



Republic of the Philippines
COMMISSION ON ELECTIONS
Intramuros, Manila

SPP NO. _____

Received: _____

(Date and Time)

By: _____

To be filled up by the Bangsamoro Registration and Accreditation Committee

MANIFESTATION OF INTENT TO PARTICIPATE IN THE NON-MORO INDIGENOUS PEOPLES (MIP-NMIP) REPRESENTATION SELECTIONS FOR THE 2026 BANGSAMORO PARLIAMENTARY ELECTIONS

READ CAREFULLY BEFORE YOU FILE – FILING REQUIREMENTS

Who files. Each certified Indigenous Political Structure (IPS) of an NMIP Community that intends to participate in the NMIP Representative Selections files this Manifestation. (BEC-NMIP IRR, Sec. 18)

When to file. At least twenty (20) days before the conduct of the Tribal Assembly, or within the period set by the COMELEC. (Sec. 19)

Where and how to file. File personally one (1) original and six (6) duplicate copies with the Bangsamoro Registration and Accreditation Committee (BRAC). An electronic copy may also be filed with the Bangsamoro Electoral Office (BEO) through its official e-mail address. In case of discrepancy, the physical copy prevails. (Sec. 20)

Fees. A legal research fee of One Hundred Pesos (PhP 100.00) and a process server fee of Five Hundred Pesos (PhP 500.00) are charged for every Manifestation filed, unless different fees are prescribed by the COMELEC. (Sec. 18)

Notarization. This Manifestation must be subscribed and sworn to before a Notary Public or any official authorized to administer an oath. COMELEC officials are NOT authorized to administer the oath.

Documents to attach (tick each box once attached):

- ☒ Original copy of the Certificate of Affirmation (if the community has been issued a Certification by the NCIP) OR the Certificate of Confirmation (if not yet issued by the NCIP), issued by the MIPA, including the certification of the community's Non-Moro identity. (Sec. 18(a)[10], [b])
- ☒ Proof of publication of this Manifestation in the Bangsamoro Gazette or on the official website of the MIPA. (Sec. 18(c))
- ☒ The logo, insignia, or symbol of the NMIP Community, if any. (Sec. 18(a)[17])
- ☒ Such other documents as may be required by the COMELEC. (Sec. 18(d))

INSTRUCTIONS: (Read well before filling out this form.)

- 1) Completely fill out all the items in this form. If the information required is not applicable, write "N/A."
- 2) This Manifestation must include the required attestation before a Notary Public or any official authorized to administer an oath. COMELEC officials are NOT authorized to administer the oath.
- 3) Submit this form in accordance with the guidelines under COMELEC Resolution No. _____

The undersigned Authorized Representative of **MĒNUBÚ DULANGAN JUSTICE SYSTEM AND GOVERNANCE (MDJSG)** hereby manifests the NMIP Community's intention to participate in the NMIP Representation Selections in the 2026 Bangsamoro Parliamentary Elections and, after having been sworn to in accordance with law, hereby states the

1. FULL NAME OF THE NMIP COMMUNITY:

MĒNUBÚ DULANGAN

2. GEOGRAPHICAL TERRITORY OCCUPIED, POSSESSED, OR WITH CLAIMED OWNERSHIP BY THE NMIP COMMUNITY:

AMPATUAN 1. Brgy. Tubak 2. Brgy. Saniag	SOUTH UPI 1. Brgy. San Jose	
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3. CONTACT DETAILS OF THE DULY AUTHORIZED REPRESENTATIVE:

Name of the Duly Authorized Representative:

MARIO K. KADINGILAN

3.1 E-mail Address:

mariokadingilan318@gmail.com

3.2 Contact Number:

09663647049

4. BRIEF HISTORICAL BACKGROUND OF THE NMIP COMMUNITY: *(Use additional sheets, if necessary)*

According to their ancestors, the Mëñubú Dulangan came into existence with the creation of the earth by Nemula, the creator. Their great ancestors believed that they were native descendants of Dulangan, who lived in Mehagtaw Kayu. Their great ancestors, namely, Timuay, Dulangan, Blokon Ulo, Telaki, Sikug Dulang, Luminawlaw Dagat, Tegeneh, Klokos, and Lumabet.

