



THE CONTRIBUTION OF IRANUN CULTURE IN PROMOTING PEACE AND DEVELOPMENT

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Abstract

This study attempts to understand the Iranun socio-cultural and traditional-political aspects, highlighting the contribution of Iranun culture to promoting peace and development. This includes promoting human rights and responsibilities, building cultural respect, reconciliation, and solidarity, emphasizing compassion, empathy, and respect for diversity, and placing culture at the heart of government development policies. The study also addresses the challenges and opportunities in promoting Iranun culture. This qualitative research analyzes the narratives, views, and opinions of the Iranun community, including traditional leaders, professionals, women, and members of the Moro National Liberation Front (MNLF) from Iranun. Some participants were former high-ranking government officers. Additionally, the study gathers in-depth knowledge from groups such as the Iranun Sultanate League of the Philippines, Inc., 1Bangsa Iranun Philippines, Inc., United Sultanates of Iranun Community, Inc., MNLF Iranun Sub-State, professionals, and women, who possess extensive knowledge and experiences regarding the Iranun situation. Based on the findings, this study concludes that the Iranun people in the Philippines face challenges not only in promoting their culture but also in preserving their identity. This situation represents an identity crisis, where the Iranun are not properly recognized within Bangsamoro and the Philippines at large. The socio-cultural and political profile of the Iranun reveals that their values, principles, characteristics, and traditional governance are commendable, contrary to the negative portrayals by Western writers, historians, and social media influencers who depict them as pirates and marauders.

The negative branding of the Iranun has resulted in an identity crisis that has caused interpersonal, intrapersonal, and tribal conflicts, as well as misunderstandings across generations, affecting not only the Iranun but also the broader Bangsamoro and Philippine communities. This identity crisis has had socio-cultural and political effects, evidenced by the absence of an Iranun province.

Keywords: Contribution of Iranun Culture, Promoting Peace and Development

INTRODUCTION

The dynamic tapestry of cultural diversity within the Bangsamoro is intricately woven with the distinct culture of the Iranun people. The Iranuns,

an indigenous group with a rich history and unique cultural heritage, have been integral to the historical narrative of the Bangsamoro people. Duterte (2021), a Muslim scholar once said, “It may not be possible to write the history of the Bangsamoro without writing first the history of the Iranun people”.

Iranun Salsila says, “The Iranun origin can be traced back from Pre-Islamic at the Orient, and was believed to have handed down by the sun to the inhabitants in Malay Archipelago. When Islam was introduced, the belief of Iranun origin was associated with the attributes of Allah (SWT) being ArRahman ArRahim, the Most Gracious, the Most Merciful, RANUN means Love and Mercy.”

As the BARMM strives for autonomy and self-governance, acknowledging and understanding the intricacies of Iranuns becomes imperative for the success of initiatives aimed at achieving lasting peace and sustainable development. Despite their significant presence and contributions, the Iranun people, like many other tribal groups in the Philippines have faced marginalization over the years within the broader Bangsamoro community.

In the pursuit of peace and development, recognizing and valuing the contribution of Iranun culture is not merely a cultural imperative but a strategic necessity. This study aims to determine the contribution of the Iranun culture in promoting peace and development in the Bangsamoro.

Theoretical Framework

This study adopts Constructivist Theories of Peace. This concept can be traced back to the work of Johan Galtung in the 1960s and 1970s, who developed the idea of positive peace. According to the Constructivist Theory of Peace, peace is seen as a positive and dynamic concept constructed through cooperation and understanding. The social constructionist approach emphasizes the role of social interaction, communication, and collaboration in shaping peace. It suggests that peace is not an objective reality but rather a subjective experience shaped by social norms, beliefs, and values. This theory also highlights the role of culture and identity in peacebuilding, suggesting that cultural differences and conflicting identities can be sources of conflict but can also be used as a basis for cooperation and dialogue. By acknowledging and valuing cultural diversity, individuals and communities can build bridges of understanding and cooperation, promoting peace.

METHOD

The study applied a qualitative research design. It aimed to describe, explain, and understand the contribution of Iranun culture in promoting peace and development accurately and systematically based on the views and narratives of the Iranun multi-sectoral groups. Therefore, the researcher used a qualitative method in data collection and analysis. The data and information on the subject matter were collected from different sectors –Iranun sultanates, Iranun professional representatives, Women sector representatives, and MNLF Iranun representatives. Of all these participants were politicians like ex-mayors and councilors.

The researcher used two methods to gather data. These were (1) Focus Group Discussions (FGD) and (2) Key Informant Interviews (KII). For the FGD, the researcher tapped (10) sectoral respondents, including representatives from traditional leaders of Iranun, professionals, women, and the MNLF Iranun Sub-State. However, during the interview, (14) respondents arrived including (1) KII such as (8) from traditional leaders, (3) professionals, (2) from the women sector, and (1) from MNLF Iranun. During the KII, (4) sectoral representatives were interviewed such as (6) traditional leaders, (1) professional, (1) women, (1) MNLF Iranun. The selected participants were the most active and knowledgeable individuals in the Iranun tribe. The session was made through the use of Guide Questions relevant to the contribution of Iranun culture in promoting peace and development. Also, this research study gathered relevant information from secondary data such as history, genealogy, publications, and journals. Furthermore, the researcher used the purposive sampling method in selecting the FGD participants and KII interviews. Also known as subjective sampling, purposive sampling is a non-probability sampling technique where the researcher relies on their discretion to choose variables for the sample population. Here, the entire sampling process depends on the researcher's judgment and knowledge of the context. As such, the researcher of this study considered the sectoral participants of the above-mentioned groups to ensure the information gathered on the subject is within the data needed.

RESULTS AND DISCUSSION

I. SOCIO-CULTURAL AND TRADITIONAL PROFILE OF IRANUN

Theme: Values/Principle

Significant Responses/Narratives:

1. *So Iranun na mga masakaw, sa mapaya ago tidto siran e ka welcome ko mga bisita iran, magisan sa ka enggay sa mga pegkin, mga kasirungan ago mga ma respeto siran.*

"The Iranun people are hospitable; they welcome guests with warmth and generosity, providing them with food, shelter, and respect."

2. *Giya angkaya Iranun na ma respeto siran ko mga kalukes-lukesan. Yanan ba naman mga upaman na so Iranun na labi a pakikinig ko mga bitira a aden a ungangin niyan, aden oto na di pendesasyon amayka da makapangni sa guidance ko plukesin.*

"The Iranun show respect to their elders. For example, the Iranun really value words of wisdom, they do not make any decision without the guidance of the elders."

3. *So Iranun na masla rekiran so kapagisa-isa ago kasasabutay. Siran oto na penggalbek siran sa saumpong upama aden a mga bataluan ago saumpong bon saya ko ibarat a kamapyaan.*

"The Iranun people emphasize the importance of unity and cooperation. They work together to address challenges and celebrate together in times of joy."

4. *Amayka ya tano bitiaran e kapag araga ko mga adat, ped ron so basa, mga tradisyon, mga dadabiyaten, ago mga so mga pinaganay a galbekan o mga kalukesan, sketano a mga Iranun na so rekitano a mga ada betad na niya maintain tano anan sa dinamba e kapkakilalan rektano para ko mga muri tano a tao.*

“If we talk about valuing culture, including language, traditions, customs, and rituals, we Iranun strive to maintain our identity for our future generations”

5. *Sa apiya enda a history, so Iranun na tidto man a tumiyara sa marasay ago kiyambunua. Sabap ko katigas o mga Iranun sa apiya anto a mga mapasang san ba siran niyakilala ko darpa.*

“Throughout the history, the Iranun have faced numerous challenges such as natural disasters and conflicts. Their resilience in the face of adversity is a valued trait within the community.”

6. *Amay ka ya bitiaran na kapanday lagid o kaumbal sa awang, kaawl, kaukir na so Iranun na kilala samba. Sabap sa so diya a katigil sa kaplima-lima o Iranun na miyakilala siran sa miyambaliran a kawyagan ago kapkakilalan rekiran sa mga kategilan niran ago kapkakilala ko mga pangangadaten no Iranun.*

“If we talk about craftsmanship like boat-building, weaving, woodcarving the Iranun are known for that. Because of their skills, these crafts become a source of livelihood and recognized them for their creativity and cultural identity.”

7. *So Iranun na aden a madalem a kiyanggiginawa iran ko mga ped a inaden o kadenan lagi o tigiran a diya nature sa kasabutan niran sa ika-isa oto ko mga pangangadaten para ko mapipiya a kapaguyag magidsan ko imanto a mga muriataw ago so mga milapis rekitano.*

“The Iranun have a deep connection with other creation like nature and understand the importance of sustainable practices for the well-being of both present and future generations.”

8. *So Iranun na di pendatu na di kandatuan, ogaidd na salenin tano den ka so Iranun na imanto na pendatu den sabap ko sobra a kapemamayto ko orginal a kiyapunan o halos langon a tribo kena bo saya sa Mindanao ka apiya sa entero a Pilipinas.*

“The Iranun do not want to be datu but also do not want to submit to any datu, but let's change it, the Iranun now want to be datu it is because of too much belittling to the Iranun which is the origin of almost all tribes not only here in Mindanao but in the whole Philippines.”

