud, (2) Land Disputes, (3) Marital Disputes, (4) Financial Conflict, (5) Sexual-Related Conflict, (6) Political-Related Conflict, (7) Drug-Related Conflict, and (8) Juvenile Conflicts were the most common sources of conflict in Banisilan.

Local leaders, encompassing barangay officials, traditional elders, religious authorities, and community mediators, utilize a hybridized set of mechanisms that blend state-recognized procedures with informal, customary, and faith-based approaches, such as: (1) Collaborative Mediation and Consultation, (2) Barangay-based Mediation, (3) Multi-Agency Collaborative Approach, and (4) Council of Elders-Mediated Settlement with Islamic Guidelines.

In terms of effectiveness, these conflict resolution mechanisms are generally perceived as responsive, accessible, and culturally appropriate, particularly because they prioritize community involvement, restorative justice, and relationship healing over punitive action. The themes that emerged from the study include: (1) Sustained Resolutions, (2) Community Trust in Leadership, (3) Blending Legal and Traditional Systems, (4) Empowerment of Local Communities, (5) Unified Leadership, (6) Adherence to Agreements Due to Religious Values, and (7) Collaboration with Higher Leaders.

However, the study also surfaced significant implementation challenges. These include, (1) Leadership Responsibility and Inaction, (2) Threats and Safety Concerns, (3) Dealing with Emotional and Difficult Cases, (4) Recurring Conflicts and Dissatisfaction, and (5) Peace and Stability Concerns. Such challenges highlight the need for institutional support, capacity-building, and policy reform

to reinforce the legitimacy and functionality of grassroots peacebuilding infrastructures.

Conclusion

In conclusion, the case of Banisilan exemplifies the practical application of Johan Galtung's Conflict ABC Triangle Theory (1969), as local conflict resolution mechanisms address not only the visible behaviors of conflict but also the underlying contradictions and attitudinal dimensions that sustain tensions. These mechanisms are deeply locally anchored and culturally embedded, reflecting the hybrid nature of peacebuilding described by Roger Mac Ginty (2010), where formal state institutions and informal traditional and religious norms intersect to produce context-sensitive and community-driven solutions. Moreover, these practices align with the Human Security Paradigm of the United Nations Development Programme (1994) by promoting a holistic approach to peace that encompasses not only physical safety but also economic, political, and cultural security for individuals and communities. The interplay of traditional authority, religious norms, and state mechanisms thus creates a dynamic and adaptive model of conflict transformation that is firmly rooted in the lived realities of Banisilan's constituents. To sustain and deepen this transformative peace, there is a critical need to strengthen these mechanisms through policy integration, multi-sectoral collaboration, and inclusive community engagement, ensuring resilience and long-term stability in conflict-affected areas.

REFERENCES

- Abinales, P. N., & Amoroso, D. J. (2015). *State and Society in the Philippines*. Rowman & Littlefield.
- Alejo, A. (2019). Healing amidst killings: A faith-based response to the drug war. *Philippine Studies: Historical and Ethnographic Viewpoints*, 67(1), 1-26.
- Alex A. & Mukadi, M. (2022). Effectiveness of Conflict Resolution Strategies in a Public Secondary Schools' Management in Morogoro Municipality in Tanzania retrieved from https://www.researchgate.net/publication/362799491_Effectiveness_of_Conflict_Resolution_Strategies_in_a_Public_Secondary_Schools'_Management_in_Morogoro_Municipality_in_Tanzania by Asian Journal of Education and Social Studies; DOI:10.9734/ajess/2022/v32i230763
- Alvarez, J. S. (2018). Community Mediation in the Philippines: Evaluating the Katarungang Pambarangay System. *Philippine Journal of Public Administration*, 62(2), 145-172.