According to oral traditions, the beginnings of the Mëñubú Dulangan history dated back to the time when heaven was still closed to the earth, so close that even those trees that grew in the plains were blanketed with heavy clouds. It was in this placid period that Tegeneh appeared in Uwang Tana. She had two Children namely Tumigel and Lumabet who quite strangely appeared without a father "Anak Suguy." At that time, there was famine and drought in the world. Tegeneh went to a lake called Inenga-engawan to look for food for them. When she returned, she had become a Bleyan (a spirit or divine being). She went to the corner of their house and hid in the roof made of cogon grass. Then she ascended to the heavens and lived there. Tumigel was deeply grieving because of the loss of their mother, driven by his desire to see her. He took his handkerchief, waved it, and it turned into a boat which he used to travel to the heavens. This happened in Tuduk Sambulawan of Sitio Saklay Malegdeg in Kulaman. While Lumabet lived no matter how difficult but his desire to be reunited by his mother and sister became more intense as the years passed by. Anyway, it was a price he got for being too stubborn. Lumabet wandered through the lands that his eyes could see, and his strength could endure, until one day, he saw in Makin River a huge stone, standing so magically among the boulders. He then took out his blade in order to perform a miracle, believing that if he could cut the stone then he may be able to follow the way to heaven where Tegeneh and Inay Tumigel lived. He struck his staff into the ground to see if he could reach his mother. He was accompanied by someone named Dengaw, who was also searching for his mother and was wearing a baeg (a piece of cloth used as a loincloth). It is believed that his loincloth later turned into a rat. He made seven 'blukag baboy' (pig traps) and set them up. Then he shot an arrow and was able to reach the heavens. It would be finally easy for him with the miracle done, he disappeared from Makin River and was reunited with his mother and sister. Their existence was in a way biblical because when Klokos (Tugod pinelihat) died he leaned on the plants called begiyang the reason of his immortality. Today the landmark like Sinipal Batu that is found in Brgy. Salangsang, Lebak, Kapatagan and Tuduk Netepo in Brgy. Bugso is still visible, a legacy for all Manobos of Sultan Kudarat.

Inay Tumigel found a small stream, and there she performed her orasyon (ritual or prayer) as a bleyan (spiritual leader or priestess). It is said that she ascended to heaven, but before she rose to the sky, she took her handkerchief, flicked it, and it turned into a small boat, which she rode as she ascended to the heavens from the mountainous region of Sambulawan in Sitio Saklay Malegdeg of Kulaman. Then Tegeneh and Lumabet left, but after a few years had passed, it was because of Klokos.

There was a river (called Inengadanan Engawan) that Inay Tumigel found, and when she returned home, she had already become a Bleyan (a spiritual leader or priestess). When she arrived home, she boarded a boat that was once her towel, and she used it to go live in the mountains. Lumabet also went to live in the mountains so he could follow his mother, Inay Tumigel. And Inay Tumigel Minebatun (aged or performed a final ritual), and before she fully departed, she wrapped herself in a blanket and lay down, as if preparing to ascend to heaven from a place called Getan Sambulawan in Sitio Saklay Malegdeg of Kulaman. It is said that Nebatun (the ritual of passing or transformation) was completed by her two children named Lumabet and Tegeneh.