9. *Ikaisa oto a sekitano a Iranun na aden a maipagmamalaki tano na so Bangsa tano a Iranun na maulad tano e piker ago mawatan tano e kapanandeng saya ko kiyataman ko ingged o madakel a tao, ko kapagagama.*

“What I see Iranun is broad-minded. That is something that we can be proud of as Iranun is that our nation Iranun has a broad mind and we have a far vision about what happened in our area and many people and our religion.”

10. *Ditano basta-basta a mga tao ka aden a prinsipyo tano. Ikaisa na amayka siya sa maratabat na pamagayon so Iranun amayka bitiaran e maratabat.*

"We are not ordinary people because we have principles. First of all, when there is problem about maratabat (pride), the Iranun is very united when talking about pride."

Theme: Characteristics of Iranun People

Significant Responses/Narratives:

1. *So aki so Iranun na good follower, good leader a dinan e paparangaya o Iranun.*

"Iranun is a good follower, a good leader so that is the characteristic of Iranun."

2. *Ya ma'na antuna e galbekan a kapkakilalan ko Iranun? Na upamaka i-digest tano na kailay tano ro a so mga Iranun na mataw makipagupakat, mawaraw si ko kawagib, mataw munot ko datu a matidto, maungo sa lagid yan. Ya ma'na na mga distinctive features anan a Iranun a kapakay a dito e kapkakilala iran ron ko Iranon.*

"What are the deeds of Iranun? If we digest it, you will see that Iranun is friendly, brave if it is right, knows how to follow a good leader, and caring. It means that those are the distinctive features of Iranun that can be recognized as Iranun."

3. *Makapantag peman sa mga upakat na sekitano a Iranun na apiya maitek a pamilya na bago sumurong sa itungan na pedtimu-timu siran, aden a unity iran. Dinamba e di magaga sa Iranun. Ino paka gra sa tao e Iranun ka opon mrido na sakatao bo na pakadakil-dakil den e kadtampil yan. Kagiya pagisa-isa. Dinan tigiran kapamagadaya, aden a unity niyan. Apiya maitek a grupo na kaisa-isa siran. Kagiya di rekiran kagaga so ka mumusawira o mga datu, mangala e maratabat, aden ron e unity.*

"When it comes to unity, the Iranun even small family observes consensus before any decision will be made. That is Iranun characteristic which other don't have. That is why Iranun can penetrate the enemy because when a single Iranun has enemy many will support him. There is unity. That is what they call as consensus so they have unity. Even they are small group but they are united."

4. *Ya Usto na so babay a Iranun na malimo sa kakaruma, sumuporta sa karuma ago matigel e kanduwaya.*

"It is true that the Iranun woman is caring to her husband, helpful and allow her husband to marry another wife."

5. *So Iranun na aden ron so unity ago mala e maratabat.*

"Iranun has unity and principle."

6. *Ped sa mga karakter o Iranun na amayka daka ma number one na pagawa ro sa dito a organization atawa grupo. Lagid o barko a makin ka pembutasan tigiran pleboan ka go makagald. Di ka baden isundol pataas.*

“Other characteristic of Iranun is if you don't become number one, you leave the organization or group. It's like a ship that is being drilled even more to sink instead of pushing it up.”

Theme: Traditional Governance

Significant Responses/Narratives:

1. *Paganay na aden a sarili niyan a kaharian a pendatuan o Iranun a so Uranen Kingdom a mas niyauna pen niaumbal ko tgirar a United Kingdom o Britanya.*

“Iranun had its own kingdom known as the Uranen Kingdom which was established before the United Kingdom of Britain.

2. *Ogaid na so Iranun na paganay mindatu ka san so Uranen Kingdom a tigran ya ron datu na so Rajah Urangguwan ago ipon man ko Daranganen so Rajah Indarapatra na di namba e ika-isa a kiyapunan o mga pagtao a Iranun.*

“But Iranun had kingdom which is the Kingdom of Uranen led by Rajah Urangguwan and from the Darangens, Rajah Indarapatra was one of the foundations of Iranun society.”

3. *Aden a tempo so Sultan Kudarat na aden a Embassy niyan sa tigran a Batavia. Batavia anan na ya nian ngaran saguna na Jakarta. So paganay a tempo na Batavia na den ron a Embassy nian. Manamba e niyanggulula niyan so Iranun go den pamagalat-alat sa polo miyakua o Iranun so Borneo ya majority sa Borneo ba anan na Iranun ko paganay. Pangilayn niyo so Mantapoli na san ba maton sa Borneo. So Mantapoli a pendarpan a kiyaganatan no Rajah Indarapatra. Ilayaniyo sa e research iyo ka saniyo maton so Mantapoli. Mantapoli aya sa Ranao na inisangay ron bo. Manan ba nan, go den makauma saya so Rajah Indarapatra ogaid na malendo anan a tutulan na kagiya miyatupo den o langon o sekitano a mga Iranun saya sa Ranao, giyanan e miyatupo tano saya ko Rajah Indarapatra saya ko darangen na giyanamba na di pamakayn a ped aya mga tribo ka manaya kathang isip bo.*

“There was a time that Sultan Kudarat had an embassy in Batavia or now Jakarta and that was when Iranun transferred from island to islands, so the majority in Borneo was Iranun. Manatapoli is a place where Rajah Indarapatra came from. Mantapoli here in Lanao is just a similar name to the original Mantapoli. When Rajah Indarapatra came, it was the origin of Iranun in Lanao which is the Darangen that other tribes don't believe it because they say it is just a myth.”

Based on the responses and narratives of the participants regarding the socio-cultural and traditional political profile of the Iranun, it was observed that the most common socio-cultural and political profiles relate to values/principles, characteristics, and traditional governance. Regarding values and principles, the participants described the Iranun as hospitable, respectful of elders, emphasizing unity and cooperation, valuing culture, resilient, skilled in craftsmanship, respectful of nature, proud, broad-minded, willing to follow a capable leader, and possessing a strong sense of belonging. Concerning characteristics, the study found that the Iranun are good followers and leaders, cooperative, friendly, brave when justified, and caring. In matters

of unity, the Iranun observe consensus before making any decisions. It is also believed that Iranun women are caring towards their husbands. However, one characteristic noted was that some Iranun individuals may leave a group if they do not achieve a leading position. As for traditional governance, the Iranun are considered skilled in governance and leadership. In fact, the Iranun had the Uranen Kingdom, which was established long before the United Kingdom of Britain. It was also noted that the Bumbaran Kingdom of the Darangen, claimed by the Maranaos, is actually the Uranen Kingdom, originally belonging to the Iranun. According to the Iranun Salsila and Oral Tradition, the leader of the Uranen Kingdom was Rajah Urangguwan, a descendant of the Sri-Vihaya and Majapahit Empires, with mixed ancestry from the Karibang, Karingke, and Arabs, forming the solid foundation of Iranun society. Furthermore, during the time of Sultan Kudarat, there was an embassy in Batavia, now Jakarta (Iranun Oral Tradition and Salsila), demonstrating the Iranun's diplomatic capabilities.

II. CONTRIBUTION OF IRANUN CULTURE IN PROMOTING PEACE AND DEVELOPMENT

Theme: Human Rights and Responsibilities

Significant Responses/Narratives:

1. *Iyong culture ng Iranun ay both history and salsila kaya diyan nanggaling ang source ng our fighting for our rights resulting to recognition of human rights lahat ng human rights diyan nanggaling noon noong panahon pa ng Espanyol, ng mga ninuno, na maraming mga kalokohan dito kalokohan doon, etc. hanggang sa generation natin ngayon ay na i-preserve ang human rights natin. That's why ang effect natin ay mayroon tayo na create na human rights itong agencies of the government na talagang mayroong human rights agency of the government kaya meron tayo Commission on Human Rights doon nag-umpisa sa historical na pang-aapi sa atin kasi ang culture natin ang pinaka-unang culture na culture pa rin ng Maguindanaos, Maranaos at maging ang ibang tribo ngayon sa buong Pilipinas.*

“The culture of Iranun is both history and salsila or tarsila (genealogy), so that is where the source of our fighting for our rights comes from, resulting in the recognition of human rights, all the human rights there come from back in the days of the Spanish, of the ancestors, that there are many silly things here silly things there, etc. until our generation today has preserved our human rights. That is why our effect is that we have created human rights agencies of the government the Commission on Human Rights which started with the historical oppression to us because of our culture was the very first culture that is still the culture of the Maguindanaons, Maranaos and even other tribes today throughout the Philippines.”

2. *Ya tindeg o Iranun pantag ko human rights na nasisita so elmo penda ago haqq. Ya elmo penda na matao ka maminda sa so masakit reka na dingka manggalbek ko ped ka, kagiya siyempre na masakit reka. Haqq anan na dinamba e masla upama na donya sa akhirat. Ika-isa a petindegan o Iranun na di niyan kuwan so haqq o ped sa magidsan e masulen ago mapayag. Ka di anan makakapiya ko kapagingged enda sabap, kagina di pakarila so haqq yan*

reka. So Iranun na ya din ini tarbiya o mga kalukesan na so haqq o tao na mi enggay ko kikuwan ron. Dinan ba e tindeg o Iranun.

“Iranun principle regarding human rights is empathy (elmo pinda) and the right (haqq). When you say empathy that hurts you, you can't do it to your neighbor because of course it hurts you (don't do unto others if you don't want do unto you). The said Right (haqq) is a very weighted because it is world and the afterlife. One of the things that Iranun stands for is that he will not take away your rights, whether it is tangible or intangible because that is not good for the people and the place as you steal their right. The Iranun elder's teaching is to give the right to the people. That is the belief of Iranun in human rights.”

