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# *The Role of Maranao Traditional Leaders and Local Political Leaders towards Collaboration in Promotion of Peace in Marawi City*

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## **ABSTRACT**

This study determined the role of traditional Maranao leaders and local political leaders towards collaboration in promotion of peace in Marawi City. The study used the descriptive – explanatory research design. Descriptive statistics such as frequency counts and percentage distribution were used in the presentation and analysis of data. Furthermore, this study explored the association among variables. Pearson R tests were conducted to determine if there were associations between the traits and characteristics of Maranao traditional leaders and their role in promotion of peace; association between the administrative capabilities of local political leaders and their role in promotion of peace; both as independent variables, and association between roles of traditional and political leaders and their level of collaboration in promotion of peace, as the dependent variables. Percentage was used to quantitatively describe and analyze the responses given by the respondents while weighted mean was used to determine the average value of the responses in each item of the given questionnaire. Results of the findings revealed that the Sulutan was the highest traditional leader involved in conflict resolution while the Datu was the second most influential traditional leaders involved in the same. Furthermore, these traditional Maranao leaders is still seen by the respondents as honest and dependable, morally upright, tenacious and responsible, able to identify and clarify the needs and desires of groups, as well as that of the community as their priority. Moreover, the local political leaders in Marawi City including those of the Province of Lanao del Sur, are being seen to be

important along with the Maranao traditional leaders in terms of conflict resolution and promotion of peace in the aforementioned areas.

## **INTRODUCTION**

Every organization is bound over these assumptions, that, first there can be no organization without people, and second, the success or failure of an organization depends on the kind of people it has. The society being composed of people is in need of a leader who is equipped in guiding his people in attaining an everlasting tranquil and conducive environment for everyone. People are in need of a leader who can promote their general welfare particularly in a society with manifold laws which may throw the people into confusion instead of earnestly collaborating in upholding change in the community. As said, collaboration is a central element of effective inteorganizational relationships, particularly in diverse settings.

The study in leadership and its role in the maintenance and development of societies including those with perennial peace problems, have been the focus of researches for many years. Scientific explanations on the role of leaders in society, from the pre-modern, the traditional as espoused by Max Weber and the classicists, the behavioural, and the situational approaches, abound. Yet there is a dearth of literature on the roles of traditional leaders and modern political leaders who are co-existing in a society and on the effective collaboration of these two sets of leaders in the promotion of peace and development in a society. This scenario indicates the significance of studying the collaboration and participation of both traditional and local political leaders in promotion of peace in the community.

This study mainly assumed that the traits and characteristics of traditional leaders as well as the administrative capabilities of local political leaders play an important role in attaining peace, and that a strong partnership of both the traditional and local political leaders towards collaboration in attaining or promoting

peace in communities like Marawi City, is fundamental.

In a traditional community like Marawi City, there are times wherein two different existing laws may contradict each other resulting often to misunderstandings, clan feuds and conflicts. However, this can be pacified through the efforts of both the traditional leaders and the local political leaders being the arbitrators in settling disputes as well as in providing support systems in peace efforts in the individual, group, and community levels. They serve as linkages between the community and government agencies and non-governmental organizations that are providing good and services needed to uplift the people's socio-economic conditions. Hence, a partnership on collaboration between the traditional leadership and the local political leaders in community governance is a vital and necessary tool for sustainable development in which peace is indistinguishable. Collaborative governance has become a common term in public administration, yet its effective application is still inchoate. As such, adherence to this contention is regarded as an effective mechanism in identifying the effectiveness of partnership of two existing leadership styles, the traditional and local political leadership.

Emerson, Nabatchi, and Balogh (2011) emphasize that collaborative governance could result to the engagement of people constructively across the boundaries of public agencies, levels of government, and other aspects to carry out a public need that otherwise could not be accomplished. It is a common fact that the City of Marawi and its people has long been suffering from its slow pace of socio-economic development owing mainly to prolonged and sporadic disruptions in its peace and order situation. In an interview with some local leaders, it was noted that these disruptions have been caused by family feuds or conflict or "rido". The said local leaders also emphasized on the need for a joint efforts between the traditional Maranao leaders and the local political leaders of this City, in the resolution of these feuds by playing active roles in arbitration/ mediation or in prevention of the outbreak of a conflict, thereby promoting peace in the city.

Hence, to shed light on these concerns, this study focused on determining the roles of both the existing or current traditional leaders and the local political leaders of Marawi City, towards collaborative effort to promote peace in the said City.

## **STATEMENT OF THE PROBLEM**

Generally, the main problem of the study was to determine the role of Maranao traditional leaders and local political leaders towards collaboration in the promotion of peace in Marawi City.

Specifically, it attempted to obtain answers to the following questions:

1. What are the features of the existing Maranao traditional political divisions of Marawi City including existing traditional political positions or titles with their incumbent occupants?
2. What is the status of the leadership traits and characteristics of the Maranao traditional leaders as perceived by the respondents?
3. What is the status of the administrative capabilities of the local political leaders as perceived by the respondents?
4. What are the roles of Maranao traditional leaders and local political leaders in promotion of peace in Marawi City as perceived by the respondents?
5. What is the status of perceived collaboration of Maranao traditional leaders and local political leaders in promotion of peace in Marawi City?
6. Is there a significant association between the perceived traits and characteristics of Maranao traditional leaders and perceived role in promotion of peace in Marawi City?
7. Is there a significant association between the perceived administrative capabilities of local political leaders and its role in promotion of peace in Marawi City?
8. Is there a significant association between the perceived roles of traditional and political leaders and their level of collaboration in the promotion of peace in Marawi City?
9. What are the problems and issues encountered by the Maranao traditional leaders and local political leaders relative to promotion of peace in Marawi City?

