



Republic of the Philippines
COMMISSION ON ELECTIONS
Intramuros, Manila

SPP NO. _____

Received: _____

(Date and Time)

By: _____

(Signature of the Authorized Representative 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 Limbubungan 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 following:

1. FULL NAME OF THE NMIP COMMUNITY:

Limbubungan

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

The Higaonons of Lanao del Sur are divided into ancestral domain rightholders and resettled communities, both preserving shared traditions, laws, and Indigenous Knowledge Systems. Their ancestral lands include Kibulag in Tagoloan II and Bobong, once led by Apo Manlabiyan who established the *Batasan Ha Adansil*, and Amai Manabilang, historically linked to Bukidnon. Meanwhile, resettled Higaonon in Wao and Balabagan—migrants from Bukidnon, Misamis Oriental, Lanao del Norte, and CARAGA—continue practicing their customs and maintaining cultural ties, ensuring the resilience of Higaonon identity across the province. The Higaonons of Lanao del Sur are located in the municipalities of Wao and Balabagan, Lanao del Sur.

3. CONTACT DETAILS OF THE DULY AUTHORIZED REPRESENTATIVE:

Name of the Duly Authorized Representative:

GLORY M. CABATBAT

3.1 E-mail Address:

cabatbatglory@gmail.com

3.2 Contact Number:

0967 953 1718

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

According to the oral traditions and testimonies of Higaonon elders, the ancestral communities of the Higaonon in present-day Lanao del Sur existed long before the establishment of modern political boundaries. During those times, the Higaonon communities coexisted peacefully with the Moro peoples throughout the island then known as Sumapaw, now called Mindanao. Each community was governed by leaders who were recognized and respected by their constituents. These leaders administered their respective territories based on established customary laws, rules, and regulations that maintained peace, order, and harmony among their people.

A significant event in Higaonon history occurred during the time of Babay Saraya, a leader from Maguindanao. Following the death of his wife, Babay Saraya was said to have been consumed by grief and anger, which led him to wage a violent campaign together with his warriors. Oral accounts narrate that many lives were lost as his group traveled from Maguindanao toward what is now Kalilangan, Bukidnon. The widespread killings alarmed leaders across the island and threatened the peace that existed among the various communities.

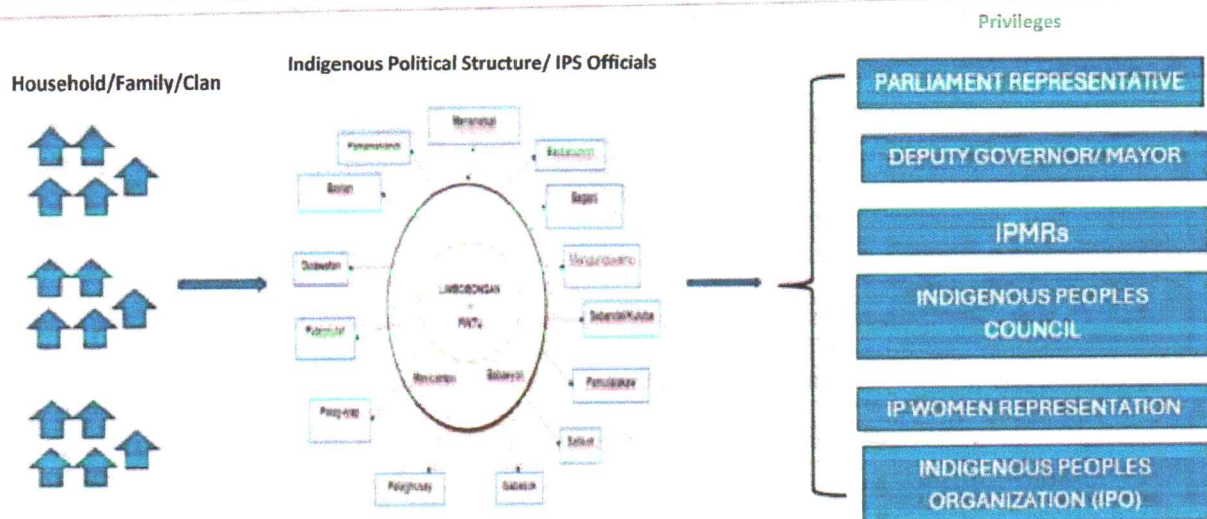
In response to the growing conflict, Man-utob, the respected leader of Tikalaan—now a barangay in the Municipality of Talakag, Bukidnon—called upon the leaders of different territories to gather and address the crisis. Recognizing the need to prevent further bloodshed and avert a larger war, the leaders collectively agreed to perform a Tampuda hu Balagon, a traditional peace pact intended to restore harmony and end the violence. *(Continued in another sheet)*