- Ansell, C., & Gash, A. (2018). Collaborative Governance in Theory and Practice. *Journal of Public Administration Research and Theory*, 18(4), 543–571.
- Ashenafi, N. & Bayu, B. M. (2024). Exploring the practices and challenges of indigenous conflict resolution mechanisms in Raya Kobo Town, Ethiopia. *African Journal of Social Work*, 14(2), 49–58. <https://dx.doi.org/10.4314/ajsw.v14i2.1>
- Aspinall, E. (2017). The Construction of Grievance: Natural Resources and Identity in a Separatist Conflict. *Journal of Conflict Resolution*, 51(6), 950–972.
- Atotso and Achar (2023). The Nature of Traditional Justice in Africa: A Case Study of the Bukusu People of Kenya viewed at <https://ideas.repec.org/a/bcp/journal/v7y2023i8p1001-1008.html>
- Battistella, G., & Asis, M. M. B. (2021). Protecting Filipino Transnational Families: Government Regulations and Their Consequences. *Asian and Pacific Migration Journal*, 20(3–4), 421–437.
- Berner, E. (2020). Defending Local Citizenship: Indigeneity, Self-determination and the State in the Philippines. *Critical Asian Studies*, 42(3), 341–366.
- Blow, A. J., & Hartnett, K. (2015). Infidelity in committed relationships: A substantive review. *Journal of Marital and Family Therapy*, 31(2), 217–233.
- Brillantes, A. B., & Fernandez, M. T. F. (2018). Is There a Philippine Public Administration? Or Better Still, For Whom Is Philippine Public Administration? *Philippine Journal of Public Administration*, 52(2), 245–286.
- Brinkerhoff, D. W. (2015). Rebuilding Governance in Failed States and Post-Conflict Societies. *Public Administration and Development*, 25(1), 3–14.
- Bush, R. A. B., & Folger, J. P. (2015). *The Promise of Mediation: The Transformative Approach to Conflict*. Jossey-Bass.
- Calderon, J. C., & Sampang, M. (2017). Multi-Agency Response to Domestic Violence in the Philippines. *Asian Social Work and Policy Review*, 11(1), 49–61.
- Calubia (2022). Alternative Dispute Resolution: Promoting an Effective Method in Resolving Disputes in the Bangsamoro at <https://bangsamorocivilsociety.org/2022/08/24/3834/>

- Cambridge University Press & Assessment (2025). Definition of Conflict: https://dictionary.cambridge.org/us/dictionary/english/conflict#google_vignette
- Cloke, K, Wood, W., & Martin, S. (2025). Dialogue and Facilitation retrieved from the website <https://mediatorsbeyondborders.org/what-we-do/conflict-literacy-framework/dialogue-and-facilitation/>
- Community-led Alliance (2025). Why is conflict resolution important? Retrieved from <https://www.communityledgrowth.com/community-conflict-resolution-7-steps-for-solving-conflicts-in-your-community/>
- Cultural Survival (2025). Philippines: Traditional justice system used to resolve conflicts viewed at <https://www.culturalsurvival.org/news/philippines-traditional-justice-system-used-resolve-conflicts>
- Curato, N. (2017). Politics of anxiety, politics of hope: Penal populism and Duterte's rise to power. *Journal of Current Southeast Asian Affairs*, 35(3), 91–109.
- Datumanong, A. (2016). Role of Magindanaun Datus in Conflict Resolution, pages 1-21 retrieved at <https://www.centrepeaceconflictstudies.org/wp-content/uploads/Resolving-Conflict-in-Muslim-Mindanao.pdf>
- David, C. C., Albert, J. R., & Vizmanos, J. F. (2018). Understanding the Mindanao Youth: Conflict, Education, and Future Aspirations. Philippine Institute for Development Studies.
- Deininger, K., & Castagnini, R. (2016). Incidence and impact of land conflict in Uganda. *Journal of Economic Behavior & Organization*, 60(3), 321–345.
- Delos Santos, A. A. (2016). The Juvenile Justice and Welfare Act of 2006: Gaps and recommendations. *Philippine Law Journal*, 89(2), 201–222.
- DILG. (2017). Performance Audit of Lupon Tagapamayapa Incentives Awards (LTIA). Department of the Interior and Local Government, Philippines.
- Discovery (2025). The definition of challenge, retrieved from <https://discovery.researcher.life/questions/what-is-the-definition-of-a-challenge-in-life/6b46b6b363634dc66ec2a3f651d468f1a6e1fd0d>
- Donais, T. (2022). *Peacebuilding and Local Ownership: Post-Conflict Consensus-Building*. Routledge.