## **THEORETICAL FRAMEWORK**

The basic propositions of the various theories on collaboration and collaborative governance provided the blueprint in the conceptualization of this study.

Abdel-Hamid (1988) as quoted by Black (2002), juxtaposes that collaboration is important when the interorganizational relationships involve the development of innovation or new business process. In addition, the same author stresses that collaborative work is embedded in a series of reinforcing processes associated with learning about one's own and another's role, needs, constraints and objectives in the project work.

This contention was reinforced by Black (2002) who said that collaboration is the sum of participants' engagement, that a participant are more engaged and collaborate more, productivity increases through a participant's engagement depends on her sense of progress and her level of trust in the other participant.

A newer concept which provided direct guidance in the conceptualization of this paper has emerged as today's one of the important concept in new public administration, that of collaborative governance. The theory of collaborative governance popularized by Emerson, Nabartchi, and Balogh (2011) defined collaborative governance as the processes and structures of public policy decision making and management that engage people constructively across the boundaries of public agencies, levels of government, and/ or the public, private and civic spheres in order to carry out a public purpose that could not otherwise be accomplished.

For further enlightenment on the concept of collaborative governance, Ansell and Gash (2008) as quoted by Emerson, Nabatchi, and Balogh (2011) defined it as a governing arrangement where one or more public agencies directly engage non-state stakeholders in a collective decision-making-process that is formal, consensus-oriented, and deliberative and that aims to make or implement public policy or manage public programs or assets. This definition encompasses "multipartner governance," which can include partnerships among the state, the private sector, civil society, and the community, as well as joined-up government and hybrid arrangements such as public-private and private-social partnerships and co-management regimes (Agrawal and Lemons, 2007, quoted by Emerson, Nabatchi, and Balogh, 2011).

These propositions certainly provided explanations on the fundamental concepts of this study and more importantly, on the interrelationships of the concepts used. The constructive engagement of people across boundaries of the public and civic spheres as emphasized in the definitions given may as well refer to the active roles of

the traditional leaders who came from the civic sphere, and the local political leaders from public agencies such as the local government units who are collaborating in carrying out a public purpose, such as the promotion of peace in Marawi City. And, without such collaboration, this public purpose cannot be realized. The importance of traditional leaders as co-collaborators for peace in communities like Marawi City has been pointed out by Barcenas (1985) who said that the sultan has a huge influence as middlemen between his people and the local government and he is not simply a traditional leader; but he also serves as a link between the local government and the people. In this regard, he can help the people who encounter difficulties in the transaction with government agencies and officials. As such, he is considered as a political broker of the community. During elections, he is utilized to perform the function of a political leader assigned to deliver votes necessary to win the political contest. By virtues of his traditional influence and status, he can easily mobilize his people to support candidates during election periods.

Therefore, partnering the traditional leadership in state governance is a vital and necessary tool for bringing in peace to communities riddled with conflict such as Marawi City and within the ambit of collaborative governance, the Sultans, Datus, and other Maranao traditional leaders with their age-old traditional leadership, and authority could be engaged in doing functional inter and intra-relationships that impact initially on local development and later, in the national stability and progress. Barcenas (1985) further pointed out that governance, though complex becomes easy to coordinate if considered in an integrative manner, and that rooting indigenous knowledge in state governance is therefore a necessary impetus for growth and development such that achieving sustainable development therefore requires an effective use of both traditional leadership and state governance since communities are mostly controlled by elders and clan heads who are answerable to traditional leaders while paying allegiance to state authority.

Moreover, other theorists argue that to achieve effective and successful collaboration, drivers for collaboration must include leadership, consequential incentives, interdependence, and uncertainty (Bryson, Crosby and Stone, 2006)

Selin and Chavez (1995) as quoted by Emerson, Nabatchi, and Balogh (2011) define leadership as the

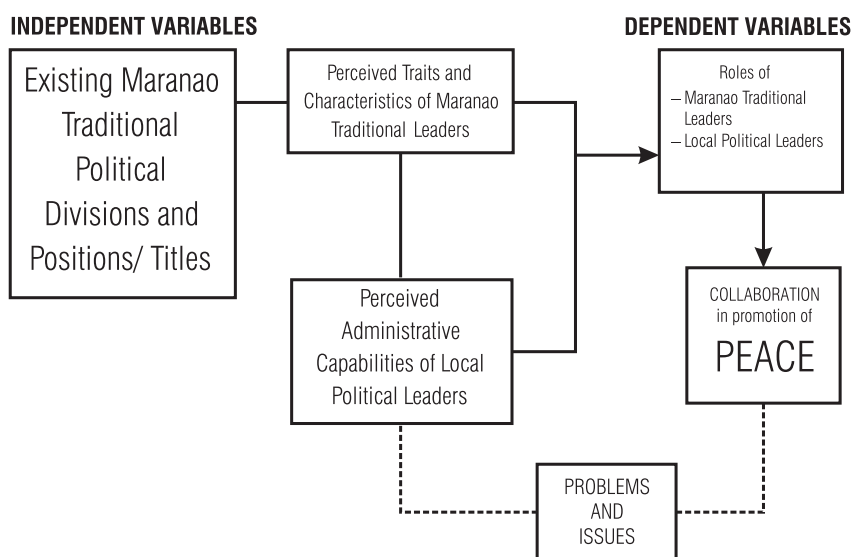


Figure 1. Schematic Diagram Showing the Interrelationships of Concepts used in the Study

presence of an identified leader who is in a position to initiate and help secure resources and support for a collaborative governance. The same authors characterize the traits of a leader for collaboration in the following ways: the leader may, by virtue of her own stature, be a member of one of the parties or the deciding official or may be located within a trusted boundary organization; he should possess a commitment to collaborative problem solving, a willingness not to advocate for a particular solution, and exhibit impartiality with respect to the preferences of participants.

