

Republic of the Philippines  
Bangsamoro Autonomous Region in Muslim Mindanao  
Cotabato City

**BANGSAMORO TRANSITION AUTHORITY**  
Resolution No. 53

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Introduced by HON. SULTAN EDRIEZA H. NASSER RIMBANG, AL-  
HADJJ

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**RESOLUTION**  
**CALLING FOR THE CREATION BY THE BANGSAMORO TRANSITION**  
**AUTHORITY OF THE OFFICE OF THE BANGSAMORO SULTANATE**  
**HAVING SUB-OFFICES REPRESENTING THE MAJOR ROYAL**  
**SULTANATES IN MINDANAO WITH APPROPRIATE FUNDING AND**  
**STAFFING COMPLEMENT.**

WHEREAS, Section 4, Article 9 of the Republic Act No. 11054, also known as the Bangsamoro Organic Law ("BOL"), provides for the preservation of customary rights and traditions, to wit:

"Sec. 4. *Customary Rights and Traditions.* – The customs, beliefs, and traditions of the Bangsamoro people are hereby recognized, protected, and guaranteed.

The Parliament shall adopt measures to ensure mutual respect and protection of the distinct beliefs, customs, and traditions of the Bangsamoro people and other inhabitants in the Bangsamoro Autonomous Region.

No person in the Bangsamoro Autonomous Region shall be subjected to any form of discrimination on account of creed, religion, ethnic origin, parentage, or gender."

WHEREAS, Section 24, Article 9 of the BOL mandates for the preservation of the cultural heritage of the Bangsamoro people:

"Sec. 24. *Preservation of Cultural Heritage of the Bangsamoro People.*

– The Bangsamoro Government shall preserve the history, culture, arts, traditions, and the rich cultural heritage of the Bangsamoro people and their Sultanates, such as those of Sulu, Maguindanao, Kabuntulan, Buayan, the House of Ranao and of the Iranun and the non-Moro indigenous people of the Bangsamoro Autonomous Region. x x x"

WHEREAS, Section 20, Article 10 of the BOL calls for the mechanism for alternative dispute resolution:

“Sec. 20. *Alternative Dispute Resolution.* – The Bangsamoro Government shall adopt the principles of conciliation and mediation in settling disputes, with the Parliament enacting the necessary legislation to institute the mechanism for alternative dispute resolution. The *Shari’ah* courts and traditional or tribal adjudicatory tribunals may utilize this mode of settlement and resolution of cases.”

**WHEREAS**, Section 3, Article 5 of the BOL provides for the promotion of the general welfare:

“Sec. 3. *General Welfare.* – The Bangsamoro Government shall exercise the powers expressly granted, those necessarily implied therefrom, as well as powers necessary, appropriate, or incidental for its efficient and effective governance and those which are essential to the promotion of general welfare. Within its territorial jurisdiction, the Bangsamoro Government shall ensure support, among other things, the preservation and enrichment of culture, promote health and safety, enhance the right of the people to a balanced ecology, encourage and support the development of appropriate and self-reliant scientific and technological capabilities, improve public morals, enhance economic prosperity and social justice, promote full employment among its residents, maintain peace and order, and preserve the comfort and convenience of its inhabitants.”;

**WHEREAS**, prior to the arrival of the Spaniards, Mindanao was already home to the Muslims in the Southern Philippines.<sup>1</sup> Recorded history tells us that the Sultanate, also known as an institution or domain ruled by the Sultan,<sup>2</sup> was established by Sharif Kabungsuwan of Johor in the early 15th century and introduced Islamic faith and customs in Mindanao.<sup>3</sup> All throughout the centuries, the institution of the sultanate has been our symbol of nationhood, culture and pride.

**WHEREAS**, the major sultanates in Mindanao include the Royal House of Lanao, Maguindanao, and Sulu.<sup>4</sup>

**WHEREAS**, on the necessity of the above representations, sub-offices shall be created to equally embody the major sultanates of Mindanao.