A hundred years later, a great flood destroyed mother earth. Accordingly, an old man, Malawil, outlived the flood because he was meant to stay alive. He shouted then there was a hurricane occurred in SINAEGAN GUMA known as Daguma now where descendants of Esperanza and Bagumbayan stayed for long time during the floods. Another figure, Kuweng/Kleguy, endured from the same hurly, period two peaks, the Tudok Kiblis in Walo Blungon in Kalamansig and Malawil in Esperanza remained visible for some time until the waters had subsided. As Such time the tudok Metu, Pitot Kalabaw and Ebe Dakel Tudok as the bèbè of all the tudok (mountain). As to how the tribes multiplied, is a matter beyond any Manobo's knowledge of searching their roots. And as generally claimed, Malawil was a male while Kuweng's is known as miunangen na naging bituin (orion belt) at ito makikita sa tuwing magtanim ang mga tribu. In the centuries that followed, Blahongen Bobon ito ang mga kapatid ni Dulangan, a new breed emerged as the next important character who took several wives. Timuay and Telaki were the begotten sons of Blahongen who lived for more than a hundred years Telaki had a son named Damangiyas who is very bad, cruel and liar while Betem is another tupu (clan) na naging bituin kupu-kupu.

One of the most important names was Dulangan (Timu-ay's and Tapay Lawa son) the great warrior who in the later years would be recognized as the greatest ancestor of the natives of Sultan Kudarat. With respect to Dulangan, his interesting story began through a message in his dream. In a certain river, he would find a maiden who could become his future wife. He rushed to the place and waited patiently for her. But the maiden appeared in a low stream that was far from where he sat. Blukon Ulo stepped on the footprints of Dulangan and became pregnant. She realized it was Dulangan because of the tising lebed, which served as a sign or identifying mark. Dulangan decided to soak in the water hoping to see the girl in his dream. Unfortunately, the maiden left towards the opposite direction after she had washed herself. The day concluded vainly for the young man, and to the maiden it was to the start of the big change in her life for she got pregnant months later. Like blessed Virgin Mother, she bore a son named Tukeey Melaud meaning "small", but the boy had to go elsewhere away from her.

The ancestors of Manobos spread pre-dominantly in almost all the communities of Kulaman (Senator Ninoy Aquino). Each of the various class and communities has accounts and history. Their clans have intermarried from other clans from Municipalities of Palimbang, Kalamansig and Lebak, however, their lineage may be ultimately be traced from Datu Kulaman. History reveals that Datu Kulaman was the ancestor of Sultan Kalolong and Sultan Tegeneh Dakias who was the first Manobo SB Member in Kulaman.

5. INDIGENOUS POLITICAL STRUCTURE (IPS) OF THE NMIP COMMUNITY: (Use additional sheets, if necessary)

History of Mēnubú Dulangan Governance

In early times, the Menubu Dulangan Justice System and Governance System of the Tribe is simple and maybe characterized as monocracy on the ground that only the Lukes Maama (adult member of the community or currently known as Tribal Elder rules and decides for the community. However, during the arrival of Sharif Kabunsuan, an Islamic leader tasked for spreading Islam within the archipelago, the political structure of the tribe changed and may be characterized as almost similar that of the Maguindanaons. The reason may be attributed to the crowning as Sultan of the sons of Shariff Kabunsuan and a Menubu Dulangan princess / Booy. Tabunaway and Mamalu's ancestor was Dulangan, and they were brothers. The reason why Tabunaway converted to Islam was because he caught a deer (Taba Seladeng) and did not share it with Mamalu. Tabunaway got angry and said, 'From now on, the plains will be mine, and the mountains will be yours, Mamalu. Another reason on the institutionalization of Sultanship on Menubu Dulangan settlements is the arrival of Lenawen (Maguindanaons from a place called Magenaw) headed by Datu Fandi (General Rajah Muda) within the area. On the ground of respect and high regard to the leaders of the Menubu Dulangan tribe, Datu Fandi dubbed followed by Datu Kalolong, and datu Mamo, a Manubu Dulangan Lukes maama, as General Sultan. General Sultan or popularly known as Sultan Penu is the great grandfather of the late Sultan Tegenek Dakias and Sultan Pugoyan Glal by Datu Diwan Mastura of Kalamansig, a respected Manobo Dulangan tribal leader of Kulaman, now Municipality of Senator Ninoy Aquino. As per recommendation of Kalamansig and Lebak this should be omitted.