## CONCEPTUAL FRAMEWORK

This study considered two (2) types of variables – the independent variables and the dependent variable. The independent variables included the perceived traits and characteristics of Maranao traditional leaders and the perceived administrative capabilities of local political leaders in terms of leadership capabilities, decision making, linkages, monitoring and evaluation. These variables were presumed to be associated to the leaders' role in the promotion of peace in Marawi City.

The dependent variable was the perceived roles of both the traditional and local political leaders as well as the level of collaboration between the maranao tradi-

tional leaders and the local political leaders in promotion of peace in Marawi City specifically on the elimination of rido (conflict) among clans, absence of rido, poverty, hunger, improvement of health care and health facilities, discipline, respect for human rights and improvement of quality of education.

Moreover, the problems and issues encountered by the maranao traditional leaders and local political leaders likewise formed part of the conceptual model. The interplay of variables is shown in Figure 1 on the schematic diagram.

## NULL HYPOTHESES

- HO1. There is no significant association between the perceived traits and characteristics of Maranao traditional leaders and their role in promotion of peace in Marawi City as perceived by the respondents.
- HO2. There is no significant association between the perceived administrative capabilities of local chief executives and their role in promotion of peace in Marawi City.
- HO3. There is no significant association between the perceived roles of traditional and political leaders and their level of collaboration towards promotion of peace.

**TABLE 1. EXISTING MARANAO TRADITIONAL POLITICAL DIVISIONS AND INCUMBENT TRADITIONAL TITLEHOLDERS**

PAMAGSOPA SA MARAWI Traditional Units, Traditional Titles and Incumbents		
Traditional Subdivisions	Traditional Position/ Titles	Incumbent Occupant
1 Buadi Sakayo	Sulutan sa Marawi Datu sa Marawi Masiricampo sa Marawi	Asgar Sani Hatta Dimal Buyog Mama Sr.
Lokes-a-Datu	Sulutan sa Bubong a Marawi	Mahid Sabdullah, Sr.
2 Bacolod	Sulutan sa Bacolod Sulutan sa Pititlan Cabugatan sa Bacolod	Abet Lomondot For. Sabdullah Abubakar Anuar Pangarungan
3 Guimba	Sulutan sa Guimba Sulutan a Diamla Datu sa Guimba Cabugatan sa Guimba	Acmad Maruhom Jerry M. Tomawis Gulam I. Dianalan Engr. Busran Barra
4 Raya Madaya	Sulutan sa Madaya Radiamoda sa Madaya	Saidamen Pangarungan Atty. Amoran B. Radiamoda
5 Lilod Madaya	Sulutan a Diamla-a-Madaya	Yahya M. Tomawis
6 Toros	Sulutan sa Toros Sulutan a Diamla	Prof. Lomala O. Imam Abduljabbar B. Sumndad
7 Lumbac a Toros	Sulutan sa Lumbac Sulutan a Dimasangkay Sulutan a Cabugatan	Diamael Rogong Kalikozaman Taha H. Usman
8 Dansalan	Sulutan a Simban Sulutan a Dalomangcolob Sulutan a Dimasangkay Sulutan Maamor	H. Yusof Sumndad Camid C. Gandamra Macklin Lanto Nasser Sampaco
9 Sabala a Manao	Sulutan a Adil Sulutan a Cabugatan	Quezon Gato H. Yusoph Gaurak
10 Marinaut	Sulutan sa Marinaut Sulutan a Samporna Sulutan a Romapunot	Monsing Macabando Belgado Macawadib Taha Didaagun
11 Tuca	Sulutan sa Tuca Sulutan a Adil Cabugatan sa Tuca Radiá Moda a Mala	Abdulganie Lawi Junaid Randa Nasrollah M. Usman Alicasan Cali

## FEATURES OF EXISTING TRADITIONAL MARANAO DIVISIONS, POSITIONS AND INCUMBENT

Based on documents, particularly the research output of Barcenas in 1985, the Pamagsopa sa Marawi as shown in Table 1 is composed of eleven (11) traditional subdivisions, namely: Buadi Sakayo, Loke-a-Datu, Bacolod, Guimba, Raya Madaya, Lilod Madaya, Toros, Lumbac a Toros, Dansalan, Sabala a Manao, Marinaut, and Tuca. Moreover, the same documents specified the highest traditional position or titles in these 14 traditional subdivisions. These titles ranged from Sulutan to Datu, Masiricampo, Cabugatan, and Radiamoda.

Table 1 further shows the incumbent occupants of the aforementioned traditional position. These were obtained from interviews with the key informants. The findings imply that Marawi is organized into traditional subdivisions. In addition, interviews with the key informants

further revealed that each Agama has its own mosque. Socio-religion activities center on the mosque. Relationships and interactions among the people within the traditional setup are regulated and defined by the *Adat* and other customary laws of the people as defined and regulated by the *Taritib*. Authority and leadership in the system is vested on actual and potential titleholders. The number of actual titleholders in each of the small communities varies. Similarly, their power or influence also varies from area to area (Barcenas, 1985)

## MARANAO TRADITIONAL LEADERS INVOLVED IN CONFLICT RESOLUTION AND PEACE PROMOTION IN MARAWI CITY

Table 2 shows that majority (93 or 42.9 %) of the respondents thought that the Sultan was the highest traditional leader involved in conflict resolution. This finding sustained the rulership and influence of a sultan being the overall chief of the traditional community. The Datu was the second most influential traditional leaders involved in conflict resolution as perceived by the respondents. The findings in Table 2 showed that higher level traditional position was perceived to have higher involvement in conflict resolution and promotion of peace in Marawi City. The rank order of these positions were presented in the Pamagsopa sa Marawi. This finding implies that the traditional Maranao political system is still functional in the maintenance of the Maranao society.