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

The Indigenous Political Structure (IPS) of the Higaonon people has long been recognized as the foundation of governance within their ancestral communities. Historical accounts, oral traditions, and testimonies of elders consistently describe the IPS as an organized system of leadership that guided the social, political, cultural, and spiritual affairs of the community. Through this structure, peace, justice, and harmony were maintained among community members, ensuring the protection of their territory, customs, and way of life.

In ancient times, the Higaonon community was governed by a single supreme leader supported by a council of respected elders and leaders who served as his associates and advisers. At the apex of this structure was the Pintu, the highest ruler and principal decision-maker of the community. The Pintu was recognized for possessing exceptional wisdom, knowledge, and leadership abilities. He served as the foremost teacher and advocate of peace-building, exemplifying justice, fairness, and integrity in resolving disputes and guiding the affairs of the people.

Supporting the Pintu were other leaders and elders who performed specific and complementary roles within the community. Among them was the Baylan, the spiritual leader and adviser who provided guidance on cultural traditions, rituals, and matters concerning the spiritual well-being of the people. The Bagani served as the warriors and protectors of the community, safeguarding the territory and ensuring the security of its inhabitants. The Babaeyon acted as the leader of the women, representing their concerns and promoting their participation in community affairs. Assisting the Pintu in governance and administration was the Masicampo, who helped coordinate community matters and supported the implementation of decisions. Many of these leaders were highly respected for their expertise in mediation, reconciliation, and conflict resolution, enabling them to preserve peace and unity within the community. *(Continued in another sheet)*

6. ORGANIZATIONAL STRUCTURE OF THE NMIP COMMUNITY: *(Use additional sheets, if necessary)**(Continued in another sheet)*

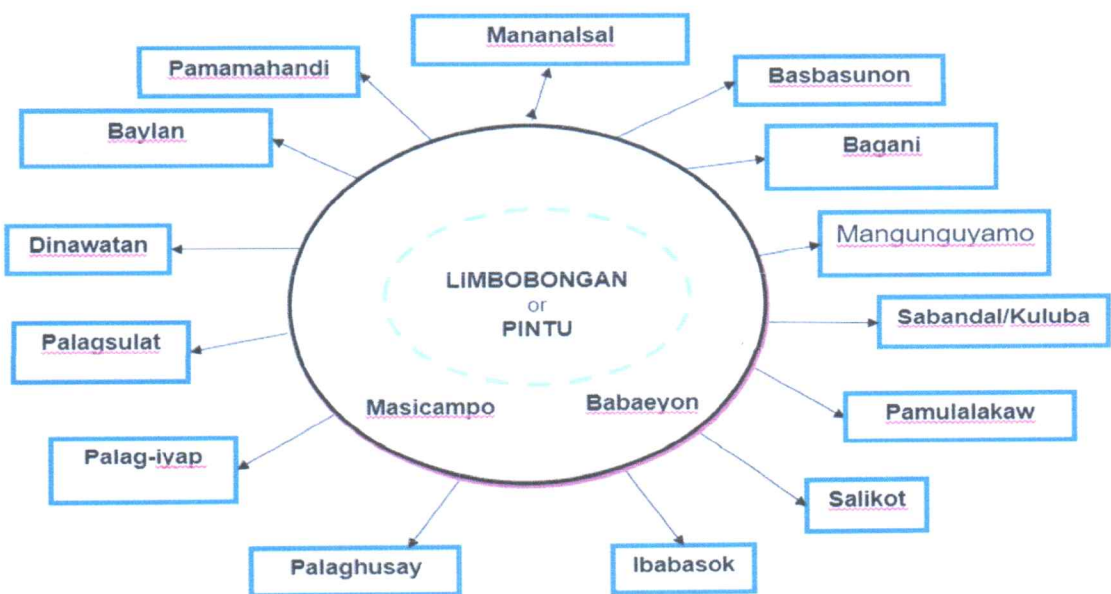
4. Brief Historical background of the Higaonon community (Continuation):

The successful forging of the peace pact became a historic symbol of unity among the indigenous communities of Mindanao. To commemorate the agreement, a **Durian tree** was planted in Tikalaan as a lasting landmark representing peace, unity, and prosperity. After the ceremony, the leaders returned to their respective territories carrying with them the principles and provisions of the customary law affirmed during the gathering. Over time, these customary laws became an integral component of governance within their communities, guiding leadership, conflict resolution, and the preservation of social order among the Higaonon people, including those residing in what is now Lanao del Sur.