According to the informant, the title of Sultan or Datu as institutionalized in Manobo Dulangan Communities, came with a price. The Manobo Dulangan and Muslims were fighting, to end that conflict they gave women Booy Folek and Booy Ketep Dipatuan and married them to the Mastura clan and there was a ritual called Tagged Blagen (peace Mechanism) to stop the conflict between Manobo Dulangan and Muslims. It was also there that the title (Gelal) of Sultan was given to the Menubu Dulangans . Due to the rejection of sempu (ancestor) or Mamalu to be telehadi (kin, brothers/family) with Shariff Kabunsuan, Sultan Fenu, to seal the conferred title, went to Datu Kali and brought with him tamuk (horses, engraved bolos, and etc.) so that the Datu will affirm the title as Sultan or Datu. After the affirmation, they made a gelal (a ceremony to seal the affirmation and not to be at war again). By reason of its' successful result, other community leaders did the same. In the present time, the title Sultan was no longer used instead Fig-ulukan datu as the supreme leader of the Menubu Dulangan.

In early times, the Political Structure, Institution and Justice System of the Tribe is simple and maybe characterized as monocracy on the ground that only the Lukes Maama (adult member of the community or currently known as Tribal Elder) rules and decides for the community. However, during the arrival of Sheriff Kabunsuan, an Islamic leader tasked for spreading Islam within the archipelago, the political structure of the tribe changed and may be characterized as almost similar that of the Maguindanaons. The reason may be attributed to the crowning as Sultan of the sons of Shariff Kabunsuan and a Manobo Dulangan princess. The princess according to testimonies is the sister of Mamalu. Another reason on the institutionalization of Sultanship on Manobo Dulangan settlements is the arrival of Lenawen (Maguindanaons from a place called Magenaw) headed by Datu Fandi (General Rajah Muda) within the area. On the ground of respect and high regard to the leaders of the Manobo Dulangan tribe, Datu Fandi dubbed Fenu followed by Datu Kalolong, and datu Mamo, a Manobo Dulangan Lukes maama, as General Sultan. General Sultan or popularly known as Sultan Fenu is the great grandfather of the late Sultan Tegenek Dakias Glal by Datu Diwan Mastura of Kalamansig, a respected Manobo Dulangan tribal leader of Kulaman, now Municipality of Senator Ninoy Aquino. According to the informant, the title Datu as institutionalized in Menubu Dulangan Communities came with a price. Due to the rejection of semfu (ancestor) or Mamalu to be telehadi (kin, brothers/family) with Shariff Kabunsuan, Sultan Fenu, to seal the conferred title, went to Datu Kali and brought with him tamuk (horses, engraved bolos and etc.) so that the Datu will affirm the title as Datu. After the affirmation they made a gelal (a ceremony to seal the affirmation and not to be at war again). By reason of its' successful result, other community leaders did the same, hence, the dubbing of Malayat and others as Datus of the Kalamansig.