**TABLE 2. FREQUENCY DISTRIBUTION AND RANKING OF MARANAO TRADITIONAL LEADERS INVOLVED IN CONFLICT RESOLUTION AND PEACE PROMOTION IN MARAWI CITY**

Traditional Positions*		Rank
Sultan	93	1
Datu	50	2
Masiricampo	22	3
Cabugatan	21	4
Radiamoda	20	5
Sultan a Adil	11	6
TOTAL	217	

\* Multiple Responses Allowed

As pointed out earlier, traditional leaders are highly involved with conflict resolution and promotion of peace in the community. In practice, they tend to dominate because of the people's adherence, respect and loyalty to



TABLE 3. FREQUENCY DISTRIBUTION AND MEAN SCORES OF RESPONSES ON PERCEPTION ON TRAITS AND CHARACTERISTICS OF TRADITIONAL MARANAO LEADERS

TRAITS AND CHARACTERISTICS INDICATORS	Responses				Mean	Description
	SA (4)	A (3)	D (2)	SD (1)		
Honest and dependable	40	65	13	9	3.07	Agree
Morally upright, tenacious, and responsible	33	70	15	9	3.0	Agree
Identify and clarify the needs and desires of a group	37	64	19	7	3.03	Agree
Needs of people in the community is their first priority	27	60	31	9	2.87	Agree
Strive to make themselves and others Regain their strength in the face of failure or suffering	16	78	21	12	2.77	Agree
Aware of one's strengths and limitations	29	79	19	0	3.08	Agree
Foresee future outcomes associated with a current course of action	37	71	19	0	3.14	Agree
Committed to fostering to peaceful environment	40	67	13	7	3.10	Agree
Promote peace and understanding among families and clans	44	64	14	5	3.16	Agree
Over_all Weighted Mean					3.02	Agree
* Strongly Agree	(SA) 3.5 – 4.0	Disagree	(D) 1.5 – 2.4			
Agree	(A) 2.5 – 3.4	Strongly Disagree	(SD) 1.0 – 1.4			

traditions which is strongly implied when Tawagon (1989) put forward the analysis that Maranaos accept the government only because it has been imposed to them; and they have no other way to accept it or rebel against it.

### MARANAO TRADITIONAL LEADERS' TRAITS AND CHARACTERISTICS

Using the mean on awareness on every traits and characteristics of the traditional leaders, the study revealed that the respondents agreed on the following traits and characteristics which may be possessed by the traditional leaders. (1) Promote peace and understanding among families and clans (3.16), (2) Foresee future outcomes associated with a current course of action (3.13), (3) Committed to fostering to peaceful environment (3.10), (4) Aware of one's strengths and limitations (3.08), (5) Honest and dependable (3.07), (6) Identify and clarify the needs and desires of a group (3.03), (7) Morally upright, tenacious, and responsible (3.0), (8) Needs of people in the community is their first priority (2.87), and (9) Strive to make themselves and others Regain their strength in the face of failure or suffering (2.77).

It can be seen in Table 3 that the respondents generally agreed that the following traits and characteristics may be possessed by the Maranao traditional leaders in Marawi City as evidenced by the over-all weighted

mean of 3.02 with a descriptive remark of "agreed". It may be said then that the respondents still see, to a moderate degree, the traditional Maranao leaders such as the sulutan, datus, masiricampos, cabugatans, and radiamodas of Marawi City as honest and dependable (3.07); morally upright, tenacious and responsible (3.0); able to identify and clarify the needs and desires of groups (3.03), as well as that of the community as their priority (2.87). Moreover, the findings in Table 2 signify that the respondents perceived that Maranao traditional leaders, in an average manner, have the resilience in regaining their strength in the midst failure (2.77); in foreseeing future outcomes (3.14); in community to foster a peaceful environment (3.10); in promoting peace and understanding among clans (3.16); and, in being aware of one's strength and limitations (3.08).

These findings are being sustained by the arguments posed by Poingan (1981) as to the characteristics and traits of a Maranao muslim leader as well as by the contentions of Barcenas that the main role of such leaders lie with keeping and maintaining peace in the community thereby giving premium to these leaders' ability to promote peace in the community.

These findings bring significant implications to the importance of the traditional leadership system and the traditional leaders in maintaining the fabric of Maranao society. While the findings imply that the people of Marawi City still overture and recognize the legitimacy of

the traditional leadership structure, there is a need to strengthen this recognition, increasing people's faith in the efficacy of these leaders' role in promoting peace in the city.

## ADMINISTRATIVE CAPABILITY OF LOCAL POLITICAL LEADERS

The results on the specific modern political titles who ran the political machinery in Marawi City and the province of Lanao del Sur are presented in Table 4 while findings on perception on the administrative capability of these leaders by the respondents are presented in Table 5.

The findings presented in Table 4 reveal that indeed the local political leaders in Marawi City including those of the Province of Lanao del Sur, involved in the resolution of "rido" and promotion of peace in the aforementioned areas.

Table 4 further reveals that as ranked by the respondents, the local chief executives – the mayor of the city, the barangay chairmen of the barangays in the city, and the governor, in that order, were seen as the most involved local politicians in the resolution of "rido" and promotion of peace in the city. The finding implies that the modern political system with its local political leaders is now entrenched into the Maranao socio-political system. It is further implied here that the modern local political leaders in Marawi City are being seen to be important along with the Maranao traditional leaders.