3. Ang culture ng Iranun ay ang pinagmulan ng human rights dahil sa pag depense ng Iranun sa ating lugar ay iyan ang naging simula n gating fighting for our rights na dahilan na tinawag ng mga mananakop ang Iranun na defiant dahil hindi kailanman sumuko sa mga mananakop.

“The culture of Iranun is the source of human rights because the defense of Iranun in our area was the beginning of fighting for our rights, which is why the conquerors called Iranun defiant because they never surrendered to the conquerors.”

4. Ang culture of Iranun people ang siyang pinagmulan ng lahat ng kultura ng Maranao at Maguindanao, maging sa buong Pilipinas. Iranun is the source of the culture of both the maranaos and the Maguindanaos. So we are the center cultural source of this Maranaos and maguindanaos.

“The culture of Iranun people is the origin of all cultures of Maranao and Maguindanao, even in the entire Philippines. Iranun is the source of the culture of both the Maranaos and the Maguindanaos. So we are the center cultural source of this Maranaos and Maguindanaos.”

Theme: Cultural Respect, Reconciliation, and Solidarity

Significant Responses/Narratives:

1. Preservation of adat betad, ya ma'na na so mga Iranun na kakamalaniran so kiyaganatan o mga lukes. Da siran ron buka. Ikaduwa, na siran so tiga English ika-isa na progressive, ya ma'na progressive na da degka si ko satiman oto a elmo a kapapantagan ka miniseg siran. Progeessive so Iranun ago resilient ya ma'na resilient na apiya antuna e bataluan a pakauma na dikiran oto pakabalamban sa upama na mubpa siran ko kalilintad kagiya miyasugat siran a batalo. Ika t'lo na da siran buka ko paratiyaya iran ko kadenan. Ya niyan ma'na na ika-isa oto a mabager a guman o mga Iranun. Na siran na mala e paratiyaya iran ko kadenan sa siran na aden a tempo a pakaburantaw bo so mga Iranun.

“Preservation of culture (adat) and tradition (betad). That is, the Iranuns uphold the ancient beliefs of our ancestors. They never let it go. Second, they are what they say in English “progressive”. Progressive means not stopping at seeking knowledge but rather it has become more developed. Iranun is progressive and resilient. Resilient means any challenge that comes is not an obstacle to stop maintaining peace because of that challenge. Third, they do

not stop in their faith and that is one of Iranun's strong weapons. Iranun people have a lot of faith to God that one day Iranun will be able to rise again. In other words, this preservation of culture and tradition is one of the tools of the Iranun in promoting human rights and responsibilities.”

2. *Itong pag create ng Iranun Sultanate League of the Philippines (ISLP) ay isa initatiba ng Iranun, hanggang Indonesia, Malaysia, sa kasalukuyan ay talagang ginagawa din ng mga Iranun doon. Mayroon kaming ISLP na matatag na nagtatrabaho para sa pag-unlad ng Iranun at nagpapatuloy gawain ng Iranun.*

“This creation of Iranun Sultanate League of the Philippines (ISLP) is an initiative of Iranun, as far as Indonesia and Malaysia, the Iranuns also there are currently doing initiative for Iranun. We have ISLP who are working hard for the development of Iranun and continue the work of Iranun.”

Theme: Highlighting Compassion, Empathy, and Respect for Diversity

Significant Responses/Narratives:

1. *Ya den man di maawa ko Iranun na so tigi ran a elmo panda ago ka respeto ko kiyambibidaya o pisinakatawan kong gagaisa. So mga lukes paganay nay a tumo e sekanian e malugi kumin sa skanian e makalugi. Upama na amay idsan ka o pira e niyakuwa niyan a sda na tigian ibubos ta muna ka bilangen ko pira kagya so mga lukes na da ron so kabutod ino pembabarakat siran. Na dinamba anan so adat o mga kalukesan tano a sampay imanto na pangagian sa eskwela. Ino aden a values education imanto a subject.*

“What cannot be removed from Iranun is what they call elmo panda (emphaty and compassion) and respect for the differences of each person. Our ancestors preferred to lose rather than to cheat others. For example, when you ask how many pieces of fish he caught, he will say let's pour them from the place and count them because our ancestors were not liar, so they have power. That is the culture of our ancestors and until now it is studied in school. So we have values education today as a subject.”

2. *Ika-isa ron man na so Iranun na da-on so kapmamasla. Bale so Iranun na ro ron sa kparerespetua, kasabar, katiger kagiya Iranun aya na apiya e kaitu angka a tao a kadapuan ka o masla na kapakay a ipageget ka o Iranun na diya e characteristic o Iranun. Mabager e respeto ko idsika tao niyan. Aden a prinsipyo yan. ogaid na kasurangan so Iranun na dito e tigran a ipangimpatay niyan.*

“First, there is no pride in Iranun. Iranun is polite, tolerant, patient because Iranun is no matter how small you are when you are stepped on by a big one, he helps you even if it is tantamount to death so that is one of the characteristics of Iranun. He respects others. Iranun has principle but when it is against the principle and belief he will fight until death.”

3. *Yaped a characterstic o Iranun na upamaka kararangitan ka saguna na sakali ka bo ka amag kabo prangit na dito ba e tanda sa matiger ago masabar so Iranun.*

“Another characteristic of Iranun is that when you are angry today, don't get angry first, you get angry tomorrow, and that is one of the signs that Iranun is tolerant and patient.”

4. *So adat o Iranun na sekanian so pangangadaten a original sabap so Iranun na kiyapunan o langon o tribo saya sa Pilipinas. Ya ika-isa a adat o Iranun na amayka aden a problema o isika Iranuniyan na pendamayan niyan, apiya ped a nasyon na pendamayan yan. Lagid o Sultan Kudarat a midtapik sa siyaw gatus a mga warrior para bo ka kadtaganian so Sulutan sa Brunie para bo ka depensahan niyan so inged yan pon ko mga mananakop. Ikaduwa adat o Iranun na so kapipindaya sa so masakit rekanian na di niyan o gululan ko ped a tao. Ino so Iranun na di miyog sa kasakitan niyan so ped yan ka di niyan mambo kabayan e kasakitan sekanian o ped. Ino nia aden ko mga kalukesan so pidtaro a elmo panda. Ikatlo a adat o Iranun na tigiran a ka respeto ko gagaisa ago saya ko kiyambida-bidaya o kapkailay. Ya usto na sabap sa ka respeto o Iranun na so apo o Iranun na piyakataday niyan den datu so ari niyan a saya sa Maguindanao a diya ba a kiyababadan den aya o Maguindanaon.*

“The Iranun culture is the original culture because Iranun is the origin of all tribes here in the Philippines. The first culture of Iranun is that when his fellow Iranuns have problems, he sympathizes with them, even if it is another nation that he sympathizes with. Just like Sultan Kudarat who brought about nine hundred (900) Iranun warriors to help the Sultan of Brunie to defend his territory against the invaders. The second culture of Iranun is that what he doesn't want done to him, he also doesn't want to do to others. So the Iranun doesn't want to hurt others because he doesn't want to be hurt by others. So that is what they call "elmo pinda". The third culture of Iranun is that of being respectful to every person especially in the difference of belief.”

Theme: Placing culture at the heart of development policies of the government

Significant Responses/Narratives:

1. *Ya ma'na a diyanan a paka-idza na so history o Iranun na matago sa curriculum ko eskuwelan para so mga pagisambi na katawan iran e kiyapakapon uman isa. Ka odi anan maaden na aden a tempo a mada tano na miyada bon mambo so Iranun. Ba iran kaneg a Iranun na diran katawan antuna a giyaka oto a Iranun. Upamaka matago sa curriculum ya ma'na na saya sa legislation. Ya ma'na legislation na matago sa kitab e ma integrate so Iranun history saya ko mga iskuwelan. Giyaka oto a libro a inumbalan nami na kinuwan nami a upama na makakuwa ron so eskuwelan sa Parang. So maito maito ogaid na maka develop tano sa mga libro a maped sa curriculum, kenaba ya bo pembitiaran sibo si Magellan. Dapat na mabitiara si Sultan Kudarat upama na kena bo si Rizal. Upama na ma tarsila so antuna e kiyapakapon o bangsa. Upamako ma aden anan a matago sa curriculum ya ma'na na makapanamar tano sa aden a mitago tano a committed a Iranun a o di matago sa MP na matago sa Congress. Ka para milaban yan a matago sa curriculum a eskuwelan.*

“The meaning of that question is the history of Iranun should be included in the school curriculum so that the future generations know their origin. Otherwise, there is a time when we will be lost and Iranun will be lost as well.

They hear Iranun but they don't know what Iranun is. If Iranun history put in the curriculum that means through legislation. The legislation means to put into law the inclusion of Iranun history in schools. We give the book (History of Iranun) we made to the school in Parang. Slowly, we will be able to develop a book that can be included in the curriculum, not just talking about Magellan. Sultan Kudarat should also be tackled and not just Rizal. It should also be told how the bangsa (nation) started. If we want to put it in the curriculum, we need to have a committed Iranun to be an MP or to be put in Congress so that he can fight for it to put this history of Iranun in the school curriculum.”