5. The IPS of the NMIP Community (Continuation):

The number of leaders during earlier times was relatively small, reflecting the smaller population and simpler settlement patterns of Higaonon communities. Nevertheless, their collective leadership ensured effective governance and the transmission of customary laws, values, and traditions from one generation to another.

At present, the Indigenous Political Structure remains the highest traditional governing body of the Higaonon in each community and ancestral domain. It continues to exercise authority over customary matters, cultural preservation, conflict resolution, and the protection of ancestral territories. The IPS also serves as an important partner of local government units in promoting peace, development, and community welfare. While government institutions pursue sustainable development in the modern era, the IPS contributes by safeguarding the Higaonon identity, preserving cultural practices, and protecting the life, heritage, and ancestral lands of the people. Through this enduring institution, the Higaonon continue to strengthen their cultural integrity while actively participating in the broader development of their communities.



The Indigenous Political Structure (IPS) serves as the highest traditional governing institution of the Higaonon people within their respective ancestral domains and communities. Ideally, the IPS is composed of seventeen (17) core leadership positions. However, depending on the availability of qualified individuals and the size of the community, the number of members and positions may vary from one barangay to another. Each position carries distinct responsibilities that collectively ensure the preservation of customary laws, governance, cultural integrity, environmental stewardship, and community welfare.

Limbobongan/Pintu – is the highest-titled Datu in the ancestral domain and serves as the chief presiding officer of the IPS. He leads all meetings and assemblies, oversees the implementation of customary laws, and serves as the ultimate authority on matters concerning the community. The Pintu possesses profound knowledge of indigenous traditions, the wisdom embodied in the *Batasan Ha Adansil*, and the Indigenous Knowledge Systems

and Practices (IKSPs) of the Higaonon. As a culture bearer, he safeguards and promotes the heritage and identity of the tribe.

Masicampo – serves as the principal assistant to the Limbobongan/Pintu and is responsible for enforcing the laws and directives issued by the latter. In the absence of the Limbobongan/Pintu, the Masicampo assumes the role of presiding officer during meetings, assemblies, and other official functions of the IPS.

Babaeyon – is the female counterpart and assistant to the Limbobongan/Pintu. She provides support in all activities of the IPS and serves as the recognized leader and representative of the women within the ancestral domain, ensuring their participation in community affairs and decision-making processes.

Sabandal/Kuluba – acts as the intermediary between the community and the IPS. Individuals who wish to present concerns, requests, or matters for consideration by the IPS shall first approach the Sabandal/Kuluba. When guests or visitors seek an audience with the Limbobongan/Pintu, he or she determines the purpose of the visit and briefs the Limbobongan/Pintu before any formal meeting takes place.

Baylan – is the spiritual leader and custodian of sacred traditions. He or she is responsible for interpreting signs, messages, and guidance believed to come from Magbabaya (God). Based on such interpretations, the Baylan conducts rituals, advises community leaders on appropriate actions, and safeguards sacred objects and practices of the tribe.

Palagsulat – Traditionally, the *Malagkudaw* was responsible for maintaining the rattan markers used in counting the days leading to important rituals, feasts, and events. In contemporary practice, the Palagsulat functions as the secretary of the barangay IPS, responsible for records, documentation, and correspondence.

Palaghusay – facilitates the settlement of disputes and conflicts among members of the community. Through mediation, dialogue, and customary processes, he or she promotes reconciliation and the restoration of harmony.

Pamamahandi – serves as the custodian of the tribe's funds, resources, and materials needed for recurring cultural, social, and ceremonial activities. He or she ensures that community resources are properly managed and utilized.

Bagani – is responsible for matters concerning security, defense, and protection of the community. Traditionally known as warriors, they formulate and execute plans to safeguard the barangay and ancestral domain from threats and disturbances.

Ibabasok – monitors seasonal changes and agricultural cycles. He or she guides the community in determining appropriate periods for planting and harvesting and leads rituals intended to ensure productive farming and abundant harvests.