**TABLE 4. FREQUENCY DISTRIBUTION AND RANKING OF LOCAL POLITICAL LEADERS' INVOLVEMENT IN THE RESOLUTION OF RIDO AND PROMOTION OF PEACE IN THE COMMUNITY**

Local Political Positions*	Frequency	Rank
Governor	66	3
Vice Governor	23	5
Members of Sanggunian Panlalawigan	18	6
Mayor	73	1
Vice Mayor	16	7
Members of Sanggunian Panglunsod	27	4
Barangay Chairman/ Captain	72	2
<b>TOTAL</b>	<b>295</b>	<b>100</b>

\* Multiple Responses Allowed

The over-all weighted mean score of 2.9 as illustrated in Table 4 indicate that the respondents generally agreed that the local political leaders of Marawi City including those of the province of Lanao del Sur were more or less capable in doing their administrative functions consider-

ing that all eight (8) statement indicators were positive ones. The respondents agreed that the local political leaders of Marawi City and province had the following capabilities: maintain good relations with people (3.1); had influence with various societal sectors (2.9); provide constituents' needs, maintain compliance and coordinate efforts (2.83); create trusts (3.); use adequate resources for maintenance of society's development (2.80); and possess good working linkages (2.81). More importantly, these local political leaders were seen by the respondents as being able to seek the assistance of the uniformed groups such as the Philippine Army and the Philippine National Police to neutralize warring groups in the area (2.75); and also able to gather information on any conflict situation that happened in the city and its vicinity as the mean score of 3.02 indicates.

The findings imply that in Marawi City and in its contiguous places including the Province of Lanao del Sur, there exist at least a moderate awareness and belief that local political leaders particularly the local chief executives (LCEs) which include the mayor, the barangay chairmen, and the governor do have the average level of administrative capability. It must be noted perhaps the need to emphasize that positions were involved in the study, not the incumbents or personalities. It should be likewise noted that the respondents only agreed on these leaders' administrative capability. They failed to strongly agree on this variable.

## ROLE OF TRADITIONAL MARANAO LEADERS IN PROMOTION OF PEACE

The role of traditional Maranao leaders in its promotion of peace in this study, was indicated by eight variables shown in Table 6. The same table bears the on how the respondents perceived the role of said leaders in the promotion of peace in Marawi City. With the over-all mean of 3.0, results showed that the respondents did agree on the eight (8) indicators which defined the role of said leaders. Specifically, the respondents agreed that the traditional Maranao leaders in Marawi perform the following tasks: advocate the promotion of peace in the community (3.16); hold regular meetings and consultations to promote harmony in the community (2.65); intervene to control hostilities (3.02); intercede/ mediate in family disputes (3.14) as well as initiate negotiations between feuding parties to end disputes with a mean score of 3.14, as shown in Table 6.

TABLE 5. FREQUENCY DISTRIBUTION AND MEAN SCORES OF RESPONSES ON PERCEPTION ON ADMINISTRATIVE CAPABILITY OF LOCAL POLITICAL LEADERS

Administrative Capabilities Indicators	Responses				Mean	Descriptive Remarks
	SA (4)	A (3)	D (2)	SD (1)		
Maintain good relations with people	43	61	15	8	3.1	Agree
Shown significant influence over various sectors in the society	21	73	26	7	2.9	Agree
Meet needs of constituents and maintain compliance and coordinate efforts to achieve them	22	70	26	9	2.83	Agree
Create mutual respect and trust between them and their followers, the people	32	63	26	6	3.0	Agree
Use of adequate human and financial resources for maintenance of development of area	24	65	27	11	2.80	Agree
Possess good working linkages	21	69	29	8	2.81	Agree
Seek the assistance of the uniformed groups to neutralize warring groups	23	65	23	16	2.75	Agree
Gather information on any untoward incident	40	61	14	12	3.02	Agree
<b>Over-all Weighted Mean</b>					<b>2.9</b>	<b>Agree</b>

Moreover, as perceived by the respondents, the traditional Maranao leaders' tasks in Marawi City also included encouraging the participation of the "imam" or a Muslim religious leader as well as the "uluan" (head) and the "pulok-loksan" (Council of Elders) in the resolution of clan disputes or "rido", with 3.13 and 3.35 mean scores, respectively. Lastly, the traditional leaders in the pursuit of their role in mediating for clan dispute resolution were perceived by the respondents to have sought the assistance of the Philippine Army or uniformed groups in the settling of disputes. This strategy or tasks done by community leaders in Marawi City in settling disputes among feuding families by seeking the assistance of the Philippine Army is sustained by the findings of a study conducted in 2012 that the Philippine Army had played significantly in settling clan disputes in Lanao del Sur (Micarandayo, 2012).

The findings may not have pointed to a very strong perception on the role of the traditional Muslim leaders – the sultans, datos, and the like in the promotion of peace in Marawi City.

The findings however, imply that said leaders could still be effective in the promotion of peace in the area by acting as mediators in the feuds or "rido" between and among clans. The stature of the traditional Muslim leaders is still considerable, commanding respect among ordinary members of the *agama*.

## ROLE OF LOCAL POLITICAL LEADERS IN PROMOTION OF PEACE

The findings shown in Table 7 reveal that the respondents generally agreed that the local political leaders had a role to play in the promotion of peace in Marawi City. Specifically, this role included the following: advocate on the promotion of peace in the community (3.14); initiate negotiation between parties in order to end dispute (3.10); intervene in order to quell hostility (3.08); consult the 'uluan' or 'pulok-loksan' in settling disputes among the people (3.05); intercede on personal and family disputes brought to them (3.0); encourage participation of the 'Imam' in the resolution of disputes (2.98); and, hold regular meetings and consultation to promote understanding and harmony in the community (2.76).