6. ORGANIZATIONAL STRUCTURE OF THE NMIP COMMUNITY: (Use additional sheets, if necessary)

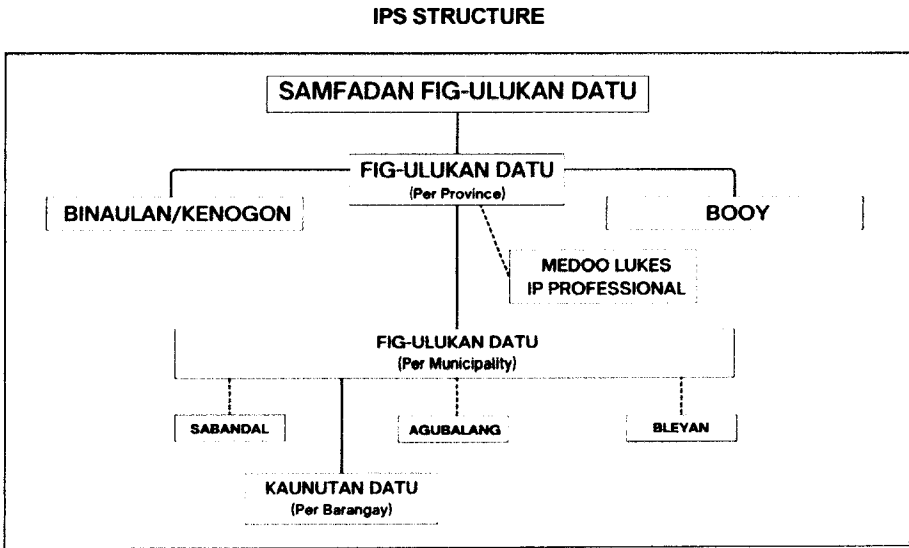


Fig 1. The Governance Structure

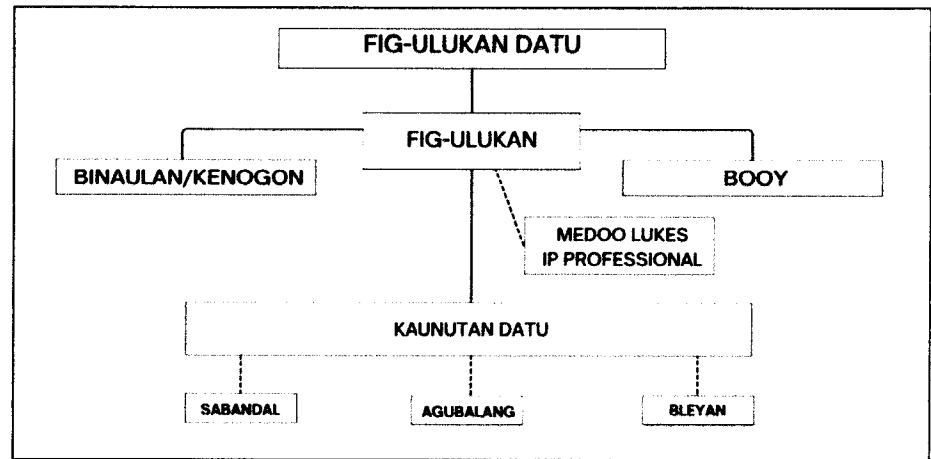


Fig 2. Governance Structure at the Provincial Level

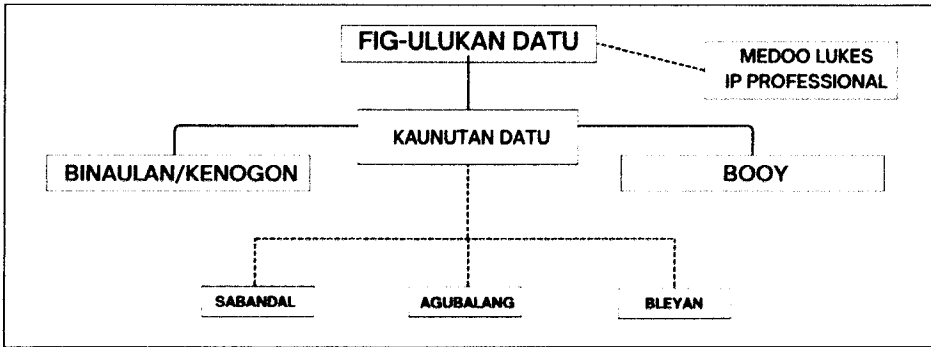


Fig 3. Governance Structure at the Municipal Level

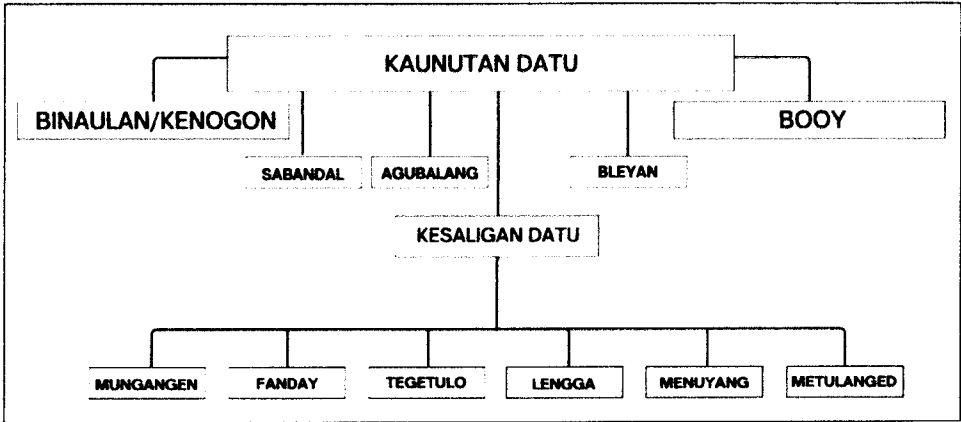


Fig 4. Governance Structure at the Barangay Level

7. NAMES AND POSITIONS OF ITS ELDERS OR TRADITIONAL LEADERS: (Use additional sheets, if necessary)

ELDERS OR TRADITIONAL LEADERS	
NAME (surname first)	POSITION
Kadingilan, Mario K.	Figulukan Datu - Ampatuan (Supreme Justice)
Obing, Nina	Booy (Woman Elder)
Kadingilan, Lina	Booy (Woman Elder)
Uging, Anita	Booy (Woman Elder)
Kasila, Nino	IP Professional - Tubak
Kadingilan, Biboy	IP Professional - Tubak
Palad, Bis	Medoo Lukes - Tubak
Andas, Carnin	Meoo Lukes – San Jose
Buadao, Nestor U.	Kaunutan Datu – Tubak (Supreme Head, Menuwa)
Kulong, Bernie	Kesaligan Datu – Tubak (Head, Tukey Menuwa)
Jumbo, Amando	Fanday (Mediator/Peace Officer)
Uging, Subidan	Kesaligan Datu – Tubak (Head, Tukey Menuwa)
Manguda, Onget	Figulukan Datu – San Jose (Supreme Justice)
Manguda, Aprex	Kaunutan Datu – San Jose (Supreme Head, Menuwa)
Endong, Lucio	Kesaligan Datu – San Jose (Supreme Head, Menuwa)
Obing, Jonathan	Binaulan – Tubak (Male Youth Leader)
Kadingilan, Ashley	Kenogon – Tubak (Women Youth Leader)
Manguda, Odin	Biinaulan – San Jose (Male Youth Leader)