Mananalsal – also known as blacksmith, is responsible for all metalworking activities within the community, including the crafting and maintenance of farming implements, tools, and traditional weapons. He also leads rituals associated with successful metal forging and craftsmanship.

Pamulalakaw – oversees the protection and sustainability of water resources, river systems, and related natural environments. He or she regulates activities such as fishing and gold panning along riverbanks, promotes river sanitation, and leads rituals expressing gratitude to the guardian spirits of forests, rivers, rocks, and other natural features.

Salikot – supervises activities related to hunting and gathering. Known for courage and discipline, he promotes the responsible utilization of natural resources and plays a significant role in environmental conservation and protection.

Palag-iyap – is responsible for periodically monitoring and recording the population of the NMIP within the barangay. During community gatherings and cultural celebrations such as the Kaamulan, he or she ensures the equitable distribution of resources, food, and other items intended for sharing among participants.

Basbasunon – are young individuals who demonstrate trustworthiness, commitment, and leadership potential. They are allowed to observe and participate in IPS activities as part of their preparation for future leadership roles. Through mentorship and practical experience, they are molded into the next generation of traditional leaders.

Dinawatan – serves as the representative and leader of individuals residing within the community or ancestral domain through intermarriage, migration, or voluntary resettlement. A Dinawatan may be a Higaonon or a member of another Non-Moro Indigenous Peoples (NMIP) group within Lanao del Sur or an Indigenous Peoples group from outside the BARMM. The Dinawatan ensures that the interests and welfare of these residents are properly represented and harmonized with the customs and governance systems of the host community.

Beyond the ancestral domains, a **Council of Leaders composed of Dinawatan** shall be established to govern NMIP communities situated outside recognized ancestral domains but within the Province of Lanao del Sur. This Council shall function as the counterpart of the IPS operating within ancestral domains. Representatives from the Council

shall be recognized as part of the broader **Federated Province-Wide IPS**, thereby ensuring the inclusion and representation of all Higaonon and other NMIP communities throughout the province.

6. The organizational structure of the Higaonon (Continuation):

The Indigenous Political Structure (IPS) serves as the highest traditional governing institution of the Higaonon people within their respective ancestral domains and communities. Ideally, the IPS is composed of seventeen (17) core leadership positions. However, depending on the availability of qualified individuals and the size of the community, the number of members and positions may vary from one barangay to another. Each position carries distinct responsibilities that collectively ensure the preservation of customary laws, governance, cultural integrity, environmental stewardship, and community welfare.

Pintu – is the highest-titled Datu in the ancestral domain and serves as the chief presiding officer of the IPS. He leads all meetings and assemblies, oversees the implementation of customary laws, and serves as the ultimate authority on matters concerning the community. The Pintu possesses profound knowledge of indigenous traditions, the wisdom embodied in the *Batasan Ha Adansil*, and the Indigenous Knowledge Systems and Practices (IKSPs) of the Higaonon. As a culture bearer, he safeguards and promotes the heritage and identity of the tribe.

Masicampo – serves as the principal assistant to the Pintu and is responsible for enforcing the laws and directives issued by the latter. In the absence of the Pintu, the Masicampo assumes the role of presiding officer during meetings, assemblies, and other official functions of the IPS.

Babaeyon – is the female counterpart and assistant to the Pintu. She provides support in all activities of the IPS and serves as the recognized leader and representative of the women within the ancestral domain, ensuring their participation in community affairs and decision-making processes.

Sabandal/Kuluba – acts as the intermediary between the community and the IPS. Individuals who wish to present concerns, requests, or matters for consideration by the IPS shall first approach the Sabandal/Kuluba. When guests or visitors seek an audience with the Pintu, he or she determines the purpose of the visit and briefs the Pintu before any formal meeting takes place.

Baylan – is the spiritual leader and custodian of sacred traditions. He or she is responsible for interpreting signs, messages, and guidance believed to come from Magbabaya (God). Based on such interpretations, the Baylan conducts rituals, advises community leaders on appropriate actions, and safeguards sacred objects and practices of the tribe.

Palagsulat – Traditionally, the *Malagkudaw* was responsible for maintaining the rattan markers used in counting the days leading to important rituals, feasts, and events. In contemporary practice, the Palagsulat functions as the secretary of the barangay IPS, responsible for records, documentation, and correspondence.

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Basbasunon – are young individuals who demonstrate trustworthiness, commitment, and leadership potential. They are allowed to observe and participate in IPS activities as part of their preparation for future leadership roles. Through mentorship and practical experience, they are molded into the next generation of traditional leaders.