Considering that the indicators involved in measuring the respondents' perception on the role of the local political leaders in the promotion of peace in Marawi City were the same indicators used to measure such perception on the role of the traditional Muslim Leaders, it is implied by these findings that the respondents do equally recognize the importance of both the traditional Muslim leaders and the modern political leaders of the communities not only in Marawi City but perhaps, in the other communities of the Autonomous Region of Muslim Mindanao (ARMM) where this dual community leader-



**TABLE 6. FREQUENCY DISTRIBUTION AND MEAN SCORE OF RESPONSES ON PERCEPTION ON THE ROLE OF TRADITIONAL MARANAO LEADERS IN PROMOTION OF PEACE**

Roles	Responses				Mean	Descriptive Remarks
	SA (4)	A (3)	D (2)	SD (1)		
Advocate the promotion of peace in the community	50	55	14	8	3.16	Agree
Hold regular meetings and consultation to promote understanding and harmony in the community	14	67	33	13	2.65	Agree
Intervene in order to quell hostility	28	81	11	7	3.02	Agree
Intercede on personal and family disputes brought to them	25	79	16	7	3.0	Agree
Initiate negotiations between parties in order to end dispute	35	79	9	4	3.14	Agree
Encourage participation of the 'Imam' in the resolution of disputes	36	76	11	4	3.13	Agree
Consult the 'uluan' or 'pulok-loksan' in settling disputes among the people	51	69	7	0	3.35	Agree
Seek the assistance of the Philippine Army or uniformed group in the settling of disputes	15	70	37	5	2.75	Agree
<b>Over-all Weighted Mean</b>					<b>3</b>	<b>Agree</b>

**TABLE7. FREQUENCY DISTRIBUTION AND MEAN SCORES OF RESPONSES OR PERCEPTION ON THE ROLE OF LOCAL POLITICAL LEADERS IN PROMOTION OF PEACE IN MARAWI CITY**

Roles	Responses				Mean	Descriptive Remarks
	SA (4)	A (3)	D (2)	SD (1)		
Advocates the promotion of peace in the community	46	59	16	6	3.14	Agree
Holding regular meetings and consultation to promote understanding and harmony in the community	22	61	35	9	2.76	Agree
Intervened in order to quell hostility	31	75	21	0	3.08	Agree
Intercede on personal and family disputes brought to them	20	85	22	0	3.0	Agree
Initiate the negotiation between parties in order to end dispute	30	80	17	0	3.10	Agree
Encourage the participation of the 'Imam' in the resolution of disputes	26	76	20	5	2.98	Agree
Consult the 'uluan' or 'pulok-loksan' in settling disputes among the people	33	73	15	6	3.05	Agree
Seek the assistance of the Philippine Army or uniformed group in the settling of disputes	29	70	21	7	3.0	Agree
<b>Over-all Weighted Mean</b>					<b>3.01</b>	<b>Agree</b>

ship or authority systems co-exists. Moreover, these findings may lead to the possibility of creating strategies to expedite clan disputes resolution in the area that are centered on the joint efforts or collaboration between these two (2) groups of political leaders.

However, there is a need to emphasize that the importance given by the respondents to the roles of both community leaders was implied to be only on the average. Expediting conflict resolution particularly in Marawi City and its nearby area would definitely need a strongly

**TABLE 8. FREQUENCY DISTRIBUTION AND MEAN SCORE RESPONSES ON PERCEIVED STATUS OF COLLABORATION BETWEEN MARANAO TRADITIONAL LEADERS AND LOCAL POLITICAL LEADERS IN PROMOTION OF PEACE IN MARAWI CITY**

Level of Collaboration	Responses				Mean	Descriptive Remarks
	SA (4)	A (3)	D (2)	SD (1)		
Cooperative relationship has been established	37	57	27	6	3.0	Agree
Cooperation between them in the promotion of peace is often successful	31	66	23	7	3.0	Agree
Sustaining the cooperation between them in the promotion of peace is commendable	28	62	28	9	2.86	Agree
<b>Over-all Weighted Mean</b>					<b>2.95</b>	<b>Agree</b>

**TABLE 9. TEST RESULTS ON ASSOCIATION BETWEEN PERCEPTION ON TRADITIONAL LEADERS TRAITS AND CHARACTERISTICS AND ROLE IN PROMOTION OF PEACE**

Variables	Correlation Coefficient	Computed t Value	Tabular t Values*		Remarks
			.05	.01	
Traditional Leaders Traits & Characteristics vs. Role in Promotion of Peace	0.428	5.295	1.960	2.576	Significant

\*Two-tailed test

entrenched positive look upon these community leaders by the constituents for the later to be significantly influenced by the former. As posed by Wehrich and Koonts in 1994, leadership is the art or process of influencing people so that they will strive willingly and enthusiastically toward the achievement of group goals. And, within the premiere of this study, the priority group goal is the speedy resolution of clan disputes or conflicts, or "rido".

#### STATUS OF COLLABORATION BETWEEN MARANAO TRADITIONAL LEADERS AND LOCAL POLITICAL LEADERS IN PROMOTION OF PEACE

The trend of results remains the source which can be seen in Table 8. The over-all weighted mean of 2.95 suggests that the respondents had agreed on the existence of collaboration between the Maranao traditional leaders and local political leaders in the promotion of peace in Marawi City. A closer look at the same table reveals that the respondents agreed that a cooperative relationship had been established between and among the community leaders mentioned as evidenced by a mean score of 3.0

shown in the said table. Moreover, the respondents agreed (3.0), that this cooperation had been quite successful, and that there was sustainability in this cooperation, with a mean score of 2.86.