Manguda, Myra	Kenogon – San Jose (Women Youth Leader)
Undas, Quezon	Kesaligan Datu – San Jose (Head, Tukey Menuwa)

8. MANNER OF SELECTION OF THE ELDERS AND TRADITIONAL LEADERS: (Use additional sheets, if necessary)

Traditional leaders and elders are recognized and selected through the Tapay Adat, the Mëñubú Dulangan customary process of deliberation and consensus-building. Presided over by the Fig-ulukan and participated in by the elders and leaders of each menuwa, the process is guided by customary law and community recognition. Leadership is neither hereditary nor determined solely by family ties; rather, it is conferred upon individuals whose wisdom, integrity, competence, and capacity to govern are acknowledged by the community. Elders have the exclusive authority to recognize governance levels and select trustees and leaders, while community representatives are chosen through the same customary process.

SAMFADAN FIG-ULUKAN DATU

The current political structure of the entire Manobo Dulangan is headed by a Samfadan Pig-ulukan Datu who rules over the Datus within his area of jurisdiction and presides over their meetings especially in their antang- antang (justice system) convened to discuss and resolve community major unresolved issues and concerns. He also signs legal documents for and in behalf of the tribe. The Samfadan Pig-ulukan Datu must however be acknowledged as such by an assembly of Datus to confirm the rank even if it is heritable.