Dinawatan – serves as the representative and leader of individuals residing within the community or ancestral domain through intermarriage, migration, or voluntary resettlement. A Dinawatan may be a Higaonon or a member of another Non-Moro Indigenous Peoples (NMIP) group within Lanao del Sur or an Indigenous Peoples group from outside the BARMM. The Dinawatan ensures that the interests and welfare of these residents are properly represented and harmonized with the customs and governance systems of the host community.

Beyond the ancestral domains, a **Council of Leaders composed of Dinawatan** shall be established to govern NMIP communities situated outside recognized ancestral domains but within the Province of Lanao del Sur. This Council shall function as the counterpart of the IPS operating within ancestral domains. Representatives from the Council shall be recognized as part of the broader **Federated Province-Wide IPS**, thereby ensuring the inclusion and representation of all Higaonon and other NMIP communities throughout the province.

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

ELDERS OR TRADITIONAL LEADERS	
NAME <i>(surname first)</i>	POSITION
Samsoding "Datu Pintu" A. Capal	Pintu
Macabinta "Datu Pindulunar" A. Rasuman	Masicampo/Palagsulat
Nilda "Bae Kaamulah" A. Dimdim	Babaeyon
Nelio "Datu Bontaw T. Amoran	Baylan/Pamulalakaw/ Ibabasok
Abdala "Datu Ayunan" D. Amoran	Palaghusay
<i>(Continued in another sheet)</i>	<i>(Continued in another sheet)</i>

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

The naming of leaders within the Higaonon Indigenous Political Structure (IPS), including their corresponding titles, positions, and ranks, is traditionally determined by the roles and responsibilities historically assigned to their respective clans or families. Leadership is not merely a matter of appointment but is deeply rooted in customary practices, lineage, capability, and the trust bestowed by the community. Through generations, specific families have been entrusted with particular leadership functions, ensuring the continuity of governance, customary laws, and cultural traditions.

As a general principle, succession to a leadership position follows hereditary lines. For example, when a family holds the title and responsibility of a Pintu, descendants of that lineage are given priority and are considered the rightful successors to the position. This practice ensures the preservation of the wisdom, knowledge, and customary authority that have been passed down through generations within the family.

However, succession is not automatic. A descendant must possess the maturity, competence, and willingness to assume the responsibilities attached to the position. In situations where no qualified family member is ready or capable of carrying out the duties of the office, the community elders and recognized leaders of the IPS may collectively decide to designate an interim holder of the position from another qualified clan or family. Such arrangements remain subject to customary laws and are intended to ensure the continuity of leadership and governance within the community.

An important component of the succession system is the role of the Basbasunon. These are young individuals who have demonstrated good character, trustworthiness, and leadership potential. They are carefully mentored, trained, and exposed to the duties and responsibilities of specific positions within the IPS. Through continuous learning and participation in traditional governance, cultural activities, and customary processes, the Basbasunon are prepared to become future leaders and successors to existing positions. Their recognition within the community reflects the Higaonon commitment to leadership development and the transmission of indigenous knowledge from one generation to the next. *(Continued in another sheet)*

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

NUMBER OF MALE MEMBERS	NUMBER OF FEMALE MEMBERS	TOTAL NUMBER OF MEMBERS
6,268	6,296	12,564

10. CERTIFICATION FROM THE MIPA:

The NMIP Community has been issued, and attaches to this Manifestation, the certificate or 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 to 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 _____, and

7. The names and positions of the elders or traditional leaders (Continuation)

KIBULAG ANCESTRAL DOMAIN		
No.	NAME	TITLE /RANK/POSITION
1	Samsoding "Datu Pintu" A. Capal	Pintu
2	Macabinta "Datu Pindulunan" A. Rasuman	Masicampo/Palagsulat
3	Nilda "Bae Kaamulan" A. Dimdim	Babaeyon
4	Nelio "Datu Bontaw" T. Amoran	Baylan/Pamulalakaw/ Ibabasok
5	Abdala "Datu Ayunan" D. Amoran	Palaghusay
6	Allan "Datu Pasandalan" D. Abungan	Bagani
7	Irish "Bae Dalumangkob" D. Abungan	Pamamahandi
8	Alexander "Datu Gunsí" A. Dimdim	Basbasunon
9	Frankie "Datu Balgwan" D. Balansi	Mananalsal
10	Frankie A. Balansi Jr.	Kuluba/Sabandal
11	Judith "Bae Bitag" U. Abungan Orena "Bae Pig-alangan" D. Abungan	Mangunguyamo
12	Alejandro "Datu Lumbak" D. Abungan	Salikot
13	Sally "Bae Limunsudan" A. Dimdim	Palag-iyap
14	Sheila D. Ganda	Provincial IPMR