**WHEREAS**, the Sultans and Datus served as a vanguard of our struggle for peace, prosperity and faith. While the Sultanate no longer has political

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<sup>1</sup> Santos, Daniel, Historical Background of Moro Dissension and Consciousness in Mindanao, Ateneo De Davao available at <http://hopkins.addu.edu.ph/moda/wp-content/uploads/2016/03/Historical-Background-of-Moro-Dissension-and-Consciousness-in-Mindanao-Delos-Santos.pdf> (last accessed 13 December 2018).  
<sup>2</sup> *Id.* at 47.

<sup>3</sup> *Maguindanao*, Castro, available at <http://nlpdl.nlp.gov.ph:81/CC01/NLP00VM052mcd/v1/v31.pdf> (last accessed 13 December 2018); Castro, Alex, *Mindanao Royalty: In the Realm of Muslim Majesties* (2018) available at <https://www.townandcountry.ph/people/heritage/mindanao-royalty-history-a2087-20180827-lfrm3> (last accessed 13 December 2018).

<sup>4</sup> Santos, Daniel, *supra*.

sovereignty,<sup>5</sup> it remained as a powerful institution.<sup>6</sup> Traditional leaders wield considerable influence and social prestige.<sup>7</sup> In fact, they are perceived to be the final source of authority in decision-making with regards to problems affecting the community. They are held in high esteem and accorded with great respect for people still value their counsel and assistance, particularly in matters that require conflict resolution.<sup>8</sup>

**WHEREAS**, the lack of support from the government limits the help that could have been offered by the Sultans and Datus while problems and conflicts in the communities continue to persists due to politics, “rido” or family feuds, and crimes among others. To enable the Sultans to resolve them as leaders and arbiters for disputes, there is a need to create an Office of the Sultanate in order to strengthen the Royal Sultanate as an institution of leadership.

**WHEREAS**, by making traditional leaders a dynamic partner in governance and security, the paramount importance of the sultanate will be recognized not only for their cultural relevance but also for their valuable support and active participation in the pursuit of efficient governance, promotion of meaningful and long-lasting peace and drive for sustainable development in the region. We do this as we relive not only nobility but also tradition that is distinctly ours.

**WHEREAS**, this will likewise foster unity among different sultanates and encourage their constituents to support the advocacies of BARMIM towards a more participative government and effective public service.

**NOW THEREFORE BE IT RESOLVED**, as it is hereby resolved by the Bangsamoro Transition Authority to create an Office of the Bangsamoro Sultanate with sub-offices representing the major sultanates of Mindanao.

Adopted,



**HON. SULTAN EDRIEZA H. NASSER RIMBANG, AL-HADJJI**  
BTA Member

Republic of the Philippines  
Bangsamoro Autonomous Region in Muslim Mindanao  
Bangsamoro Transition Authority Parliament  
**OFFICE OF THE SECRETARY GENERAL**

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**SITIE SARAH D. ABUBAKAR**

By:

Signature:

Date: 7/29/19

Time: 7:58 AM

<sup>5</sup> Rusli, Mohd and Mustafa, Maizatun, *Sultan of Sulu's Sabah Claim: Reminiscence of a 'Long Lost' Sovereignty*, Journal of Social Science for Policy Implications, Vol.2-1, (2014) available at <https://ro.uow.edu.au/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=2257&context=lhapapers> (last accessed 13 December 2018).

<sup>6</sup> Lucman, Mohandis, *The Role of the Sultanate in Conflict Resolution of Rido in Bayang, Lanao del Sur*, Department of Political Science. College of Social Sciences and Humanities, MSU Marawi City, p. 41 citing Kulidtod, Zainal, A Case Study of the Role of the Traditional Leaders of Datu Piang in the 1995 Elections of Municipal Officials as Perceived by the Community.

<sup>7</sup> *Ibid* citing Gowing, Peter, et. al. (1996) *Proceedings Symposium on Peace and Development*.

<sup>8</sup> *Id.*