FIG ULUKAN DATU

Datuship is also a heritable position and is strictly for males. In the absence of an heir, the closest male relative shall be chosen to succeed. The Datu is the next highest-ranking official of the tribe. He assists the Sultan in community or tribal matters within his area of jurisdiction. In the absence of the Sultan, he performs marriage, burial rites and their consequent celebration. Within his area, he settles family and community problems thru Antang-antang.

FIG ULUKAN

The political structure of Menubu Dulangan in every menuwa is headed by the Fig-ulukan who rules over the kaunutan datu in his area of jurisdiction. Datuship is also a heritable position and is strictly for males. In the absence of an heir, the closest male relative shall be chosen to succeed. The Datu is the next highest-ranking official of the tribe. He assists the Fig-ulukan Datu in community or tribal matters within his area of jurisdiction. In the absence of the Sultan, he performs marriage, burial rites and their consequent celebration. Within his area, he settles family and community problems thru Antang-antang.

KAUNUTAN DATU

The Tribal Council or the Medoo Datu Kaunutan is composed of six (6) members and is formed in every Sitio. Its members are chosen by the community who will continue to perform their function and responsibilities for as long as they are effective, hence, they can be removed from the office on grounds of inefficiency and in effectivity. The council, generally, has a representative from the women sector (Booy) to take charge to the affairs of the women on the ground that male members only take care of men's affairs.

KESALIGAN DATU

They are the head of every sitios (tebuk) in each barangay (segenuwa). They are directed to rule the Menubu Dulangn in the community.

BOOY

Heads the women and represent them on tribal council meetings. She is chosen by the tribal elders and the tribal council because of her ability to lead the women sector. She served the visitors of the datu.

LUKES
They are the advisers of all leaders in of the Manobo Dulangan Tribe. They also conduct consultation meetings and mediate problems of the tribe.

BLEYAN
They are the ones who conduct rituals (suguy-suguy) in their respective communities.

BINAULAN/KENOGON
He heads the youth sector of the tribe. The Samfad Fig-ulukan Datu, Fig-ulokan Datu, Fig-ulukan, Kaunutan Datu or Datu chooses the representative from the youth sector who possesses the ability to lead the youth sector. More often than not, they are the sons of the Pig-ulokan Datu/Sultan or Datu, hence, of royal blood.

AGUBALANG
The Igubalang are not considered as a class but they are the trusted relatives of the Pig-ulokan Datu/Sultan or Datu and members of the community. Their primary tasks are enforcement judgement and apprehension of serious offenders for presentation to the Sultan or Datu for appropriate action. They are considered as peace keeper of the Ancestral Domain and law enforcer.

SABANDAL
A member of the tribe designated by the Pig-ulokan Datu/Sultan or Datu whose function is to relay information to the concerned persons usually when there is a meeting or Antang – antang. In short, they are the messenger of the Pig-ulokan Datu/Sultan or Datu.

9. TOTAL NUMBER OF MEMBERS, with approximate sex-disaggregated data:

NMIP COMMUNITY	NUMBER OF MALE MEMBERS	NUMBER OF FEMALE MEMBERS	TOTAL NUMBER OF MEMBERS
MĒNUBÚ DULANGAN	2,113	1,918	4,031

10. CERTIFICATION FROM THE MIPA:

The NMIP Community has been issued, and attaches to this Manifestation, the certification indicated below (tick the applicable box):

- ☐ WITH CERTIFICATE OF AFFIRMATION – if the community has been issued a Certification by the NCIP.
- ☒ WITH CERTIFICATE OF CONFIRMATION – if not yet issued by the NCIP.

(Issued by the Ministry of Indigenous Peoples' Affairs, including the certification of their Non-Moro identity. Such certification is attached ca this Manifestation.)