AMAI MANABILANG COUNCIL OF LEADERS		
No.	NAME	TITLE /RANK/POSITION
1	Joyce Janiula	Council of Leader – Head
2	Gloria R. Pingol	Council of Leader – Member
3	Florenda Villanueva	Council of Leader- Member
4	Erica Barliso	Council of Leader- Member
5	Grace C. Bacallan	Council of Leader- Member
6	Joan Realiza	Council of Leader- Member
7	Isagani Talwas	Council of Leader- Member

WAO HIGAONON COMMUNITY		
No.	NAME	TITLE /RANK/POSITION
1	Datu Imam Sakar M. Mamco	Council of Leader – Head
2	Fulung Ruben B. Baligne	Council of Leader- Member
3	Bae Insilang Glory M. Cabatbat	Council of Leader- Member
4	Pendo S. Abonawas	Council of Leader- Member
5	Ronelio Garinsao	Council of Leader- Member
6	Jamil G. Magondacan	Council of Leader- Member
7	Jamael Naga	Council of Leader- Member
8	Myrell Gee C. Patingo	Council of Leader- Member
9	Joenna Tugade	Council of Leader- Member
10	Deleon S. Batucan	Council of Leader- Member
11	Cherry Mae Balicao	Council of Leader- Member
12	Caryll Vee C. Kalaw	Council of Leader- Member
13	Celwin B. Pesado	Council of Leader- Member

14	Mercedes F. Oyangoren	Council of Leader- Member
15	Phoebe Grace M. Villamor	Council of Leader- Member
16	Charlie E. Dawa	Council of Leader- Member
17	Asnairah S. Gandawali	Council of Leader- Member
18	Rubymae M. Laconde	
19	Kevin Beligore	
20	Richel Kinobay	

BALABAGAN HIGAONON COUNCIL OF LEADERS		
No.	NAME	TITLE /RANK/POSITION
1	Rolly T. Coronado	Council of Leader – Head
2	Riza M. Coronado	Council of Leader-Member
3	Jullien M. Coronado	Council of Leader-Member
4	Esotros Fedel	Council of Leader-Member
5	Imelda E. Fedel	Council of Leader-Member
6	Cesar B. Valiente	Council of Leader-Member

8. The manner of selection of elders or traditional leaders (Continuation):

At present, the IPS is largely composed of respected community elders who possess extensive experience in customary governance, conflict resolution, cultural preservation, and community leadership. As custodians of tradition and customary law, they play a vital role in determining leadership succession and appointments. In cases where a vacant position cannot be filled by the family or clan traditionally associated with it, the IPS elders shall deliberate and decide on the most appropriate course of action in accordance with Higaonon customs, traditions, and the best interests of the community.

Through this system of hereditary succession, mentorship, and collective decision-making, the Higaonon Indigenous Political Structure ensures the continuity of leadership, the preservation of cultural heritage, and the effective governance of the community across generations.

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.)

The Higaonon IPS Logo



The IPS ng Higaonon – Lanao del Sur (Limbubungan) logo tells the story of the Higaonon people, their culture, their land, and their way of life. Every part of the logo has a special meaning that reminds the community of who they are and what they should protect.

The logo is shaped like a circle, which represents unity and togetherness. Just as a circle has no beginning or end, it reminds the Higaonon people to stay connected and help one another as one family and community.

Around the circle are colorful traditional Higaonon patterns. These designs show the beauty of Higaonon culture, weaving, and art. They remind everyone to be proud of their traditions and to pass them on to younger generations. (Continued in another Sheet)

CERTIFICATION AND ASSENT

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: GMC).
- ☐ 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.