2. Sabap sa so adat o Iranun na dinamba e original a adat sabap sa so Iranun na sekanian e kiyapunanan atawaka ina o langon o tribo saya sa Pilipinas na miyaumbal sekanian a asset saya ko langon o mga polisiya o gobyerno. Kadakelan imanto a pagumbal sa kitab na pon sa Luzon ago Visayas na kadakelan mambo na so dinan a mga kitab a inumbaliran na saya miyakapatirurang ko mga adat betad o mga tao. Sabap sa so Iranun na dinamba anan e tagna din a tao saya sa Pilipinas na masikin so langon o mga adat o mga tao sa Luzon ago Visayas na kadakelan ron na saya ko pangangadatin o Iranun.

“That the culture of Iranun is the most original culture as Iranun is the origin or mother of all tribes here in the Philippines, so it has become an asset in all government policies. Many of those who make laws today are from Luzon and Visayas, and many of the laws that were made are in accordance with the cultures and traditions of the people. Because of that, the Iranun is believed to be the ancient people here in the Philippines, therefore all the cultures of the people in Luzon and the Visayas are mostly from the culture and tradition of the Iranun.”

Theme: Peace and Order

Significant Responses/Narratives:

1. Bale amayka ya pemitiran e kapsuporta o Iranun ko kamagingedi na ya usto samanaya na ilayn tano samanaya na so sekitano a maginged sa mbala-bala aya a siya ko darpa a Iranun na ilayan niyo man, surimana niyo ka mibibida bon so rekitano a mga darpa. Yako ron oto kapedtaruwa na saya ko kandadarpa tano na amayka ya bitiaran e peace and order na bensa so rkitano a mga darpa. Upamaka aden a kambibimbangan ron ka aden a di pamagayunan na ka aden e consultation o mga kalukes lukesan. Ya usto na sampay saguna na siya ko Iranun na da iran bon lipatani so pedtaro a adat, betad, taritib, na diya nanba e ini gobyerno o Iranun sa paganay den na diya namba a t'lo anan sa taman imanto na pangangadaten bon ba nan. So elmo penda na siyangka maton ko Iranun sabap sa so Iranun man na ya usto na giyanamba e bilang a tao na so bangsa Iranun. Opama saya sa inged darpa na giya namba a mga tao a Iranun aya na ipedsingit iran so darpa iran.

“If we talk about Iranun cooperation in the community, if we look at the Iranun in the different places, our area is different. I said this because if we talk about peace and order then our places are disciplined. If there is misunderstanding because of disagreement immediately our council of elders make consultations. The truth is the Iranun still practice culture (adat), tradition (betad), and

respect (taritib) which the Iranun governed using that three mentioned and which until now are still practiced. When it comes to their territory, Iranun protected it from invaders.”

2. Sabap ro na sabap ko kiya unity o Iranun na di kaleseb. So pedtaro a peace and order na ka maintain o Iranun.

“That is because of the unity of Iranun, the invaders cannot enter or penetrate Iranun. Iranun can maintain the so-called peace and order.”

3. Ogaid kabaliktaran ko mga pananaron o mga kastila ko Iranun na actually na so Iranun na mikapiya-piya e kang gobyerno, mikapiya-piya e ka communicate ko isa a darpa. A mapya e tandingan ko rekiran a kapakanggulalan magidsan so kapaginuyagan, kapagagama, na ilayaniyo man ka taman sa saguna a mga tempo na so mga darpa tano a Iranun na sabida bon sa mga ped aya a darpa. Di tano den bitiaran e mga manga ngaran niyan ogaid na mibibida so rekitano a mga munisipyo, na mibibida so darpa o Iranun.

“In contrast to what the colonizers told about Iranun, Iranun has a very good government, good relations with other places, good when it comes to livelihood or economy, and religion. Look until now, the place of the Iranun is still different, not to mention the names but our places, municipalities are still different.”

4. So isa a culture o Iranun a paka contribute saya ko peace and order na so kapagisa-isa o mga sultanates. So Iranun sultanates na mala e contribution yan ko peace and order. Labi den amayka so mga Sultanate ko Iranun na ka enggan sa araga ago makilala. So mga adat, betad, taritib na mala e ki contribute yan ko peace and order labi labaw ko development.

“A culture of Iranun that can contribute peace and order is the unity. The unity of the Iranun sultanates can greatly contribute to peace and order, especially when the sultanates of Iranun are given importance and recognized. Cultures (adat), traditions (betad), taritib (rules) can greatly help peace and order especially in development.”

Theme: Inter-marriages

Significant Responses/Narratives:

1. Ogaid na actually na kena matag ka madakel san na miyapagapo tano ko Rajah Indarapatra sabap bo sa miyaka inter-marriage man so mga kaapuan tano sa tigiran aya a piya di pangin benaren na aden a paka-ukit ron. Miyaka inter-marriage so mga Islam a jinn ago so tao, inokon bembabarakat siran. Na giyanamba so Rajah Indarapatra pembabarakat. Na kailngan sa Iranon aya na ka sabutan enda miyakapon. Kagiya amayka yanian gululan na e salpaw tano na bamana waroy a mito, enda miyakaganat.

“Our ancestors here in Mindanao had an inter-marriage with Rajah Indarapatra. The Islam-a-Jinn (unseen beings) had inter-marriage with humans in which our Iranun ancestors so they had powers. Thus, Rajah Indarapatra had power. Iranun deserve to understand where they come from because if what we jump the story, Iranun is not like a mushroom that just grows.”

Contribution of Iranun Culture in Promoting Peace and Development

The study's findings showed that all respondents believed the most common contribution of Iranun culture in promoting peace and development can be aligned into human rights and responsibilities; cultural respect, reconciliation, and solidarity; highlighting compassion, empathy, and respect for diversity; placing culture at the heart of development policies of the government; peace and order; and inter-marriages. It was mentioned by a respondent that the culture of Iranun is both history and salsila (genealogy) in which the source of our fighting for our rights where the human rights come from. The culture of Iranun is the source of human rights because the defense of Iranun in our area was the beginning of fighting for our rights, which is why the conquerors called Iranun defiant because they never surrendered to the conquerors. As a result of this continuous fight of rights that resulted too casualties and colonized, the establishment of the agency for human rights in the Philippines exists. According to another respondent, in order to practice the essence of human rights, there is a need of empathy (elmo panda) and giving the rights (haqq). The Iranun elder's teaching is to give the rights to the people. In terms of cultural respect, reconciliation, and solidarity; the Iranun uphold the beliefs of their ancestors, they never let it go. In fact the Iranun is what they called as progressive because of not stopping at seeking knowledge. The creation of the Iranun Sultanate League of the Philippines, Inc., 1Bangsa Iranun, Inc., United Sultanate of Iranun Community, Inc., and other Iranun groups signify that Iranun is continuous and progressive in order to maintain the integrity of Iranun. As for highlighting compassion, empathy, and respect for diversity; Iranun ancestors had always practice the so called elmo panda (empathy and compassion) and respect for the differences of each person. Other respondent said that Iranun has sense of respect, patience and perseverance because accordingly no matter how small is the person when he is abused the Iranun protects him even in tantamount to death. The Iranun sympathizes people even it is from another nation. According to Iranun genealogy, there was a time when Sultan Kudarat brought around 900 Iranun warriors to reinforce the Sultan of Brunie in defending his sovereignty from the colonizers. Also, there is another characteristic of Iranun which is "when the Iranun is angry today, he does angry tomorrow". The history of the Iranun needs to be printed in order to include in the school curriculum. The purpose of which is in order to inform the people that what have been publicized by the colonial writers is a misleading information about Iranun.

III. CHALLENGES AND OPPORTUNITIES IN THE PROMOTION OF IRANUN CULTURE

Theme: Challenges

Significant Responses/Narratives

1. *Ika-isa a bataluan ko kipamayandegin ko adat o Iranun na aden oto na sapangan iran so Iranun. So mga tudtulan ko Iranun na diran kiyugan e miliyo saya ko mga tao sabap sa pekalek silan sa ba katawi o mga tao imanto e tidto a kiyatamanan ago tudtulan ko Iranun. Ya niyan ma'na na ika-isa a bataluan ron*

na so tigran sa basa a English "unfair" saya ko mga Iranun sabap sa diran kiyugan e makabuyayang so Iranun.

"One of the challenges is when promoting the Iranun culture, and then they cover the Iranun. They don't want to release the history of Iranun to the people because they have fear that people know the reality and real history of Iranun. This is what you call in English "unfair" to Iranun they don't want Iranun to stand up."

2. Madakel a mga bitira sa manaya inoto ka ya pagusaran o sekami a tumampar saya sa masiken sa ragat atawa Imragaten na Iranun. Na inoto ka pklimin nami na so Iranun?

"There many discussions of why we from seashore or Imragaten na Iranun. Why we claim this Iranun?"

3. Ka diyaba samanaya e ika-isa a rason a di ka unity o a Iranun na na sabap sa virus aya a miyaka ludep. Siya ko maginged na aden san e kadengke, aden san e karait, aden sa e katipo. Giyanan ba e pakabinasa ko kapkaisa-isa o Iranun na sabap sa di pegkaisa so Iranun. Kagiya ya usto samanaya na o idsan ka so Mranao na tigran na masla a discuss ka kena ako a Iranun atawka so Iranun na sii bon rkami gumaganat. Na panon e ukit a kambitiara tano sa makatarima so gagaisa sa bantang a solangon o maginged saya sa polo polo a Pilipnas na Iranun.