DECLARATIONS AND UNDERTAKINGS

The NMIP Community, through its duly authorized representative, further declares and undertakes that:

11. It shall uphold customary laws and ensure protection of the NMIP Community;
12. It intends to participate in the NMIP Representative Selections;
13. It shall not pursue its goals through violence or other unlawful means;
14. It shall uphold and adhere to the Constitution and shall obey all laws and legal orders promulgated by the duly constituted authorities;
15. It is not receiving financial support from national parties or any political party, and has no alliance with a national party or any political party for the purpose of participating in the BARMM Parliamentary Elections;
16. It is not supported by, nor does it accept any financial contribution from, any foreign government or other agencies; and
17. The logo, insignia, or symbol, if any, used by the NMIP Community to represent and symbolize its ideals and principles is attached to this Manifestation.

18. OTHER INFORMATION OR ADDITIONAL ALLEGATIONS: *(Optional - state here any other information, matter, or allegation that the NMIP Community wishes to provide, or that may be material and relevant. Use additional sheets, if necessary.)*

CERTIFICATION AND ASSSENT

I/We, the duly authorized representative(s) of the above-named NMIP Community, hereby **CERTIFY** that I/we have read and understood every item, statement, declaration, and undertaking set out above (Items 1 to 18); that the same are **true and correct** of my/our own personal knowledge; and that I/we freely and voluntarily **ASSENT TO and AGREE WITH** all of them.

- ☒ I/We have read and agree to all of the foregoing (place initials here: MDJSG).
- ☒ The NMIP Community uses a logo, symbol, or insignia and has attached a copy of the same.
- ☐ The NMIP Community does not use a logo, symbol, or insignia.


MARIO K. KADINGILAN
AUTHORIZED REPRESENTATIVE
(Signature over Printed Name)

ATTESTATION

I, MARIO K. KADINGILAN, the Figulukan Datu of the MĚNUBŰ DULANGAN JUSTICE SYSTEM AND GOVERNANCE (MDJSG), of legal age, and with postal address at Brgy. Tubak, Ampatuan, Maguindanao del Sur, after having been duly sworn to in accordance with law, hereby depose and state that:

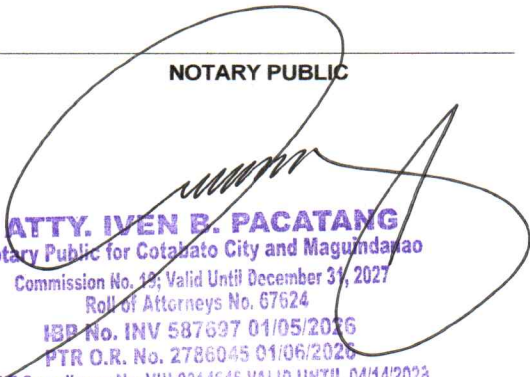
1. I am the representative of the MĚNUBŰ DULANGAN duly authorized to verify the foregoing Manifestation;
2. I have caused the foregoing Manifestation to be prepared and filed with the Commission on Elections; and
3. I have read and understood the contents thereof and acknowledge that the same are true and correct based on my personal knowledge.


MARIO K. KADINGILAN
AUTHORIZED REPRESENTATIVE

IN WITNESS WHEREOF, I have hereunto affixed my signature this 02 JUL 2026 affiant exhibiting to me his/her Identification Card No. _____, issued by _____ on _____.

Doc. No. 781;
Page No. 47;
Book No. W;
Series of 2026.

NOTARY PUBLIC


ATTY. IVEN B. PACATANG
Notary Public for Cotabato City and Maguindanao
Commission No. 18, Valid Until December 31, 2027
Roll of Attorneys No. 67624
IBR No. INV 587697 01/05/2026
PTR O.R. No. 2786045 01/06/2026
MCLE Compliance No. VIII-0014646 VALID UNTIL 04/14/2028



Mëñubú Dulangan Munoy Këuwit Kitab

**THE Mëñubú Dulangan Justice System and Governance
(MDJSG)**