GLORY M. CABATBAT

AUTHORIZED REPRESENTATIVE

(Signature over Printed Name)

ATTESTATION

I, **GLORY M. CABATBAT**, the **AUTHORIZED REPRESENTATIVE** of the **LIMBUBUNGAN**, of legal age, and with postal address at **WESTERN WAO OF LANA DEL SUR**, after having been duly sworn to in accordance with law, hereby depose and state that:

1. I am the representative of the **Limbubungan**, 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.

GLORY M. CABATBAT

AUTHORIZED REPRESENTATIVE

IN WITNESS WHEREOF, I have hereunto affixed my signature this **JUL 02 2026**, affiant exhibiting to me his/her Identification Card No. **OSC - 7916**, issued by **Office of the Senior Citizen's Affairs** on **03-15-23**

NOTARY PUBLIC

Doc. No. **167**

Page No. **32**

Book No. **1**

Series of 2026.

ATTY. MUHAMMAD YUSOPH M. MACALANDAP
Notary Public in and for Marawi City and Lanao del Sur
Not. Com. No. 553-24 Until December 31, 2026
Roll of Attorney No. 82390
IBP No. INV 570724 12/31/2025 / TIN 609-502-756
PTR No. 8266044B 1/12/2026, Lanao del Sur
MCLE Compliance No. VIII - 0014881

18. Other Information (Continuation):

The colors in the logo also have meanings:

- Red stands for courage and bravery.
- Black stands for strength and wisdom.
- White stands for honesty and peace.
- Green stands for nature, forests, and life.
- Yellow or Gold stands for honor, success, and leadership.

At the center of the logo are a Higaonon man and woman wearing traditional clothes. They represent all Higaonon people. They are looking at the mountains, water, and fields, showing that the people care for and protect their ancestral land. The woman symbolizes the preservation of culture and traditions, while the man symbolizes leadership and responsibility.

The mountains in the background represent the ancestral domain, or the homeland of the Higaonon people. The mountains remind them of their history, culture, and the land given by their ancestors.

The waterfalls, river, and lake represent life because water is important for people, animals, and plants. They remind everyone to protect nature and keep rivers and water sources clean. These bodies of water are bringing pride and telling stories of the Higaonon in Lanao del Sur. The lake Lanao and Mindamora / Bayug Falls, basically represents the province of Lanao del Sur.

The farmlands show hard work, farming, and providing food for families. They remind the community to take care of the land that supports their lives.

The spear represents protection and responsibility. It reminds leaders to protect the people and their ancestral domain. The shield represents safety, unity, and the protection of Higaonon culture and traditions.

At the bottom of the logo are symbols of mountains, water, and farmland. These represent the most important resources of the Higaonon people:

- The mountain represents their ancestral land.
- The water represents life and nature.
- The farmland represents food and livelihood.

Overall, the logo teaches a simple but important message:

The Higaonon people must stay united, respect their culture, protect their ancestral land, care for nature, and pass their traditions on to future generations.

The logo is not only a symbol of an organization; it is a symbol of the Higaonon people's identity, history, leadership, culture, and love for their ancestral homeland.



MINISTRY OF INDIGENOUS PEOPLES AFFAIRS (MIPA)
RESOLUTION NO. 005, s. 2026

A RESOLUTION RECOGNIZING THE KAFDALAN KITAB BLAAN AS BLAAN GOVERNANCE STRUCTURE PURSUANT TO BAA No. 64, OTHERWISE KNOWN AS THE BANGSAMORO INDIGENOUS PEOPLES RIGHTS ACT OF 2024 and MIPA ADMINISTRATIVE ORDER NO. 001, SERIES OF 2026

WHEREAS, the Ministry of Indigenous Peoples Affairs (MIPA) is mandated to protect and promote the rights and welfare of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) and to ensure their meaningful participation in governance;

WHEREAS, Section 17 of BAA No. 64 provides that the Bangsamoro Government hereby recognize and affirm the existing IPS of the ICCs/IPs within the Bangsamoro Autonomous Region such as, but not limited to Council of Elders, Council of Timuays, Timuay Justice and Governance, Gempa te Kalindaan ne Kamal, Kena Menuwa, Limbubungan, as the governing body that will define policies, leadership, direction, and consensus-building on key decisions affecting all members of the ICCs/IPs. The Bangsamoro Government through the MIPA shall provide the necessary resources and opportunities to strengthen, develop and empower the IPS;

WHEREAS, Section 45 of BAA No. 64 provides the affirmative action of the MIPA shall be in the form of a MIPA Resolution signed by the Minister and the consequent issuance of Certificate of Confirmation/Certificate of Affirmation (COC/COA) to be signed by the Division Chief of the Programs and Operation (POD). The COC/COA shall be maintained in the POD;

WHEREAS, Administrative Order No. 001, series of 2026, sets the guidelines for the establishment, validation, and confirmation/affirmation of Indigenous Peoples Structures (IPS);