The findings imply that there may exist a working collaboration between and among the traditional Muslim leaders and modern political leaders of Marawi City particularly in the promotion of peace in the city. However, such collaboration is not strong considering that the perception only denoted a mere agreement. It becomes clear then that such a need is fundamental since as Black (2002) argues as participants are more engaged and collaborate more, productivity increases.

#### TEST RESULTS ON ASSOCIATION OF VARIABLES ASSOCIATION BETWEEN PERCEIVED TRAITS AND CHARACTERISTICS OF MARANAO TRADITIONAL LEADERS AND THEIR ROLE IN PROMOTION OF PEACE

The test result on the association or relationship between perceived traditional Maranao leaders' traits and characteristics vis-a-vis their role in promotion of peace in Marawi City using Pearson's r test, showed as r-value of

**TABLE 10. TEST RESULTS BETWEEN PERCEIVED LOCAL POLITICAL LEADERS ADMINISTRATIVE CAPABILITY AND THEIR ROLE IN PROMOTION OF PEACE**

Variables	Correlation Coefficient	Computed t Value	Tabular t Values*		Remarks
			.05	.01	
Political Leaders Administrative Capabilities vs. Role in Promotion of Peace	0.295	3.452	1.960	2.576	Significant

\*Two-tailed test

0.428 shown in Table 9. This indicates a moderately significant relationship between the aforementioned variables. To further test the significance of  $r$ , a  $t$ -test of significance was conducted at both 0.05 and 0.01 levels of significance. The data in Table 8 illustrate that the computed  $t$  value was 5.295 and which was greater than the critical value of  $t$  (two-tailed 0.05 and 0.01) which is 1.960 and 2.576, respectively. Therefore, on the basis of these statistical evidences, the null hypothesis of no significant association between the aforementioned variables, is rejected.

It can be surmised from the results of the tests conducted and the decision on the hypothesis that the perception on the traditional Maranao leaders' traits and characteristics could predict their role in promotion of peace in Marawi City. Suffice it to say that as the perception on these leaders' traits increases, perception on the importance of their role in the promotion of peace in Marawi City also tends to increase.

The finding implies that the way people look at the characteristics and traits of leaders particularly the traditional Maranao leaders determine or influence, to a large extent, their efficacy in mediating to resolve clan disputes or "rido". Thus, when people think traditional leaders are honest, dependable, morally upright, responsible, and take into consideration peoples' needs, they tend to see or believe in the leaders' task to bring peace to society.

#### TEST RESULTS ON ASSOCIATION BETWEEN PERCEIVED ADMINISTRATIVE CAPABILITIES OF LOCAL POLITICAL LEADERS AND THEIR ROLE IN PROMOTION OF PEACE

When the association of perception on political leaders' administrative capability and their role in

promotion of peace was tested using Pearson's  $r$ , tested under 0.05 and 0.01 levels of significance, a positive  $r$  value of 0.295 was yielded as illustrated in table 9. And when subjected to test of significance, the computed  $t$  value was 3.452 which was greater than the tabular  $T$  values at 0.05 and 0.01 level of significance, with 1.960 and 2.576, respectively.

Based on the results presented in Table 10, it may then be concluded that null hypothesis (2) be rejected.

Thus, it may be inferred that a positive perception on the administrative capabilities of local political leaders influences in a positive manner, the way they carry their role or task in bringing peace to the Maranao society in Marawi City. The perspective is that when peoples' positive views about these leaders' administrative capability increases, peoples' confidence in these leaders' role to promote peace likewise increases.

#### TESTS RESULTS ON ASSOCIATION BETWEEN ROLES OF BOTH MARANAO TRADITIONAL AND LOCAL POLITICAL LEADERS AND THEIR LEVEL OF COLLABORATION IN PROMOTION OF PEACE

The results shown in table 10 indicate correlation coefficient values of 0.150 insofar as the role of traditional Maranao leaders vis-a-vis status of collaboration in promotion of peace was conceived while 0.123 was obtained in role of local political leaders vis-a-vis the status of collaboration variable. Initially, these results signify very weak relationships between the aforementioned variables. However, the results of the  $t$ -test conducted for the significance of  $r$ , revealed that no significant relationships between the variables mentioned, did exist. This is evidenced, as shown in Table 11, by the comparison between the computed  $t$  values and the

TABLE II. TEST RESULTS BETWEEN ROLES OF MARANAO TRADITIONAL LEADERS AND LOCAL POLITICAL LEADERS AND STATUS OF COLLABORATION IN PROMOTION OF PEACE

Variables	Correlation Coefficient	Computed t Value	Tabular t Values*		Remarks
			.05	.01	
Role of Traditional Leaders vs. Status of Collaboration	0.150	1.696	1.960	2.576	Not Significant
Role of Local Political Leaders vs. Status of Collaboration	0.123	1.386	1.960	2.576	Not Significant

\*Two-tailed test

corresponding tabular t values in both .01 and .05 levels of significance.

Since the computed t values on the role of traditional Muslim leaders as against status of collaboration was 1.696 which was lesser than tabular t values of 1.960, tested at .05 level of significance and at .01 with a t value of 2.576, null hypothesis 3 is accepted.

It may be deduced from the findings that the way people see the role of both traditional and modern local political leaders does not significantly affect the collaboration of other leaders in attaining peace for Marawi City.