"The reason why Iranun is not united it is because of the virus that has infected us. There is envious (kadenke), bitter (karait) and traitor (katipo). That is destructive towards unity so Iranun is not united at present time. When you ask the Maranao there are more discussions because will say that I am not Iranun, Iranun came from the Maranao. The challenge here is how to make everyone accept that all the people here in the Philippines are Iranun."

4. Upama na di namba e challenge so historical origin o Iranun na dapaka define ron. Ya niya ma'na na kailangan na misurat so history o Iranun taman kapangagiyan si sa mga eskwelahan.

"The challenge is that no one can define the historical origin of Iranun. This means that the history of Iranun must be written in order to be studied in school."

5. Ya challenge na amayka pimbaitira so Iranun na anda miyakapon. Ya ma'na na upama ko tigi kuwan na anto e suan? Naqsisista na makaden sa mala a convention sa seki tano langon a mga Iranun, apiya kena den langon ogaid na so langon o mga intellectual a aden a pamikiran yan. Makaaden tano sa mala a convention ka go maaden so synergy o history, upama na paka-isan tano so history.

"The challenge here is when we discuss where Iranun comes from? They say what shall we do? We need to have a big convention in all Iranun where the intellectuals in the field of thought are there. Let's have a big convention to have a synergy of history, if we can unite history."

Theme: Opportunities

Significant Responses/Narratives

1. *So kiyasasambia ko mga adat betad imanto sa Pilipinas na saya niyakasabap ko Iranun sabap sa sekanian e kiyapunan o bangsa saya sa Pilipinas. So mga pangangadaten no Iranun na dinamba e niyaumbal a mga pangangadaten kenabo ko mga Maguindanon ago Mranao ka apiya pen so mga tao sa Pilipinas ka so Iranun man e niyauna bago niyakauma so mga mananakop.*

“The cultural exchange now in the Philippines was originated from Iranun it is because Iranun is the source of nation in the Philippines. The Iranun culture becomes culture not only Maguindanaon and Maranao but even the people of the Philippines because Iranun was the primitive people before the colonizers.

2. *Amay ka ya bitiaran so kapaginuyagan o Iranun na siran bon niyaka galbek ko pedtaro a mga kapag-aul, kapag-ukir, kaumbal sa awing ago madakel pen. Ped san so mga kalilang a pangangadaten lagid o kakulintang, kakutyapi na muto bon so mga kapangingilutuan lagid o amik, dudol, ago madakel pen. So Iranun na sekanian e kiyapunan o mga pangngadaten.*

“When we talk about economic of Iranun they are the one who promote weaving, crafting, boat-building, etc. Aside from that are traditional festivals like playing kulintang, playing kutyapi (instrument similar to guitar) and even traditional cuisine like amik (rounded desert made of flour usually serve during occasion), dudol (made of sticky rice), etc. “

3. *Pantag ko pagpapanatili ko basa Iranun, na so basa Maguindanaon ago Mranao na basa bon anan o Iranun. So Iranun o Malaysia na imanto na so basa Iranun na ika-isa den a basa sa Malaysia.*

“About the preservation of Iranun language, the dialects of Maguidanaon and Maranao are also the Iranun dialects. The Iranun of Malaysia, now the language of Iranun is one of the langues in Malaysia.”

4. *So Iranun na aden a galbek yan a pakabulong sa lagid o orasyon a tigran tawar a mapakay a pakabulong sa pedsakit. Madakel a sakit na yanian punan na saya sa mga di kangailay na so tabib, pandita atawa walian na kagaga niyan pembitiaray so mga gins.*

“Iranun has belief that invoking powerful words of healing called TAWAR any kind of illness is caused by unknown and unseen creatures. Any kind of illness is caused by unknown and unseen creatures and the tabib, pandita or walian can communicate jinns.

5. *Madakel a mga galbekan a kapkabager ko kapakakilala ko Iranun. Miyangaden so Iranun sa tigran a Iranun Development Council (IDC) para seko kapkaisa-isa o Iranun, IRA 511 a 24-hour, pito a gay a tigran a action center a miyaka responde den oto sa 20 emenrgency calls a ped ron so miya aden a emergency sa MILF area. Ped san so mga grupo o Sultanates lagid o Iranun Sultanate League of the Philippines, Inc., 1Bangsa Iranun, Inc., United Sultanate of Iranun Community, Inc. agho madakel pen.*

“Many initiatives to make the Iranun strong in their recognition. The Iranun established Iranun Development Council (IDC), IRA 411 (24-hr 7days a week) an action center that already responded 20 emergency calls including the emergency happened at the MILF area. “

Challenges and Opportunities in the Promotion of Iranun Culture

The study's findings on the challenges and opportunities in the promotion of Iranun culture showed that for challenges they found out that the Iranun is covered. The reality about Iranun is filtered and censored in order to succeed the plan for loss of Iranun. Even other born Iranun does not know the real Iranun. According to other respondent of this study, the virus has been entered which everybody is infected. This virus are envious (kadenke), bitter (karait), and traitor (katipo). These become the cause of unity among the Iranun. Another challenge is no one can exactly define the origin of Iranun, it is because no one in the Iranun generation today study about Iranun. This is the effect of identity crisis to the Iranun. Another thing is that some Iranun leaders fear for their political careers. When it comes to opportunities in promoting Iranun culture, the Iranun is the source of the nation in Philippines. The Iranun culture becomes culture not only Maguindanaon and Maranao but even the people of the Philippines because Iranun was the primitive people before the colonizers. When it comes to economic aspects, the Iranun promote weaving, crafting, boat-building, etc. Aside from that are traditional festivals like playing kulintang, playing kutuyapi (instrument similar to guitar) and even traditional cuisine like amik (rounded desert made of flour usually serve during occasion), dudol (made of sticky rice), etc. The dialects of Maguindanaon and Maranao are also the Iranun dialects. The Iranun of Malaysia, now the language of Iranun is one of the languages in Malaysia. There are lot of initiatives done by Iranun like IDC, IRA 411, ISLP, 1BIPP, USIC and many others.

IV. COLONIZATION

Theme: Identity Crisis

Significant Responses/Narratives

1. *Go den makauma so mananakop ko 15th century na maito-maito na bininasa iran so Iranun sa niumbal siran sa mga tribo taman ko pinaka last den a kiya sakop o mga Amerikano sa giya Pilipinas ko 19th century na final den a kiya binasa o Iranun sabap sa daden a minitendo a darpa iyan.*

“When the conquerors came in the 15th century, they gradually destroyed Iranun (Iranon) because they created tribes. Until the last occupation of the Americans in the Philippines in 19th century, the Iranun (Iranon) was finally destroyed because nothing can be considered as Iranun place (like province of Iranun, municipality of Iranun, etc.”

2. *Ya den a tagena saya na so colonization, so sumyakop na ini awa iran rekitano so “glories of Iranun”. Ka di tano pakataro sa ngaran ka pembaloy tano a adversarial, opaman na pridon tano so sabad rekitano na di tano to aloyn. Ibarat na Camp Abubakar na kiyasakeban a area a Buldon, Barira ago Matanog, miya den kami san sa Camp. So Camp Abubakar na sambian sa*

ngaran para mawa ron so stigma a camp Abubakar. Na siyambian iran sa puro a diami katawan sa Buldon, Barira, Matanog aya iran ron tiyago na Camp Duma Sinsuat. Tigami na inoto ka mga Iranun kami langon na aya iran ron tiyago na Camp Duma Sinsuat. Mireklamo so langon o mga Mayor na imanto na kiyasambian iran sa camp Iranon. Upama na si ko mga pagari tano a ditao den aloyn aden san di ran kiyugan e makilala so Iranon.

“The first thing here is colonization. The colonizers took away our “glories of Iranun”. We can't mention names because we will be adversarial, as if we are fighting the rest of us so let's not mention them. An example is Camp Abubakar which is surrounded by the Municipalities of Buldon, Barira and Matanog, so we made a camp there. Camp Abubakar was renamed to remove the stigma of Camp Abubakar and they changed it. We from Buldon, Barira, Matanog have no idea that they changed into Camp Duma Sinsuat. We said we Iranuns are native to this area but what they changed was Duma Sinsuat. All the mayors complained so they changed it to Camp Iranun. So let's not just mention which of our fellows don't want the Iranun to rise.”

3. Sabap ko colonizers (colonials) na da probinsya o Iranun. Tagadidi sa Sabah ka aden a province o Iranun. Kagia so Iranun si sa Pilipinas na di pendatu na di kandatuan.

“Because of the colonizers, Iranun has no province. Sabah is fortunate because Iranun has a province. It is because the Iranun here in the Philippines don't want to be datu but also don't want to submit to anyone datu.”

4. Siya ko mga tao a mananakop, inobauto so mga kastila na d aged a history iran ko Iranun sabap sa da siran masakop, da siran ma conquer. Yabo anan aden a mga history iran ron na so ped a mga lugar a darpa a kiya lusudan iran. Ogaid na so Bangsa Iranun na teritoryo na talagang inidsingit yan sa da kadayagi o mga mananakop.

“So, the Spaniards did not have correct history of Iranun because they failed to conquer Iranun. The only history the conquerors have is the places they entered. But Iranun really protected their territory from invaders.”

5. Ogaid na baden anan mikarata sa panaruan niran sa pirates ipembinasa iran bo, ipembinasa iran bo ko Iranun.

“That's why, the identity of Iranun became worst as they say Iranun are pirates, etc. as the colonizers wanted to destroy Iranun.”