- Drigotas, S. M., Safstrom, C. A., & Gentilia, T. (2019). An investment model prediction of infidelity. *Journal of Personality and Social Psychology*, 77(3), 509–524
- Fabric Advisory (2020). Role of Attitude in Conflict Management, viewed at <https://fabricadvisory.com/role-of-attitude-in-conflict-management/>
- Fincham, F. D., & Beach, S. R. H. (2019). Conflict in marriage: Implications for working with couples. *Annual Review of Psychology*, 50, 47–77.
- Franco, J. (2020). *The Philippines' War on Drugs: State Violence and Vigilante Policing*. Bloomsbury Publishing.
- George Mason University (2025). Ending the Armed Conflict in The Philippines (Cordillera), retrieved from <https://bep.carterschool.gmu.edu/ending-the-armed-conflict-in-the-philippines-cordillera/>
- Global Land Tool Network (2022). Customary dispute resolution: The case of the indigenous cultural communities of NAMAMAYUK in the Philippines, retrieved from <https://gltm.net/2022/03/29/customary-dispute-resolution-the-case-of-the-indigenous-cultural-communities-of-namamayuk-in-the-philippines/>
- Guardian Adventures, Inc (2025). What is Nonviolent Conflict Resolution? Viewed at <https://guardup.com/nonviolent-conflict-resolution>
- Hala (2020). What is Conflict Behaviour and how does it come about? viewed at <https://medium.com/@Hala.A/what-is-conflict-behaviour-how-does-it-come-about-6b867c2e6800>
- Human Rights Watch. (2017). License to Kill: Philippine Police Killings in Duterte’s “War on Drugs”.
- International Commission of Jurists (2018). Indigenous and other Traditional or Customary Justice Systems in the Asia-Pacific Region retrieved at <https://www.icj.org/wp-content/uploads/2019/06/Universal-Trad-Custom-Justice-GF-2018-Publications-Thematic-reports-2019-ENG.pdf>
- Kadi, M. A. (2021). Shari’ah and Sulh: The Interplay of Islamic Law and Mediation in Muslim Communities. *Islamic Studies Journal*, 50(2), 157–178.
- Kreuzer, P. (2015). *Political Clans and Violence in the Southern Philippines*. Peace Research Institute Frankfurt.

- Lara, F. J., & Champain, P. (2019). Inclusive Peace in Muslim Mindanao: A Framework for Peace and Development. International Alert.
- Lederach, J. P. (2017). Building Peace: Sustainable Reconciliation in Divided Societies. United States Institute of Peace Press.
- Lingga, A. S. (2016). Muslim Autonomy and the Bangsamoro Struggle. Institute of Bangsamoro Studies.
- Lopez, E. M., & Papeleras, J. S. (2019). Informal lending practices among OFWs: A social capital perspective. *Migration and Development Review*, 6(1), 88–106.
- Makalingkang (2016). Dispute Settlement mechanisms in Maguindanao Province, pages 49-60 retrieved at <https://www.centrepeaceconflictstudies.org/wp-content/uploads/Resolving-Conflict-in-Muslim-Mindanao.pdf>
- Management Study Guide (2025). Role of Attitude in Conflict management viewed at https://www.managementstudyguide.com/role-of-attitude-in-conflict-management.htm#google_vignette
- Medina, B. T. G. (2021). The Filipino Family. University of the Philippines Press.
- Meinzen-Dick, R., & Pradhan, R. (2020). Legal pluralism and dynamic property rights. CAPRI Working Paper No. 22.
- Mensen met een Missie (2024). Case Study: Peacebuilding Efforts on the Philippine Island of Mindanao, viewed at <https://www.mensenmeteenmissie.nl/en/case-study-peacebuilding-efforts-on-the-philippine-island-of-mindanao/>
- MindanaNews (2022). Blaans keep 'sadyandi' peace-making tradition alive in Sarangani province.
- Minson and Dorison (2022). Toward a psychology of attitude conflict, viewed at <https://www.sciencedirect.com/science/article/abs/pii/S2352250X21001019>
- NCIP (2024). The Role of Indigenous Women in Customary or Traditional Justice Systems/ Conflict Resolution Mechanisms.
- New Discourses (2025). Critical Consciousness, from <https://newdiscourses.com/tftw-critical-consciousness/>
- Non-Violent Peaceforce International (2015). Rido and Reconciliation: A Case from North Cotabato Province at

<https://nonviolentpeaceforce.org/rido-and-reconciliation-a-case-from-north-cotabato-province/>

Noveloso, JP, et. al, (2024). Harmonizing community justice: Evaluating the effectiveness of Katarungang Pambarangay in Bacnotan, La Union