## PROBLEMS AND ISSUES IDENTIFIED BY KEY INFORMANTS

As to the encountered problems and issues related to the roles of maranao traditional leaders and local political leaders as they collaborate in promotion of peace in the community, the two key informants identified the following scenarios as the top four (4) problems which hindered the attainment of a long lasting peace in Marawi City.

The interviews revealed that poverty was the number one problem in the community that basically hindered efforts to conflict resolution. It was followed by lack of social participation, western influences, and rido. The succeeding discussion deals on the details of the results of the interviews as well as their proposed solution:

1 Poverty. When asked to identify the number one problem that hindered the peace mediation by both traditional Muslim leaders and the local political leaders in Marawi City, the key informants were one in identifying this phenomenon. To them, poverty refers to lack of basic human needs which commonly

includes clean and fresh water, nutrition, health care, education, clothing and shelter. One of the key informants, a high ranking government official remarked that poverty also includes new social problems like unemployment and underemployment as well as the lack of job opportunities among the production sector of the Marawi City community. Because of this poverty, people are forced to do illegal activities, even against their will, to sustain the need of their respective families such that adherence to Muslim laws and traditions, including belief and confidence in the capabilities of traditional and political leaders, tend to stagnate on the average level, an insufficient condition to arrive at a full commitment by all actors involved to resolve feuds and conflicts on hand. These are being reinforced by the major findings of this study. No strong agreements were obtained in all variables involved.

The informants also put forward the suggestion promotion of peace the traditional and local political leaders must collaborate not only in the promotion of peace in Marawi City but also in building capabilities to venture in entrepreneurship based on indigenous resources, increased agricultural production, in light manufacturing, and ecotourism among others. As Muhi and Panopio (1993) mentioned, the realization of employment condition in traditional community is heavily dependent on the ability of the economy to provide employment, the nature of that employment, and the individual's ability to secure it.

2 Lack of Social Participation. An informant who happened to be one of the local political leaders in

the city contended that despite of their effort of formulating and implementing innovative programs for their constituents, the maranao people are hesitant of adopting and acknowledging such innovations. The same informant further added that in spite of local ordinances on people's participation in government decision-making, the ordinary citizens have remained reticent and even hostile. Hence, the solution to this issue, according to the key informant who happened to be an expert in local governance, is to encourage maximum citizens' or peoples' participation in local governance.

- 3 Western Influence. One of the key informants who is an incumbent traditional leader, expressed the opinion that western influence is partly a barrier why a traditional society like Marawi City cannot attain peace since the introduction of Western behaviour such as recreation and consumption including Western technology had eroded people's belief in their own indigenous ways and systems including the traditional Maranao political system and leaders. The same informant went on to say that the practices and systems of Western governance have made the Maranaos think that the sole authority in governance and decision-making is vested in the government with its huge financial assistance in the form of Internal Revenue Allotment (IRA) and foreign loans assistance.

This finding seemed to contradict the conclusion of Tawagon (1990) that Maranaos accept the government only because it has been imposed upon them; and they have no other way except to accept or rebel against it.

- 4 Rido. Sullivan (1986) as cited by Kamlian (2007) defined such term as a personal conviction to uphold the integrity of one's family group, by defending it by all means. It is related to concept of dignity, honor and self-respect the key informants concerned with these concepts and commented that Marawi City could have been one of the peaceable places in Lanao del Sur if not due to the immigration of Maranaos with rido coming from the rural areas of Lanao. The

key informants lamented the fact that most of the rido from the thirty nine municipalities of Lanao del Sur are of the types that initiate immediate retaliation and unfortunately, the parties involved often do it in Marawi City. The key informants further elucidated on "rido", and said that when an aggrieved person is incapable of outright retaliation, it is kept dormant until he is capable or the situation is suitable for him to regain his self-respect and the respect of the community then activate the retaliation. So far, according to the key informants, the most effective mediators of disputes in a traditional community are the traditional leaders.

The key informant who is an expert in governance and political affairs emphasized that since "rido" is already part of the culture of Maranaos, it is imperative that both traditional and local political leaders should work together to strengthen their collaboration and participation in solving this kind of problem in a peaceful manner.

## CONCLUSION

Based on the findings, the following conclusions were drawn:

- 1 The result on the association or relationship between perceived traditional Maranao leaders' traits and characteristics vis-a-vis their role in promotion of peace in Marawi City using a t-test of significance was conducted at both 0.05 and 0.01 levels of significance. The computed t value was 5.295 and which was greater than the critical value of t (two-tailed 0.05 and 0.01) which is 1.960 and 2.576, respectively. Therefore, on the basis of these statistical evidences, the null hypothesis of no significant relationship between perceived traditional Maranao leaders' traits and characteristics vis-a-vis their role in promotion of peace in Marawi City is rejected.
- 2 The result on the association of perception on political leaders' administrative capability and their role in promotion of peace was tested using a t-test of significance was conducted at both 0.05 and 0.01 levels of significance. The computed t value was 3.452 which was greater than the tabular T values at 0.05



and 0.01 level of significance, with 1.960 and 2.576, respectively. With their statistical evidence, it is therefore warranted to reject the null hypothesis.

- 3 The role of traditional Maranao leaders significantly affects the collaboration of other leaders in attaining peace for Marawi City. Since the computed t values on the role of traditional Muslim leaders as against status of collaboration was 1.696 which was lesser than tabular t values of 1.960, tested at 0.05 level of significance and at 0.01 with a t value of 2.576. With their statistical evidence, it is therefore warranted to accept the null hypothesis.
- 4 The role of local political leaders significantly affect the collaboration of other leaders in attaining peace for Marawi City as revealed in the t-test that were conducted for the significance of r. With their statistical evidence, it is therefore warranted to accept the null hypothesis.