The study's finding on colonization showed that all participants believed colonization affected the identity of the Iranun. This effect of colonization is called an identity crisis. It was observed that for all respondents, the most common effects of colonization to them were the dismantling of the Iranun such as creating tribes that divides Iranun, the glories of Iranun were taken because accordingly “We can't mention names because we will be adversarial, as if we are fighting the rest of us so let's not mention them”. An example is Camp Abubakar which is surrounded by the Municipalities of Buldon, Barira and Matanog, so the Iranun made a camp there. Camp Abubakar was renamed to remove the stigma of Camp Abubakar and they

changed it. Accordingly, they have no idea that they changed into Camp Duma Sinsuat. Until the mayors of Barira, Buldon and Matanaog complained so Camp Duma Sinsuat was changed to Camp Iranon. Other respondents also said that because of colonizers, the Iranun has no province. Iranun attempted many times to have their own province but they were blocked by Lanao and Maguindanao. As a result of no identity, other people also invented history that refers to Iranun. According to Tuan a Datu sa Maguindanao, "the Spaniards did not have correct history of Iranun because they failed to conquer Iranun. The only history the conquerors have is the places they entered. But Iranun really protected their territory from invaders. That's why, the identity of Iranun became worst as they say Iranun are pirates, etc. as the colonizers wanted to destroy Iranun."

V. THE IRANUN

Theme: General Perspectives

Significant Responses/Narratives:

1. *Ilaynio man e basa a Indonesia ka madakel a basa iran a basa Iranon. Aden a basa iran a salatan, na salatan na Silangan, madakel a basa iran a Iranon. Ya pagusar niran a kaptawag ko kaunutan san sa Indonesia na so datu na t'lo e kaptawag iran ron. Aden a datu, aden a datug, aden a ratu. Giya namba na kausar iran ba nan sabap ko kaulad o Indonesia na kausar ba anan a iptawag ko datu iran (so Iranon). Ogaid na siyako kalangkapan yan na ro tano ba niyakua so grar a rajah. Kagiya so rajah na ya usto na yanian peman awal na tigran na maharajah aganat sa India (Indonesian language has many Iranun words.*

"In Indonesia, there is a word salatan. Salatan means S'langan or Iranun. Their leader is called into three; datu, datug, ratu since Indonesia has large area so they use to call their datu (Iranon). Generally, that is where we got the word (grar) rajah. The word rajah came from Indian word maharajah."

2. *Niyaka uma siran sa Indonesia, giyanan a polo-polo a Jakarta, Sumatra, Java, ro tano ba niyakuwa so ngaran a Diyawa (Jawa) a yabon Java. Inibedto ko Pilipinas na Polo Diyawa. A so Orang Timor na aden man a niyakasenggay san a tigran aya East Timor na kuyog bo to ko Timor. Ilaynio man e mga tao sa East Timor, sabap ko paganay oto na ya iran agama na Hinduism, ya miyauri so Islam ka ya pen kiyambata ko Rasul na 570 BC. Na miyauna so Hinduism a miyapagagama o saya sa Sebangon. Bale kiyapayapat o Islam na siyapen ko mga Shariff na da siran mauma o Islam, apiya aden a miyakauma ron ko mga missionary a Arab ko 13th century na da gaid siran makapagagama sa Islam sabap sa miya conquer siran taman sa saguna na ya iran lagid agama na Christianity so East Timor.*

"They came to Indonesia, particularly in the island of Jakarta, Sumatra, and Java (where we got the name Diyawa or Jawa which is also Java, so our ancestors called this island of Pilipinas as Polo Diyawa. There is East Timor which is also included in Timor or the Orang Timor as one of the names before it called Pilipinas. The people of East Timor had religion of Hinduism long ago. Since Islam came late because our Prophet Muhammad was born in 570 BC, so the Hinduism was the first religion of the people of the east (Sebangon). The

spread of Islam was during the time of the Shariffs beginning in 13th century so Islam was late to introduce to the people of the east. Although, there were Arab missionaries who came to spread Islam, the East Timor did not become Islamized because they were colonized so their religion today is Christianity.”

3. *Ya masiken rekitano na Ternate na madakel a basa a Ternatian a basa tano bon. Sarta na samba niyakapangamong so Umarmayah Tubo-Tubo so Potri Malinay a wata o Prince Amsterdam kagiya so Prince Amsterdam na ina niyan na taga Dutch Netherland. Ogaid na ama niyan na Sultan sa Ternate. Na ditoba e niyatupo tano (Iranun) ka samba gumimaw so Diokolano Jiwahadi (taga kabuntalan) na manan ba nan. Kagiya so Umarmayah Tubo-Tubo na ya usto na sekanian ba e ka graran sa Datu sa Kaludan, ikaduwa na sekania e tigran oto a ambassador.*

“If we look at the map, that is only a small group or small area. Ternate is the one close to us because many of the Ternatian words are also Iranun words. That was where Umarmayah Tubo-Tubo married Princess (Potri) Malinay a daughter of Prince Amsterdam. Prince Amsterdam was from Dutch because his mother from Netherland but his father was the Sultan of Ternate. That was where Diokolano Jiwahadi of Kabuntalan came from. The Umarmayah of Tubo-Tubo was called the Datu of the Sea (Datu sa Kaludan), also known as ambassador.”

4. *Kagiya si ko kandiditaran, si ko langu-languwan a mga galbekan na di den mapaka pedsibaya so galbekan o Maguindanaon, Mranao ka isa tano bo sa culture and tradition.*

“In clothing and in all activities are not different from Maguindanaon and Maranao because we have one culture and tradition.”

5. *So rekami ron a mga Bae, yako ron kiuman na siya ko traditional a sekami a mga bae na ika-isa na so upama ukit o kakaruma na da isan a Iranun a babay a malimo e kakaruma ago sumuport sa karuma niyan ago mategel e kanduwaya. Saya sa Iranun na matigel duwaya, na ikaduwa na siya ko upama na kambabangkala na ikaisa ron na so katetendong, pedsapengan so mga awrat. Mga bangkala, upama na so paganay na mga minuslim dress tigran, minoro tigo manga lukes, kapamalong sa inaul na traditional atawa adat anan o bangsa a Iranun.*

“As Bae (Iranun traditional women) when it comes to tradition, we Iranun women are very loving and supportive wife, allow their husband to marry another wife (duwaya). In Iranun women allow “duwaya”. Second, in terms of clothing or attire, Iranun women mostly wear veil (hijab) and Muslim dress or minoro in old folks to cover their awrat (protective body parts of women).”

Theme: Iranun Identity

Significant Responses/Narratives:

1. *Kagiya diangka nan a Iranun na si ko rkami ron a research na ya ma'na a Iranun na amayka English na “people of the sea coast” ya man kadakelan a bangsa na betuwan sa after bodies of water. Tagalog na aya man a kiya punan a Tagalog na Taga Ilog, ya kiyapunan a Maguindanao na “people of the flooded*

plain” upama na Danao. Aden a Danao inituro iran a katan so dadanao na mimbaloy a Maguindanao. So Tausog na “people of the sea current”, Mranao na “people of the lake” ya ma’na na tao sa Ranao. Ya ma’na na so Mranao na technically speaking na anda den e kaawa yan sa Ranao na sumyong sa Cotabato na kena ba den Mranao kena ka ba den people of the lake ka tao ka den sa Cotabato, ya ma’na na so Mranao a sumyong sa Manila na di niyan ka klim e Mranao ako man. Da ka ro den ko inged ka a Ranao a people of the lake kagiya imanto siya ka den miyaling sa Manila na mimbaloy ka a Tagalog “Taga Ilog” upama. Sekitano a mga Iranun na amay ka bata pagilaya si Saleeby ago si Majul na ya niyan kiya define na sa Iranun na people of the sea coast ya ma’na na siya miyakapon sa ragat. Upama na sekano a sisa ragat na sekano e first time a kiyapunan o Iranun.

“According to our research, Iranun means people of the sea coast. Most of the nations are named after bodies of water. Tagalog comes from the word Taga Ilog, the origin of Maguindanao is people of the flooded plain which means danao (silt). There was a danao (silt water) that they saw and they said that there is the dadanao (silt water) so that place became Maguindanao. The Tausog are called the people of the current. The Maranao are people of the lake which means people from Lanao. This means that when a Maranao leaves Lanao and goes to Cotabato, he can no longer be called a Maranao or people of the lake because he is already a person of Cotabato. This means that the Maranao who went to Manila cannot say that he is a Maranao. He is no longer in the area of Lanao "people of the lake" because he is in Manila and thus became a Tagalog "Taga Ilog". If we look at Saleeby and Majul, his definition of Iranun is people of the seacoast, which means coming from the sea. It means that the people who live in the sea are the origin of Iranun.”

2. Ya ma’na na Iranun aya definition of Iranun na people of the sea atawaka people of the seacoast kagiya aya kiyapakapon tano na sisa ragat (seashore) upama. Anda manaya e kiya ad’ni ro sa tao? Ini define a dito a Iranun sa Ira ago Nun, aya ma’na a Ira na giyanan a Ira anan “Silt” – a water remains after a long process is a silt. Opama na diyangka anan a ig na kiya taguan sa Ira, mimbaloy a gilupa. Ya ma’na a Nun na “group of people” ya ma’na Iranun na sisa gilupa na kiyataguan sa mga tao na siran e first time a mimbaloy a mga Iranun kagiya sabap sa giyoto a kiyapaka pon Iranun.