Nte, TU (2018). Conflict Resolution Mechanisms and the Traits of Effective Mediation in Africa, Department of Political and Administrative Studies University of Port Harcourt retrieved from file:///C:/Users/User/Downloads/493-Article%20Text-899-1-10-20210813%20(1)

OCHA (2021). Combining traditional, formal and NGO peacebuilding to resolve violent Rido in Maguindanao viewed at <https://reliefweb.int/report/philippines/combining-traditional-formal-and-ngo-peacebuilding-resolve-violent-rido>

OCHA (2024). Philippines: Mindanao Displacement Snapshot retrieved from <https://www.unocha.org/publications/report/philippines/philippines-mindanao-displacement-snapshot-20-june-2024>

OPAPPRU (2025). <https://peace.gov.ph/2025/02/gph-milf-peace-panels-vow-to-implement-commitments-under-the-cab-sustain-the-gains-of-peace-in-the-bangsamoro/>

Panganiban, A. V. (2021). Leadership by Example: The Role of Barangay Justice in the Philippine Legal System. Supreme Court of the Philippines Lectures.

Pigkaulan, P. R. (2016). Islamic conflict Resolution methods and the contribution of Shari'ah courts to dispute Resolution in Mindanao

Putnam, R. D. (2016). Making Democracy Work: Civic Traditions in Modern Italy. Princeton University Press.

Putzel, J. (2016). A Captive Land: The Politics of Agrarian Reform in the Philippines. Monthly Review Press.

Republic Act No. 9285 known as the "Alternative Dispute Resolution Act of 2004" access at <https://elibrary.judiciary.gov.ph/thebookshelf/showdocs/10/49443>

Reyes, D. (2016). The Spectacle of Violence in Duterte's Drug War. *Journal of Developing Societies*, 32(2), 215–239.

Roxas, J (2024). "Performance and Challenges in the Implementation of Alternative Dispute Resolution in the Barangay Level: Exploring New

Strategies” International Journal of Multidisciplinary Research and Publications (IJMRAP), Volume 7, Issue 2, pp. 66-75, 2024.

Shakya, (2025). Indigenous peoples’ rights: The Asean paradox viewed at <https://plus.inquirer.net/opinion/indigenous-peoples-rights-the-asean-paradox/>

Tartu (2018). A New Generation in Peacebuilding? A comparative Study of the emergence of the Hybrid Peace, retrieved from <https://core.ac.uk/reader/158595500>

The Asia Foundation. (2018). Community-Based Conflict Resolution in Mindanao.

Torres III (2016). Rido: Clan Feuding and Conflict Management in Mindanao, (review) retrieved from <https://muse.jhu.edu/pub/146/article/620456/pdf>

Towers (2024). original written and published by Speak first, why conflict is important? retrieved from <https://www.lepaya.com/blog/why-conflict-is-important>

Torres, W. M. (2014). Rido: Clan Feuding and Conflict Management in Mindanao. Ateneo de Manila University Press.

UNDP. (2020). Sustaining Peace Through Inclusive and Accountable Governance. United Nations Development Programme.

UNICEF Philippines. (2017). The State of the Filipino Children: Addressing the Rights and Welfare of Children in Conflict with the Law.

United Nations (2022). Memorandum of Agreement between the Government of the Philippines and the CBA/CPLA towards the CPLA’s Final Disposition of Arms and Forces and its Transformation into a Potent Socio-Economic Unarmed Force (Closure Agreement), 2011. Available at: <https://peacemaker.un.org/philippines-closure-agreement2011>

Van Tongeren, P. (2021). Local Peace Committees: The Missing Link in Peacebuilding. GPPAC Issue Paper.

Vision of Humanity (2025). Johan Galtung, 1930 – 2024: A Life Dedicated to Peace retrieved from <https://www.visionofhumanity.org/johan-galtung-1930-2024/>

Wolff, R. & Nagy, J. (2025). Training for Conflict Resolution, Chapter 20, Section 6, retrieved from <https://ctb.ku.edu/en/table-of-contents/implement/provide-information-enhance-skills/conflict-resolution/main>

Zartman, I. W. (2020). Traditional Cures for Modern Conflicts: African Conflict "Medicine". Lynne Rienner Publishers.

© GSJ