WHEREAS, Section 4 of Administrative Order No. 001, series of 2026 provides in the absence of IPS, the MIPA in consultation with ICCs/IPs involved, shall provide alternate representation that the right to participation of ICCs/IPs is



protected. This alternative representation does not diminish the right provided in this rules and other applicable rights related thereto;

WHEREAS, the required consultations and validation activities with concerned IP communities and stakeholders have been duly conducted in accordance with BAA No. 64 and said Administrative Order;

WHEREAS, the Kafdalan Kitab Blaan, IPS of Blaan has been found substantially compliant with the prescribed requirements and standards without prejudice of submission of pending requirements to MIPA for full recognition;

NOW, THEREFORE, be it hereby **RESOLVED**, as it is hereby resolved, to CONFIRM the Kafdalan Kitab Blaan as the established IPS of Blaan pursuant to Administrative Order No. 001, series of 2026 and COMELEC Resolution No. 11235 for purposes of filing MIP-NMIP to COMELEC and participation in the selection of Non-Moro Indigenous Peoples (NMIP) Representatives in the parliament of the Bangsamoro Autonomous Region in Muslim Mindanao;

RESOLVED FURTHER, that the Blaan tribe located in the Barangays of Kalian and Daladagan of the Municipality of Mangudadatu, and in the Barangays of Bunawan, Makat and Elbebe of DatuPaglas Municipality in the Province of Maguindanao Del Sur, BARMM is a disaggregated group and it decides on matters specifically covered by its political boundaries;

RESOLVED FURTHER, that the Kafdalan Kitab Blaan shall serve as the official body for representation, consultation, and coordination of ICCs/IPs in all relevant programs, policies, and activities of MIPA;

RESOLVED FURTHER, that MIPA shall integrate and recognize the Kafdalan Kitab Blaan within its operational and policy frameworks to ensure sustained and effective IP participation;



Republic of the Philippines
Bangsamoro Autonomous Region in Muslim Mindanao
MINISTRY OF INDIGENOUS PEOPLES' AFFAIRS
No. 19 San Isidro St, RH X, Cotabato City
mipa@bangsamoro.gov.ph



RESOLVED FINALLY, that copies of this Resolution be furnished to all concerned offices and stakeholders for their information and appropriate action.

APPROVED this 25th day of June, 2026, at Cotabato City.

APPROVED BY:


GUIMAL B. ABDULRAHMAN
Minister

OFFICE OF THE MINISTER
MIPA-BARMM
RELEASED
BY: IRMINA
DATE: 6/25/26 TIME: 3:30

Bangsamoro Autonomous Region in Muslim Mindanao
Ministry of Indigenous Peoples' Affairs
Record Section
RELEASED
NAME: HAMEMA A. IBAY
RECORDS OFFICER II
Date: JUN 25 2026 Time: 3:55

Control No. 0104
Series of 2026



CERTIFICATE OF RECOGNITION

MIPA-IPS COA No. 03-2026

is hereby conferred to

LIMBUBUNGAN

(Indigenous Political Structure)

pursuant to **COMELEC Resolution No. 11235** and **Bangsamoro Autonomy Act (BAA) No. 64**, otherwise known as the *Bangsamoro Indigenous Peoples' Act of 2024*.

This certification is being issued to recognize the authentic Indigenous Political Structure (IPS) of the **Higaonon ICCs/IPs** in the municipalities of Wao, Balabagan, Amai Manabilang and Tagoloan II of Lanao Del Sur, for purposes of filing MIP-NMIP to the COMELEC and participation in the selection of Non-Moro Indigenous Peoples (NMIP) Representatives in the parliament of the Bangsamoro Autonomous Region in Muslim Mindanao.

This recognition recognizes their inherent rights to self-governance and empowerment; ancestral domain/land; social justice and human rights; cultural integrity, which are collectively recognized, protected, and restored towards achieving sustainable development that protects cultural identity.

The Ministry of Indigenous Peoples' Affairs (MIPA) further recognize that the Batasan Higaonon exercise its legitimate powers, duties, and function under **MIPA Administrative Order No. 001, Series of 2026**, and all other existing laws, rules, and regulations.

Given this 18th day of June, 2026, at Cotabato City, Philippines.

ROSANNE M. IMPERIAL
Division Chief, Programs and Operation

Attested by:

GUIAMAL B. ABDULRAHMAN
Minister