“So the definition of Iranun is people of the sea or people of the seacoast because we come from the sea (seashore). How did it have people? The definition of Iranun is Ira which means silt (water remains after a long process is a silt). When Ira is applied the water becomes soil. Nun means "group of people". Iranun means that when people settled the area after Ira (silt) they were the first Iranun and that's where Iranun started.”

3. Ogaid na tig aken na kelangan na ma approbinyo a Iranun intellectuals through convention. Maka aden tano sa mala a convention a kapakay a mumbal tano sa proposal na paki ilay tano sa mga datu tano aya. Giyangka aya a kiya song ami sa Malaysia na tiyabangan kami a mga Mayor ami aya. Ped a tumyabang so mga Mayors sa Buldon, Parang, Matanog, Datu Blah, Barira upama. Kapakay a convention tano sa langon tano a mga Iranun na paka-isan

tano so history. A giyangka oto a definition o Iranun a kiyapakapon tano na pag approve niyo a mga Iranun para maisa bo so history tano. Kiyabulungan ang kauto a upama na challenges.

“But I said that you Iranun intellectuals need to be approved by convention. We can make a convention by making a proposal that we will show to our datu (Iranun). When we went to Malaysia, our Mayors helped us. The Mayors of Buldon, Parang, Matanog, Datu Blah, Barira helped. We can have a convention for all Iranuns to make history as one, Iranun's definition of how it started must be approved by Iranuns to make one history. It means that when Iranun history becomes one as book then those challenges have been treated.”

4. Ika-isa samanaya a kapkakilalan ko Iranun a niyalamba na diya Buldon, Barira, Matanog, Parang, Sultan Kudarat, Sultan Mastura, Kapatagan, Balabagan na tigiran mga Iranun anan taman sa Cotabato, Alamada, ika-isa nan a kapkakilalan ko mga Iranun, Wao kapkakilalan bon anan ko Iranun ka pag claim siran sa mga Iranun siran. Kagiya sii paman ko mga city na diran maptaro a Iranun siran ka ya dumadakil na Mranao, Tausog ago Maguindanaon. Ino si sa Davao City na kiyab'gan sa deputy mayor so Iranun ka inilay so mga bilangguan na yabo matatago na Maguindanaon ago Mranao ago Tausug. Tigiran na so besin so mga Iranun na mga pipiya a mga tao ka di siran kabilanggo ka kinaba ka madakil a niya bilanggo a Iranun na di niyan pedtaron a Iranun sekanian ka tigan a maito kami na yako den taron na Maguindanaon ako odi na Maranao ako.

“The first thing to recognize the rest of Iranun is Buldon, Barira, Matanog, Parang, Sultan Kudarat, Sultan Mastura, Kapatagan, Balabagan who claim as Iranun, all the way to Cotabato, Alamada, and Wao that is also known as Iranun because they claim to be an Iranun. Because here in the cities, they cannot say they are Iranun because majority are Maranao, Tausog and Maguindanaon. In Davao City, Iranun was given a deputy mayor because it was seen in the prisons that prisoners are Maguindanaon, Maranao and Tausog. That is why, Iranun are regarded to be a good people because they haven't been jailed, although many Iranuns have also been jailed. That's why, an individual Iranun doesn't claim to be an Iranun because of thinking Iranun is small group. All have to say is I am Maguindanaon or I am Maranao.”

5. Na giyoto a niyambitira a bago niyakauma sa ngaran a Pilipinas na Iranon. Aden a bayok ron a tigiran a “Orang Timor sa auwal, Polo Diyawa sa muna, Mantapoli paganay, na Iranun sa imanto”. Giyaba Iranun aya. Iranun sa imanto. Na giyanan e bayok o Iranun, benar oto, ya paganayan na Orang Timor sa awal tigan, Polo Diyawa sa muna, Mantapoli paganay, na Iranon sa imanto. Giya bon ba so Oranon (Uranen Kingdom) a ya panguluanan ron na si Rajah Urangguwan.

“It had been learned that before it became Pilipinas, it was originally Iranon. There is a bayok (poem) "Orang Timor sa auwal (Orang Timor at first), Polo Diwaya sa muna (Polo Diyawa before), Mantapoli paganay (Mantapoli time ago), Iranun sa imanto (Iranun now)". This Iranun referred to is the Iranun today. That is a bayok (poem) of Iranun and that is true. That is also Oranon (Uranen Kingdom) whose leader was Rajah Urangguwan.”

Theme: Concept of Civilization

Significant Responses/Narratives:

1. *Kagiya aya concept of civilization na ya ma'na na aya kon kiyapaka pon o civilization sa sya sa ragat papunta sa kapalawan. Na amayka tigo Mranao na siyakano pon sa Ranao na ibig sabihin na lagid o mito a waroy sa ranao na mimbaba sa ragat? Atawka so mga tao na sipon sa ragat na miyamanik sa kapalawan? Anda e makakasugat ro a concept of civilization? Sya pon sa ragat so mga tao ataw ka ro pon sa palaw so mga tao? Aya tidto a concept na saya pon sa ragat.*

"The concept of civilization comes from the sea to the plains or mountains. If we look at what the Maranao says that Iranun comes from Lanao it means, like a mushroom that grows in Lanao and goes down to the sea. Or did the people of the sea go up to the plains or mountains? Which one is the correct concept of civilization? Did people come from the sea or did people come from the plains or mountains? The right concept here comes from the sea."

Theme: Origin of Pilipinas

Significant Responses/Narratives:

1. *Aden a Mranao a sumiorat sa libro a yanian ngaran na si Esmail Tingcap. Pedtaro e Esmail Tingcap na giyakon a Pilipinas na ya andang a ngaran yan na Sebangana a Alongan. Opama na so mga niyauna a kiyabedto iron. Pilipinas na Sebangana a Alongan na yakon nanan kiyaponi sa ngaran a Pilipinas na ya tag'na ini ngaran ron na Polo Diyawa, ino aden a pababayok a tigan "diyawa sa paganay" Pebparumanan a ngaran kon a Pilipinas na Orang Timor, ikatlo na Mantapoli, inibedto anan sa Pilipinas, na ikapat a inibedto sa Pilipinas na Iranon, ikalima na Pilipinas. Ya ma'na na dinan a tarsila na Mranao e midtaro ron, koto so libro niyan Esmail Tingcap Page Number 256 angka-oto a kiyataro a niyan ron. A sukon so mga Iranun na ya ngaran a andang a Pilipinas na Iranon bago kiyabedtoy sa Pilipinas.*

"There is a Maranao writer Esmail Tingcap who wrote a book that Philippines was originally called Sebangana a Alongan (East of the Sun or Pearl of the Orient Seas). That was the first name to the Philippines. The Philippines which was Sebangana a Alongan (East of the Sun or Pearl of the Orient Seas) was called first as Polo Diyawa, so there is a saying "diyawa sa paganay (diyawa before)". Second, the Philippines was called as Orang Timor. Third, the Philippines was called as Mantapoli. Fourth, the Philippines was called as Iranon (Iranun). Lastly, the Philippines was called as Pilipinas. This genealogy is written by a Maranao historian Esmail Tingcap page number 256. In other words, Iranon (Iranun) was the original name before it became Pilipinas."

Theme: Situation of Iranun

Significant Responses/Narratives:

1. *Ya ma'na na so Iranun na sabap kiyadan tano sa kakikilala rekitano a mga Iranun na si tano minitapik ko Mranao odi na Maguindanao, aden oto na tigo kuwan na sekano man ari a mga Iranun kano na pon kano ari sa Ranao, mga Mranao kano, na tigi mambo o mga Maguidanaon na mga Maguindanaon kano ka ilayanio man tag kano a Maguindanao. Niyaka iring tano sa kabeg a di*

tariman o dumpao ka aden a papak yan na di tariman paman o papanok ka paras a dumpao. Niyaka iring tano sa kabeg, so kabeg a da tarima-on nana niyaka turog na paguduan niyan den mambo a lawas yan ka da kiyararampian ron. Manamba e miyaso a tano a mga Iranun, tatambitin, ka melagid bo ka diya ako pakatampil ko Maguindanaon na diya ako pakatampil ko Mranao na saya ko den sa raki aya a tigian di pendatu na di kandatuan. Ka mitambitin ka paguduan yan a lawas yan. Ya ma'na na kailangan tano a mga Iranun na magekas ka siketano na ipegkakala o mga tribo inunta na sekitano e kiyapunan o tribo sa intero a Pilipinas.

"It means the reason that Iranun lost identity is we have been included to Maranao and Maguindanao, sometimes they say Iranun came from Lanao so Iranun is Maranao, and Maguindanao say Iranun is Maguindanao because you are from Maguindanao. We Iranun can be likened to a bat that a mouse doesn't want to accept because it has wings and a bird doesn't want to accept it because it looks like a mouse. So, we Iranun are like a bat that does not accept by anyone else because it does not belong to any of them. Because of this, it hangs when it sleeps so it pollutes its body. That's what happens to Iranun, hanging, since they cannot join Maguindanao and cannot join Maranao as well so that is the reason why Iranun say they don't want to be datu but also don't want to submit to any datu. So it hangs and pollutes its body. It means that we Iranun should stand firm because other tribes are laughing at us, although Iranun are the origin of tribes in the entire Philippines."

2. Ya ma'na na sekitano e miyauna a mga tao sa Pilipinas. Inuto ka kiyadapengan tano o mga Mranao ago so mga Maguindanao, Allahu Akbar! Na kailangan tano na sekitano imanto na mipamayandeg tano a diyangkaya Iranun ka sekitano bes e kiyaponan na yaran di taron imanto na dadapuan tano iran sa leg ago sa likod ka sekitano e babaloy niran a minority.

"It means that we are the first people in the Philippines. So, why our identity as Iranun are covered by Maranaos and Maguindanaos, Allahu Akbar! We need now to stand up for Iranun because we are the origin. Now, they are stepping on our necks and backs, and made us minority."

3. So Iranun saguna na ya usto samanaya na benar bauto a malo kisaled sabap sa upama na aden apiya so Iranun bon na aden uto na ya amayka mangaplay na yaniyan ipanurat na kena Iranun sekanian ka Maguindanao atawka siya sa Mranao. Bale Yaniyan kanggulula samanaya so Iranun samanaya na maitek e kailay ron o saya sa kauladan. So ped a pembitiara ron na manaya so Iranun na siya man rkami miyakaganat na mauto bon siya sa Ranao na so Iranun siya gaganat sa Mranao. Manamba e kasandeng ron o madakel. Ogaid na amayka so raki ron na giyaba kasalukuyan aya a kanggulula o Iranun na manamba e kasandengon ogaid na amayka so raki ron na kenabon uto pakanganin. Kagiya madakel bon aya a pamayandeg a Iranun, mga datu, mga bilang a tao. A so sekitano a Iranun na amayka Ilayn samanaya na pakatampungin baya a Ranao ago Iranun na sekitano e majority. Ka Mranao aya na kumi claim sa Iranun. So Iranun saguna na kena makarido sa ginawa sabap sa kataya tano bon. Ogaid na baden anan di mapapayag kagiya giyotoba datano ma unity. So

kiyapapakatarima o imanto na dait baya a surimanen tano. Samanaya na langon tano ba aya na pamakasinganin sa kapagemaw o Iranun aya. Ya saya solution na mamagenggaya tano sa pamikiran sa upama na mamaka suporta tano sa kabaton o Iranun aya.

“The Iranun today are covered, for example, when the Iranun apply for a job they write Maguindanaon or Maranao as their tribe. What is happening in Iranun today is that many people think Iranun as a minority or small group because they said that Iranun is from Maguindanaon and Iranun is also said to be from Maranao. That is what most people think. For me, that does not become a problem because there are still many Iranuns who are datu, those in positions and others who still stand for Iranun. If we look at, if Lanao and Iranun are combined we are the majority because the Maranao claims that they are Iranun. What is happening in Iranun today does not worry to me because we are here to stand for Iranun. That is why Iranun cannot be recognized because there is no unity. So we should look into it because I know that we all want Iranun to recover. The only solution here is to give an opinion, an idea to support each other to rebuild Iranun.”

4. Miyakapat tano ma invite a Iranun sa Malaysia so kalilimod iran ro para maton niran so tidto-tidto a Iranun sa rekitano a darpa. So first time na datano maka attend ro sa Kota Belud ka so invitation niran na p'ka filter o Mranao ago Maguindanaon, yapakauma na Mranao ago Maguindanaon. Ikaduwa na maito bon ka filter tano. Ikatlo na so datano maka-unot. Ikatpat na mikahanda so Allah sa miya connect iran so mga tidto a Iranun sa yaron kiya koneka na aden a mga miyaka baling ro a miyembro mambo saya ko organization. Ya ipag doctrine o mga Mranao rekami na aden a organization iran a pagumbalen iran a narratives upama na Iranaon. Sayakano tigiran ugop, suportaya kami niyo saya ka isa tanobo na saya kami niyo suportaya sa Iranaon aya.

“Iranun in Malaysia invited us four times to their meeting so they can find the real Iranun here in our area. At first, we were not able to attend Kota Belud because their invitation was filtered by Maranao and Maguindanaon so what came to them were Maranao and Maguindanaon. Second, it is still the same. Third, we haven't managed to come. Fourth, by the grace of Allah, they contacted us the real Iranun because of our member in organization who lives there. What the Maranaos want to indoctrinate us with is that they have an organization called Iranaon. They asked us to help them; they said “support us in this Iranaon because we are the same as one”.”

5. Ya pag addressin no mga Mranao ago Maguindanao na Iranun siran amayka panigkan siran ro sa Malaysia na pag eskortan siran ro o mga Iranun ro, ipendulog siran.

“The address used by the Maranaos and Maguindanaons is Iranun and whenever they shop for goods in Malaysia so the Iranuns there escorted them and even helped them to deliver their things.”

VI. INSIGHTS AND RECOMMENDATIONS OF THE PARTICIPANTS

Theme: Compilation of Historical Facts.

Significant Responses/Narratives:

1. *Ika-isa na maka compile tano sa giya langon a historical facts sa Iranun kagiya diya angkaya history na duwa timan: ika-isa na written si Caesar Majul ago si Saleeby na upama na kapakay a secondary documents bo anan. Ikaduwa a kaponan a history na tigran a Oral tradition. Actually na diyangka nan a darangen na kenaba anan Mranao e kataro ron ka Iranun anan langon. Ogaid kagiya pinaganay na pklimin bon mambo o mga Mranao. Actually, so darangen na purely anan na Iranun e giyamit san a basa. Opamaka mapakaisa tano baya na kapengastuan, upama na so mga writes up, consolidation, lagid aya pengululan tano, na ped baya a kapakay maka address sa giya namba a challenges.*

“First, let's have a compilation of all the historical facts of Iranun because the source of history is two: the one is written by Caesar Majul and Najeeb Saleeby which can only be secondary documents. The second source of history is Oral tradition. Actually, Darangen is not a Maranao word but an Iranun word. But since it is an ancient word of Iranun, it is also claimed by Maranao. Actually, Darangen is a pure Iranun word. So when we unite all the facts, we will spend, for example the write-ups, consolidation, like what we are doing now, which is one way to address those challenges.”

2. *Paganayan na ya kataro o Allaho Taala na amayka ma aden den so di kapamagayon o mga tao na balingan sa Quran. Ya mambo pedtaro o Rasulullah na “La ta’asiru akhir illa masa luhom wa awaluhom” ya ma’na na amayka ya pamangilayn na so kakapya na yangka ukiti na so kiyakapiya o mga niyanga una rekitano. Ya nian ma’na na siya ko tempo o Nabi na miya aden so kiya kapiya taman sa miyakan datu so Islam. Bale kagia samanaya na ya tano title na Iranun na panun e kapakambalingan tano sa Iranun anan sa ma unity tano. Giyotoba e kahanda ginawa ko sa kinipayag ron. Kagiya saya ko ukit o kakapya na enda e pakaasalan niyan na ron kaba paka untuda.*

“First of all, Allaho Taala said that when people have a disagreement, go back to the Quran. The prophet Muhammad SAW said "La ta'asiru akhir illa masa luhom wa awaluhom" which means that when you seek the good, your path is like the goodness of the people before you. It means that during the time of the prophet Muhammad SAW, the best thing here was the Islam ruled. Since our title is Iranun on how can we be united. That is my purpose why I expressed it. Because if you are looking for good, then ‘start wherever it begins’.”

3. *Nasisita na ma aden so petaro a reconcialitaion go maka aden sa general assembly. Magisa-isa tano langon so miya organize a Iranun na pakasabutin na so da ma organize na organizen siya ko Iranun. Umabalan tano oto sa mga schedule like venue, date*

“There must be a reconciliation to have a general assembly. Let's have unity, those who are organized Iranun will be invited and those who are not organized will be organized into Iranun. Let's make a schedule like venue, date.”

Summary of Findings

The study findings revealed the following results:

1. Socio-cultural and Traditional-Political Profile

The Iranun are characterized by strong values such as hospitality, respect for elders, unity, cultural preservation, resilience, craftsmanship,

respect for nature, pride, broad-mindedness, and a willingness to follow capable leaders. They are known for their skills in governance, with a history rooted in the Uranen Kingdom.

2. Contributions of Iranun Culture to Peace and Development

As for human rights and responsibilities, the Iranun have a history of defending their territory and fighting for their rights, contributing to the recognition of human rights. The concept of "Elmo panda" (empathy) is central to their understanding of human rights.

As for cultural respect, reconciliation, and solidarity, the Iranun emphasize the preservation of their culture and traditions, promoting unity and cultural exchange.

As for highlighting compassion, empathy, and respect for diversity, the Iranun are known for their compassion, respect for diversity, and empathy "Elmo panda". The saying, "Don't be angry today, you'll get angry tomorrow," reflects their patience.

As for placing culture at the heart of development policies, the Iranun advocate for integrating their culture into government policies and promoting sustainable development practices. Also, the Iranun leaders maintain peace through customary rules and practices. They also emphasize the importance of properly documenting the Iranun history so that the culture is respected.

3. Challenges and Opportunities in the Promotion of Iranun Culture

The Iranun face challenges such as being "covered" or having their history and identity suppressed. They also struggle with internal divisions and an "identity crisis." Opportunities for promoting Iranun culture include cultural exchange, economic activities rooted in their traditions, and language preservation.

4. Colonization has had a significant impact on the Iranun, leading to the dismantling of their society and an identity crisis.

5. The Iranun are seen as the source of many cultures in the region, with their language and traditions evident in neighboring groups. They are considered the original inhabitants of the Philippines, with a rich history and a unique perspective on civilization.

6. Participants emphasized the need to compile historical facts and evidence to create a complete history of the Iranun.

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